

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 10 (1895)

Ellen G. White

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1895

Letters

Lt 1, 1895

Aubrey, Sister

NP

1895

Previously unpublished.

My dear Sister Aubrey:

I thought that I should be able to visit you before leaving for Sydney, but this cannot be, I am sorry. I learn that you have lost your husband since I met you on the Brighton campground. I am up very early this morning to get an opportunity to write to you a few words of consolation. *10LtMs, Lt 1, 1895, par. 1*

It is not now a long period before we shall have filled the years of our probationary time. If we do not see the Saviour coming in the clouds of heaven with power and great glory, we shall rest in the grave. If we are found obedient children to the commandments of God, we shall have part in the first resurrection upon whom the second death shall have no power, (*Revelation 22:12-14*): "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Precious words! They are more valuable than fine gold, even the golden wedge of Ophir. *10LtMs, Lt 1, 1895, par. 2*

(*John 14:12-14*): "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified

in the Son. If ye shall ask any thing in my name, I will do it.”*10LtMs, Lt 1, 1895, par. 3*

“If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter that He may abide with you forever.” [*Verses 15, 16.*] “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” [*Verse 21.*]*10LtMs, Lt 1, 1895, par. 4*

“If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings, and the word which ye hear is not mine but the Father which sent me.” [*Verses 23, 24.*]*10LtMs, Lt 1, 1895, par. 5*

(*John 15:9-11*): “As the Father has loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love even as I have kept my Father’s commandments and abide in His love. These things I have spoken unto you that my joy might remain in you and that your joy might be full.” It is our privilege when the law of God is universally disregarded and made void, to say with David “It is time, O God, for thee to work, for they have made void thy law.” “Then shall I not be ashamed when I have respect to all thy commandments.” [*Psalm 119:126, 6.*]*10LtMs, Lt 1, 1895, par. 6*

We are not left in ignorance and darkness to travel an uncertain path. O, let us be grateful to our heavenly Father for that great love wherewith He hath loved us. Jesus gave His precious life that He might have power to pardon transgression and sin and make it possible for Him to impart His character to us that we should follow His example and return to our loyalty to God, and through the grace which He shall freely give us, we become obedient to all God’s commandments. My dear sister, Jesus will be your strength as you follow on to know the Lord. There are voices many that would lead us from the path cast up, the royal path of life and holiness for our own soul’s salvation, also that we may be laborers together with God.*10LtMs, Lt 1, 1895, par. 7*

We must exert all the powers God has given us to walk in the path

of humble obedience. Every stumbling block placed in our way, let us seek the Lord that it shall be made a new errand to the throne of grace, that we may have divine wisdom to walk in perfect obedience to a “thus saith the Lord,” that we may co-operate with Jesus Christ and the heavenly angels in leading souls to obedience to God’s commandments, which are not grievous. We are to study the lessons of Jesus Christ, and do His way, and follow His example. Christ said, “I have kept my Father’s commandments.” [*John 15:10.*] Shall we keep the Father’s commandments, or shall we keep the commandments of men?*10LtMs, Lt 1, 1895, par. 8*

Our precious Saviour, when He was educating and training His disciples to co-operate with Him in the great work of the gospel of His kingdom, found obstacles on every hand. The teachings and sayings of the rabbis, the customs and traditions, like a mass of rubbish, was piled above the precious jewels of truth that the truth could not be discerned. The world’s Redeemer rescued these jewels from the companionship of error and re-set them in their order in the framework of truth. The Lord Jesus declared to the priests and scribes and rabbis, “Ye do make void the law of God through your tradition; ye teach for doctrine the commandments of men.” [*Matthew 15:6, 9.*] [These] very same difficulties we have to meet in our day—the sayings of men. There must be a training of the heart after the example and practice of Jesus Christ.*10LtMs, Lt 1, 1895, par. 9*

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill (every specification in that law) for verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.” [*Matthew 5:16-18.*] The heavens and the earth remain, testifying to the immutability of the law of God. Such plain and positive language as this will meet every transgressor in that day when sentence of an evil work shall be pronounced against the transgressor of God’s law; and the blessed benediction shall be given to the obedient.*10LtMs, Lt 1, 1895, par. 10*

Hear the words spoken by Christ, “Whosoever, therefore, shall

break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Verse 19.*] Will the transgressor get to heaven and then be treated as the least in that kingdom? No, but the heavenly intelligences, angels, and councils of heaven, and Jesus Christ and the Father, will call them, the human agents, the least of the Lord’s created intelligences. They know not—intelligent as they may seem to be—the things that make for their peace—to practice obedience to His commandments. Adam lost Eden because of his disobedience, he was cut off from access to the tree of life because of transgression. This every intelligent human being can know, if they will. *10LtMs, Lt 1, 1895, par. 11*

The flood gates of woe were opened to our world by Adam’s supposed small transgression, [and man was] separated from the tree of life, lest sin, transgression of the law of God, should become immortalized. Please read (*Revelation 22*) and take in the words of Christ, for He shows all the human family plainly what they must do to find access again to the tree of life. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And Whosoever will, let him take of the water of life freely.” *Verses 14, 16, 17. 10LtMs, Lt 1, 1895, par. 12*

There is suspended over the transgressor the sweeping sentence of utter condemnation. The clouds of God’s wrath are collected over all who break and teach others to break the (supposed) least of God’s commandments, for in thus doing, they are co-operating with the first great deceiver. He tempted Adam to disregard the words of God and to believe his falsehoods. He is with all subtlety teaching the same, and it is a painful thought that those who claim to be ministers of the Word should co-operate with the one who was the enemy of God, and voice his deceiving falsehoods. God has opened before me the danger to every human agent who shall turn from the plain words of Jesus Christ and take up with the words that

shall come from human lips to make void the words of God in His holy commandments.*10LtMs, Lt 1, 1895, par. 13*

My sister, the cross of Calvary testifies to the immutability of the law of God. Our God, having committed Himself to the amazing work of our redemption, in giving His only begotten Son, resolved that He would spare nothing, however costly, that was essential for the saving of the souls of the sinners. His law could not be changed or one precept of it altered to meet man in his fallen condition. His law was the transcript of His character, the standard of character for all human intelligences. In giving Jesus, His only begotten Son, He gave all the resources of heaven to meet every demand to accomplish this great work. He would not have it said by worlds unfallen, by the universe of heaven, by Satan's kingdom, by an apostate world, that His gift could have a competition. Having given Jesus, the great Gift, He gave all heaven with Him.*10LtMs, Lt 1, 1895, par. 14*

He would bless immeasurably the great groundwork of the redemption of a lost world; He would surround the world with favors; He would heap gift on gift, and open for all who will receive His gift believing on Jesus, the treasures of eternal life. He established His throne on earth in the Holy Spirit's power to convince the world of sin, of righteousness, and judgment, that Christ through His Holy Spirit might live through all the powers of the soul and a perpetual current of blessedness and joy in obedience to all God's commandments which might be given to our world, counter-working the work of Satan which power was impelling the human agent to disobedience to God's expressed will in His commandments.*10LtMs, Lt 1, 1895, par. 15*

O, what a God of love, what a Father we have who gave Himself in Jesus Christ for a perishing world. The Lord God can never surpass this exhibition of His love. Never can there be a richer display of His grace, His love to a world, fallen. The cross of Calvary has rolled away the thick darkness from before the throne of God and revealed an eternal weight of glory. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him.*10LtMs, Lt 1, 1895, par. 16*

And that love is demonstrated by all who keep His commandments. If ye love me, keep my commandments. Saith John, “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him, verily, is the love of God perfected. Hereby know we that we are in Him; he that saith he abideth in Him ought himself also so to walk even as He walked.” [1 John 2:4-6.] *10LtMs, Lt 1, 1895, par. 17*

There is not a semblance of a chance as to the commandments to which he refers. “Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again a new commandment I write unto you which thing is true in Him and in you; because the darkness is past and the true light now shineth. He that saith he is in the light” (thus saith the Jewish church) “and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” [Verses 7-10.] Shall we accept the truth as it is in Christ Jesus? “Him that honoreth God, God will honor, but he that despiseth God shall be lightly esteemed.” [See 1 Samuel 2:30.] Many cry, Away with the commandments of God; crucify that law, just as the Jews cried, Away with Christ, crucify Him, crucify Him, because that law condemns their iniquities and all crooked practices. *10LtMs, Lt 1, 1895, par. 18*

We require a better, deeper, more lovely teaching than man can give us. “My words,” saith Christ, “are spirit and life.” [John 6:63.] The truth enshrined in the heart becomes a vitalizing power, and we cannot be too urgent in impressing this upon human minds. There is absolutely no panoply but truth. The only dishonor we should fear is rebellion against God. Make sure we are working on Christ’s side, cling closely to the Bible for it alone will ennoble and purify, and when we are like-minded with our God, we shall be strong in His strength. “And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.” [John 1:14.] *10LtMs, Lt 1, 1895, par. 19*

Dear sister, I am praying for you that you may be “kept by the power of God through faith unto salvation ready to be revealed in the last time.” [1 Peter 1:5.] Jesus loves you and He wants you to

co-operate with Him, and His peace will be with you and you shall rest in His love. Well, dear sister, I have written these lines because I love you.¹⁰*LtMs, Lt 1, 1895, par. 20*

Lt 1a, 1895

Austin, Sister

Cooranbong, N. S. W., Australia

January 17, 1895

Previously unpublished.

Dear Sister Austin:

I have been writing since an early hour. After my season of prayer I began writing at three a.m. I have written a short letter to Elder J. V. Himes. I cannot express to you my joy at the evidence that one of the pioneers in the work of giving the message of warning to the world in 1840-44 is acting a part in giving the third angel's message. Elder Himes may not be with you when this letter shall reach you, but I feel so thankful that he is manifesting his interest in the work at the very close of this earth's history. To me this is a great satisfaction. I know that we have the truth, and one who had so decided a part to act in the proclamation of the first and second angels' messages, is highly esteemed by me for his work's sake. This donation for Australia is gladly received from Elder Himes; it is more precious in my estimation than it would be if coming from any other human agent. *10LtMs, Lt 1a, 1895, par. 1*

I have had such a great desire that the men whom the Lord worked with in the proclamation of a message that startled the world from their apathy in 1840-44 should see the greater light shining in the message of the third angel. The message to be proclaimed at this time includes the two previous messages; all three are going forth to the world, to make ready a people to stand in the great day of God's preparation. I cannot see that Elder Himes' work ended at the passing of the time in '44. Confusion came in, it is true; but the third angel's message would have shed beams of precious light upon the two former messages, which are themselves to be reproduced in the proclamation of this last message that is to lighten the whole earth with the glory of God. *10LtMs, Lt 1a, 1895, par. 2*

Oh, our faith must not fail, our hope must be kept bright amid trial

and opposition, our zeal must not be quenched, for the Lord God has given messages of warning and mercy that are to kindle a fire of holy activity that shall not be extinguished until He sends forth judgment unto victory.*10LtMs, Lt 1a, 1895, par. 3*

The third angel's message multiplies the power of the first and second, for all are to be given in unity, the church below uniting with the universe of heaven in sounding forth not only the third angel's message, but the first and the second, glorifying God in doing a great work in the earth, in proclaiming the truth. The Lord is coming the second time with power and great glory. This grand work for the Master requires entire consecration to God.*10LtMs, Lt 1a, 1895, par. 4*

Doing good in all its forms is enjoined upon us, but how much more earnest and fervent and zealous should we be as we open the Scriptures to those in the darkness of error and proclaim that Christ is at the door, that the end of all things is at hand. We need to be wide awake now, preparing a people for the marriage supper of the Lamb. The missionary enterprise is to be carried forward with unflagging energy. Every faculty and power that God has given to men is to be employed now without further delay. I am not able to write more now.*10LtMs, Lt 1a, 1895, par. 5*

Lt 2, 1895

To those who work at Cooranbong

Norfolk Villa, Prospect St., Granville, Australia

March 4, 1895

Portions of this letter are published in *FLB 220, 235, 236; OHC 292, 295; 4Bio 251*.

Dear Brethren:

I am burdened over your case. In the night season I was in your company, and was listening to your words, and the Spirit of the Lord came upon me, and I addressed one and then another, and then the company as a whole. At the present time you may either do a great deal of good, or all thoughtlessly commit a large amount of evil. I read the entire chapter of (*1 John 3*), I presented before you the necessity of manliness and firmness in the Christian character. A cheap Christian character works more harm in the world than the character of a worldling; for professed Christians mislead others by professing to represent Him whose name they assume. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." [*Hebrews 4:1*.] "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." [*Romans 12:1*.]*10LtMs, Lt 2, 1895, par. 1*

Bro. Rousseau and his fellow helper, Bro. Metcalfe Hare, will need all the help you can give them in spiritual things. Every one of you, both young and old, can be a blessing to these brethren.*10LtMs, Lt 2, 1895, par. 2*

"I write unto you, young men, because ye have overcome the wicked one ... I have written unto you, young men, because ye are strong, and the word of God abideth in you." [*1 John 2:13, 14*.]*10LtMs, Lt 2, 1895, par. 3*

The Lord requires that every human agent shall do his best, and

those that do their best will have the greatest personal satisfaction, and will bring the greatest satisfaction to those who have an interest in them. The youth need to realize that they need a deep experience in the things of God. A mere surface work will be of no benefit to them. You need to bring the light of God's Word into your heart, that you may search it as with a lighted candle. "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 *Corinthians* 13:5.] *10LtMs, Lt 2, 1895, par. 4*

When you associate together, you may be a help and a blessing one to another if you surround yourselves with an influence that is divine. But there are those who have grave defects, which are gaining a deeper hold upon them and, which, if not overcome, will drive the Spirit of God out of the heart. There is among you too much love of jesting and joking which is not convenient, and which in no way strengthens the soul or the intellect. Jestings and joking may please a class of cheap minds, and yet the influence of this kind of conduct is destructive to spirituality. *10LtMs, Lt 2, 1895, par. 5*

I speak to you as a class and also as individuals: "Guard your words. Let sobriety and sound common sense characterize your conversation. Do not trifle with the purity and nobility of your souls by condescending to indulgence in stale jokes, and in cultivating habits of trifling conversation." The requirement of God is explicit on these points, and presents before you the obligations that rest upon you as children of God. The Word of God says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians* 3:17.] Again the injunction is given in still more explicit language, "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians* 10:31.] *10LtMs, Lt 2, 1895, par. 6*

Bible religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color, brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into color until every thread of the fabric was

dyed in a deep, fast, unfading hue. The Lord will give you understanding in all practical Bible truths as you bring them into your life practice. Principles of truth are to be carried out in your practical experience in every day matters.*10LtMs, Lt 2, 1895, par. 7*

If you are determined that you will obey every word that proceedeth out of the mouth of God, then great and efficient truths will be discovered by you, and you will see that Bible religion has to do with the small as well as larger concerns of life. The broad principles of the Word of God are to regulate the character and conduct of every genuine Christian. Let every one enquire seriously, "Am I a genuine Christian? Am I bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model? Am I permitting the grace of God to have a molding influence upon me, and am I becoming more and more perfectly conformed to the image of Jesus Christ?"*10LtMs, Lt 2, 1895, par. 8*

Aim to be faithful students in the school of Christ, learning daily to conform your life to the divine Pattern. Set your face heavenward, and press toward the mark for the prize of your high calling in Christ Jesus.*10LtMs, Lt 2, 1895, par. 9*

Run the Christian race with patience, and rise superior to every temptation that shall come to you, however grievous it may be. Resist the devil, and he will flee from you. Draw nigh to God, and if you are desirous of taking the first upward step, you will find His hand stretched out to help you. It remains with you individually as to whether you walk in the light of the Sun of Righteousness or in the darkness of error. The truth of God can be a blessing to you only as you permit its influence to purify and refine your soul.*10LtMs, Lt 2, 1895, par. 10*

As you are associated together in physical and mental training, be careful what habits you form. If you choose, you can make the occasion that brings you together one in which you can do most essential missionary work one for another. Christian example, manifested in spirit, in words, in the faithful discharge of your duty, both in physical and mental lines, will have an influence upon those with whom you associate. Individually you may be God's true missionaries, watching for souls as they that must give an account.

God has given you reasoning powers, and you are to put to use your capabilities, and [to] consider how you may answer the expectation of Christ in bearing one another's burdens. *10LtMs, Lt 2, 1895, par. 11*

Let every one exercise the talents entrusted to him by watching unto prayer, and by lifting to the extent of his power. Bear in mind, I beseech you, that it rests with you as to whether or not you will form characters after the divine similitude. It rests with you whether you will go contrary to God and His truth, and become tempters of those with whom you associate. There is nothing more decidedly antagonistic to the pure truths of God than a polluted heart. Do not expect that the Holy Spirit will force your will. It is the Holy Spirit's office to convict of sin, and to incline the heart toward truth and righteousness. *10LtMs, Lt 2, 1895, par. 12*

"And you hath he quickened, who were dead in trespasses and sin: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ, (By grace ye are saved:) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." [*Ephesians 2:1-6.*] *10LtMs, Lt 2, 1895, par. 13*

But while we are saved through grace, the apostle presents the part that we are to act. He says, "Work out your own salvation with fear and trembling, (lest you become an influence to lead others astray) for it is God that worketh in you, both to will and to do of His good pleasure." [*Philippians 2:12, 13.*] In these Scriptures is presented the co-working of God with man and man with God. How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and the divine. Where this co-operation is found, these words are appropriate, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath

he reconciled,” that He may “present you holy, and unblamable, and unreprouvable in his sight.” [*Colossians 1:21, 22.*] Let every soul remember that the Christian armor cannot be laid aside for one moment. We are called upon to keep up the warfare, to resist Satan, to “watch and pray.” [*Mark 13:33.*]*10LtMs, Lt 2, 1895, par. 14*

Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sacrificed to the glory of God. When you hear young men jesting and joking, do not join in the merriment which they make that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for, and with one another. You can surround your souls with an atmosphere that will be like zephyrs from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement. Those who are earnestly striving to obtain the world to come, will act according to Christian principles in all the concerns of life. They will bring into practice the injunction, “Not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] If we are sincere Christians in meeting, we shall be sincere Christians at all times and in all places.*10LtMs, Lt 2, 1895, par. 15*

I am very desirous that all who are acquainted with Christ shall manifest the fact by the spirit revealed in their words. Christ says, “A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12:35-37.*] Our words index the state of our heart, and whether men talk much or little, their words express the character of their thoughts. A man’s character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. Our words have an effect upon our character, for they react upon our thoughts. “The end of all things is at hand, be ye therefore sober, and watch unto prayer.” [*1 Peter 4:7.*]*10LtMs, Lt 2, 1895, par. 16*

“He that will love life, and see good days, let him refrain his tongue

from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.” [1 *Peter* 3:10-12.] “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy: for I am holy.” [1 *Peter* 1:13-16.] *10LtMs, Lt 2, 1895, par. 17*

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can gain access to them. He is playing the game of life for their souls. Can we wonder that the Word of God cautions us, and warns us against sinning with our tongues? *10LtMs, Lt 2, 1895, par. 18*

We are to feed upon Christ, the living Bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are feasting upon the Bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to His lessons, we shall feed upon His flesh, for the Word became flesh and dwelt among us. Christ says, “The words that I speak unto you, they are spirit and they are life.” [*John* 6:63.] *10LtMs, Lt 2, 1895, par. 19*

When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation; but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts that will elevate, ennoble and sanctify our characters and the characters of those who hear. The only words that should come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these

senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances.*10LtMs, Lt 2, 1895, par. 20*

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words you have dishonored the name of Christ, for you have misrepresented Him in character. No word of guile was found in His lips, no word of prevarication or falsehood. The people that are described as making up the 144,000 have the Father's name written in their foreheads, and of them it is said, "In their mouth was found no guile: for they are without fault before the throne of God." [*Revelation 14:5.*] If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God.*10LtMs, Lt 2, 1895, par. 21*

John writes further, saying, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving and honor, and power, and might, be unto our God for ever and ever. Amen."*10LtMs, Lt 2, 1895, par. 22*

"And one of the elders answered saying unto me, what are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more: neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in

the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Revelation 7:9-17.*] *10LtMs, Lt 2, 1895, par. 23*

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life! Begin at once the work of soul purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit according to its character. The words we utter encourage the feeling that prompts them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm, yet they are an index of our inward thoughts, and work on the side of evil. *10LtMs, Lt 2, 1895, par. 24*

What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle. Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds. *10LtMs, Lt 2, 1895, par. 25*

Those who love Jesus Christ will contemplate His character, meditate upon His words, practice His precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace, but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. *10LtMs, Lt 2, 1895, par. 26*

Souls have been murdered by harsh, censorious words. If the

cases of some could be brought to light, it would be revealed that souls have been lost, because when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words; men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malarious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after effort was successful in establishing the goings of the fallen soul. *10LtMs, Lt 2, 1895, par. 27*

When men are tempted, how often they drop the bad seed of doubt in to the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed may overcome his error and become established in the truth. He may outlive his temptation, pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell ... The tongue can no man [tame]: it is an unruly evil, full of deadly poison." [*James 3:6, 8.*] *10LtMs, Lt 2, 1895, par. 28*

Will you, to whom I now address these words, take heed to the instruction given you? Let youth take warning; let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, to the expression of gratitude to God for the great love wherewith He hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify

the Master by witnessing in your character to the work of the Holy Spirit upon your soul. Let Christ abide in the soul as a wellspring of life. *10LtMs, Lt 2, 1895, par. 29*

Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy saying, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:12-15.] Let everyone that nameth the name of Christ depart from iniquity, but in the great house there are not only vessels of gold and silver, but also of wood and of earth: and some to honor and some to dishonor. *10LtMs, Lt 2, 1895, par. 30*

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 21-26.] *10LtMs, Lt 2, 1895, par. 31*

"Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded." [James 4:8.] When the heart has a deep longing for God, when the mind contemplates the goodness and the loving kindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a Comforter to the soul. Jesus says, "If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love. These things are spoken unto you, that my joy might remain in you, and that your joy might

be full.” [*John 15:10, 11.*] “Let your speech be alway with grace, seasoned with salt that ye may know how ye ought to answer every man.” [*Colossians 4:6.*] Will we be obedient to these inspired words that come sounding down the lines of time? The purpose to which we are called is an exalted one. *10LtMs, Lt 2, 1895, par. 32*

Peter says, “But ye are a chosen generation: a royal priesthood, an holy nation, a peculiar people: and that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:9.*] How can you show forth His praises? By the words that you utter. You can speak in such a way as to bless others, to be a savor of life unto life in working the works of righteousness. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [*Verses 11, 12.*] *10LtMs, Lt 2, 1895, par. 33*

The Lord is to be honored and glorified by His people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” [*Titus 3:8.*] The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment. *10LtMs, Lt 2, 1895, par. 34*

Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan’s subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the Book of Inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, “It is written, man shall not live

by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*]¹⁰*LtMs, Lt 2, 1895, par. 35*

Lt 4, 1895

To the Men in Responsible Positions in Battle Creek

Granville, Australia

September 1895

This letter is published in entirety in *PC 409-416*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren:

You have no right to absorb in Battle Creek the means that is sent out by our people, and leave mission fields impoverished. The funds that accumulate in Battle Creek have not been created by those who handle the means. It is the faith of the people in the cause and work of God that has brought tithes and offerings to the treasury.*10LtMs, Lt 4, 1895, par. 1*

The efforts made to induce our people to move away from Battle Creek have not succeeded. And why? Because the enlargements constantly going forward have been encouraging people to move in. There was represented to me a mammoth vineyard, requiring much labor to tend and care for it. Men were working in one part of the vineyard, while other parts were left unworked, to grow thorns and briars. One of dignified bearing said, Why are you setting out so many plants in this part of the field? Take some of the plants to other portions of God's vineyard. More ground will be brought under cultivation. Thus the work will be greatly extended, and new elements will be brought in. When people are congregated together as they are in Battle Creek, it requires more labor to keep the church in a right condition than would be required to minister to the same number were they were scattered as they should be in different parts of the field.*10LtMs, Lt 4, 1895, par. 2*

Consolidation means that all institutions are to be merged into the Battle Creek institutions. For years something of this kind has been proposed by one and another. But according to the light I have had,

the plan is wrong, decidedly wrong. Let every institution stand in its own individuality, doing its respective work in its own locality. There are not in Battle Creek men of sufficient clearness of discernment, sanctified by the grace of Christ, to carry the responsibilities which they now assume. If there is any action taken to merge everything into one institution under the dictation of those now presiding, it will be one of the worst pieces of business that was ever transacted in Battle Creek in connection with the cause of God.*10LtMs, Lt 4, 1895, par. 3*

The Pacific Press should stand in its own moral independence, carrying on its work beyond the Rocky Mountains, in a little world of its own. Its managers are responsible to God to do their work as in full view of the universe of heaven.*10LtMs, Lt 4, 1895, par. 4*

Men are coming to trust in men, and to make flesh their arm; and when that arm is not linked in the arm of Christ, they will find that they are leaning upon a broken reed. The publishing houses were established in America in the counsel of God, under His direction and supervision, and they should stand in their own individuality, as sister institutions. Never should they be so related to each other that one shall have power to control the running of the other. If one institution shall adopt a policy which the other does not sanction, the other institution is not to be corrupted, but is to stand in its God-given responsibility, true to the principles that were expressed in its establishment, carrying forward the work in harmony with these principles.*10LtMs, Lt 4, 1895, par. 5*

Our people do not know what they are about. In some of their movements they act like blind men. The managers at Battle Creek are taking altogether too much on their hands, but they do not understand the result of this confederacy. Every institution should work in perfect harmony with the other institutions, but further than this they should not go toward confederacy or merging into one. Already there are men who, supposing themselves wise, are trying to shape matters according to their ideas. Things may for a time appear to prosper in their hands, but the result will be that which they do not now anticipate.*10LtMs, Lt 4, 1895, par. 6*

For years a spirit of oppression has been coming into Battle Creek.

The human agents are lifting up themselves unto selfishness and domination. Not a work can be published but they try to gain control of it, and if authors do not concede to their propositions, those who publish the work will exert an influence with canvassers and other agents that will hinder its sale, and [they do] this, wholly irrespective of the value of the book. When every institution is merged into the one that is greatest—that is, measured by her power of control—that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, else a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members. *10LtMs, Lt 4, 1895, par. 7*

This disposition to press men into hard places if you cannot bring them to your ideas is not according to God's order. Those who do this when it suits them are bringing souls into unbelief and temptation, and driving them on Satan's battlefield. They forget that God will deal with them as they deal with their fellow men. God's cause is not to be molded by one man, or half a dozen men. All His responsible stewards are to bear a share in the devising, as well as in the execution of the plans. Men must not forget that the God of heaven is a God of justice; with Him is no partiality, no hypocrisy. He will not serve with men's selfishness, or sanction their plans to rob one soul of his rights, because they can press him inconsiderately, and make statements and plans that compel surrender <or leave him helpless.> *10LtMs, Lt 4, 1895, par. 8*

Shall everything pass under the control of men whom we know have not a living connection with God? He who says, "I know thy works," hears all their suggestions, listens to all their plans. [*Revelation 2:2.*] The institutions of God's own creating, which He established upon principles of justice and equity, they are seeking to make a means of oppression, forcing the Lord's workers to accept terms which they themselves, were the situation reversed, would not accept. *10LtMs, Lt 4, 1895, par. 9*

God's instrumentalities are not chosen of men, nor under their jurisdiction. They are to prepare a people to stand in the day of the Lord. God is a party to every transaction, and He is sinned against

and misrepresented. The Lord's powerful instrumentalities are made as a cutting sword to weaken and destroy, because those who are managing these instrumentalities possess attributes that lead them to do this. When men swerve from truth and righteousness, violates justice in deal, making contracts that bind others according to their will, <and violate contracts,> let them remember that for all this, God will bring them into judgment. By no sharp dealing or underhand advantage is the Lord to be glorified or His truth served. Money acquired in this way to supply the treasury will benefit no one, for God will not serve with the sins of oppression and selfishness. *10LtMs, Lt 4, 1895, par. 10*

It should be written on the conscience as with a pen of iron upon a rock, that no man can achieve true success while violating the eternal principles of right. There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. "It is written," saith the Lord, "my house shall be called a house of prayer, but ye have made it a den of thieves." [*Matthew 21:13.*] There are in our institutions today transactions similar to those that took place in the temple <courts> in Christ's time; and all heaven is looking on. *10LtMs, Lt 4, 1895, par. 11*

Think you that the Lord of heaven has looked with pleasure on your dealings with Frank Belden in regard to his books? On the pages of the books of heaven is written, Fraud, injustice and robbery. Other transactions have been conducted in the same spirit. The success of *Gospel Primer* chafed the men whose hearts have not been connected with God. They could not possibly let God work through His own instrumentalities to plant His standard in a field that has been almost entirely neglected. By every plausible device, Satan has worked to discourage the ones who entered that field. Determined effort has been made to retard the work and bind the workmen. When the Lord opened the way for the sale of *Gospel Primer*, and before one step was openly to kill it, I was shown that it would be done, because there are those connected with the institutions who do not keep the way of the Lord. *10LtMs, Lt 4, 1895, par. 12*

God is dishonored by those who are in responsible places of stewardship, yet do not realize the necessity of being, both in spirit

and words, an example to those connected with them, who have learned to do as they require. Every one must have the grace of God for his own soul, he must confide in the pardoning mercy of God through the merits of Christ. Then he will not manifest a harsh zeal to bruise and wound, but a sanctified zeal to answer the prayer of Christ, which He offered before His crucifixion, zeal not for human uplifting, but for the glory of God. *10LtMs, Lt 4, 1895, par. 13*

The change of the natural, inherited, and cultivated tendencies of the human heart is that change of which Jesus spoke when He said to Nicodemus, "Except a man be born again, he cannot see (discern) the kingdom of God." Nicodemus did not understand Christ's words. He inquired, "How can these things be?" The answer comes home to every man in responsible positions, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told you earthly thing, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." [*John 3:3, 9-13.*] *10LtMs, Lt 4, 1895, par. 14*

The change of heart represented by the new birth can be brought about only through the effectual working of the Holy Spirit. Self love and pride resist the Spirit of God. Every natural inclination of the soul withstands and opposes the change from self-importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the co-operation of heavenly intelligences, that we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are connected in labor, or with whom we are brought in contact. We are under contract to God, in His divine service, to work as Christ worked, not in accordance with natural inclinations, but in accordance with the Spirit of God. The express requirements of the Old Testament are in perfect agreement with the teaching of the New Testament. *10LtMs, Lt 4, 1895, par. 15*

The Lord Jesus spoke from the pillar of cloud, "And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God

will all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good? ... For the Lord your God is a God of gods, and Lord of lords, a great God, mighty, and a terrible, which regardeth not persons, nor taketh rewards: he doth execute the judgment of the fatherless and widow, and loveth the stranger, and giveth him food and raiment.” [*Deuteronomy 10:12, 13, 17, 18.*]*10LtMs, Lt 4, 1895, par. 16*

Compare this with the words of Christ in the New Testament: “A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and will all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” [*Luke 10:25-28.*] “A father of the fatherless and a judge of the widow, is God in his holy habitation.” [*Psalms 68:5.*] “The Lord preserveth the strangers; he relieveth the fatherless and the widow: but the way of the wicked he turneth upside down.” [*Psalms 146:9.*] “If thy brother be waxen poor, and falleth into decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.”*10LtMs, Lt 4, 1895, par. 17*

“Take no usury of him, or increase: but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.” “Thou shalt not rule over him with rigor, but shall fear thy God.” [*Leviticus 25:35-38, 43.*] See also *Deuteronomy 15:7-11; 24:14, 15, 19-21; Leviticus 19:32-37.* “Owe no man anything, but to love one another.” [*Romans 13:8.*] The oppression of the poor, which is nothing less than actual robbery, is not punishable by human courts, except in very extreme cases; but it is marked by the God of heaven as the abhorred practice which He would in no case tolerate.*10LtMs, Lt 4, 1895, par. 18*

The apostle James says to the rich, “Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by

fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.” [*James 5:4.*] God condemns injustice whenever manifested, whoever the person, whatever the business. Wherever schemes are devised to withhold money from those to whom it is due, or to deprive any man of his right, there God’s disapprobation rests. It is for the interest of every soul connected with the work of God to receive His warnings and reproofs, and die to that stubborn will which has opposed the will of God.*10LtMs, Lt 4, 1895, par. 19*

The publishing houses were brought into existence in a spirit of sacrifice, and no persons should have been permitted to hold a responsible position in the work who desired to work according to the world’s policy. The consecration and purity of the worker will be evidenced by the principles manifested in his attitude toward every child of God. The publishing house was established for the purpose of doing business upon the principles of justice and equity, judging every case without partiality and without hypocrisy. In our institution the Spirit of Christ was to be a witness to the world of the character of God, a living epistle, known and read of all men. These institutions were to reveal nothing like oppression; the managers were to be those who showed decidedly that they were under the control of God. Selfishness and the love of money was not to set aside those principles of sacrifice which characterized the establishment of these instrumentalities.*10LtMs, Lt 4, 1895, par. 20*

No one should be allowed to engage in the sacred work of God who could be bought or sold for money. No one is to take advantage of any man’s ignorance or necessity, in order to charge exorbitant prices for work done or for goods sold. The managers are not obeying the commandments of God when by any selfish devising they secure the benefits of the time and talent of the workmen. Such a course is robbery of your neighbor. God has given every one of His workers certain qualifications for which he is responsible, not to any man or set of men, but to God. He is so to use them that they will be a blessing to himself [by] <having it in his power to> be a blessing to others. The practices that have prevailed in the Review and Herald office, and which are now leavening the managers of the conferences, are not correct. I cannot specify all the departures from righteousness; they are too many to be

enumerated, and I am not told to do this.*10LtMs, Lt 4, 1895, par. 21*

Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he would be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as His sons and daughters on condition that you come out from the world and be separate and touch not the unclean thing. There will be violent temptations to diverge from the straight path; there will be innumerable arguments in favor of conforming to custom, and adopting practices that are really dishonest.*10LtMs, Lt 4, 1895, par. 22*

When one worker enters into a confederacy with another, as has been done, seeking to supply what others lack of aptitude or knowledge, he is doing that one an injury, and is assisting in a deception. That worker receives pay for qualifications which he has not possess, and his failures in duties which he is supposed to perform are many. Yet the largest wages are received, and the treasury is robbed. God has been greatly displeased by these things.*10LtMs, Lt 4, 1895, par. 23*

These may be regarded by men as little things, but was it a little thing for Adam and Eve to eat of the fruit of the tree which God had forbidden them to eat? The smallness of the act did not avert the consequences. It was disobedience to God's commandments, and the floodgates of woe were opened upon our world. We cannot be Christians and connive at any dishonest practice, or breach of trust. The Christian will not be found spending extravagantly means which he has not earned. God requires every man to be punctual, just, and without guile in his lips or in his heart. Be righteous in all your dealings with your fellow men if you would have, not only the name, but the character of a Christian. Those who depart from Bible principles and vindicate their defects as righteous, have never received the true knowledge of Christ or the experience of being, in truth, doers of the Word. There is nothing in the Word of God that glosses over or excuses one phase of selfishness, one approach to over-reaching or dishonesty.*10LtMs, Lt 4, 1895, par. 24*

God pledges His most Holy Word that He will bless you if you will walk in His way and do justice and judgment. "Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house diverse measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. Remember what Amalek did unto thee by the way when we were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." [*Deuteronomy 25:13-18.*]*10LtMs, Lt 4, 1895, par. 25*

Notwithstanding that the children of Israel has often grieved the Lord by departing from His counsel, yet He still had a tender care for them. The Lord Jesus Christ saw their enemies taking advantage of their circumstances, to do them an injury; for that work [was] <to bring suffering upon> the weary, who were journeying under God's leading. Hear the judgments which God pronounced: "Therefore it shall be, when the Lord thy God hath given rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." [*Verse 19.*]*10LtMs, Lt 4, 1895, par. 26*

I pen these words of God, that those who profess to be His children may not receive the curse pronounced upon Amalek because they have followed the practices of Amalek. If the heathen receive this denunciation for their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities and privileges, but have not manifested the spirit of Christ toward their own brethren?*10LtMs, Lt 4, 1895, par. 27*

The Lord sees all the dealings of brother with brother which weaken faith, and which destroy their confidence in themselves as men dealing as men dealing with justice and equity. In the most positive language He expresses His displeasure at the iniquity practiced in trade. He says, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" [*Micah 6:11.*] The very

wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done. Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." [*Verse 12.*]10LtMs, Lt 4, 1895, par. 28

The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name. Just how soon this process will begin, I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice, for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, saying that it makes no difference?10LtMs, Lt 4, 1895, par. 29

It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." [*Matthew 5:13.*]10LtMs, Lt 4, 1895, par. 30

I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people, for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, "It is time for thee, Lord, to work; for they have made void thy law." [*Psalms 119:126.*]10LtMs, Lt 4, 1895, par. 31

Lt 5, 1895

Brethren in Responsible Positions in America

Norfolk Villa, Granville, Australia

July 24, 1895

Portions of this letter are published in *SpM 13-19; 4MR 1-5; 11MR 360; 8T 56-61*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my Brethren in responsible positions in America:

I am deeply concerned in regard to the disregard of warnings and appeals that have been made by the Spirit of God through the humble instrument. Much time is devoted to large gatherings for the instruction of those who know the truth, when if these very ones would with contrition of heart, forsake their selfishness and go earnestly, prayerfully to work to communicate light to those who are in spiritual darkness, they would receive strength far superior to anything they can obtain through spending so much money and labor upon themselves. They have the benefits of the camp meetings, and many other opportunities for instruction. If these do not accomplish the work for them, these large, expensive institutes will not accomplish it. The time thus spent by the attendants might better be employed in going into some of the dark, unworked fields, and proclaiming the truth to those who are ready to perish. *10LtMs, Lt 5, 1895, par. 1*

The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in cities and places where it has not yet taken hold. Money has been entrusted to human agents, to be invested, put out to the exchangers, and increased with use. Again and again the men in positions of trust have had laid before them the pressure of necessity that the Lord's vineyard should be more equally worked. The vineyard is the world; every part of it is the Lord's and should receive due attention. No one locality is to swallow up every resource that can be obtained to

enrich and magnify and multiply its facilities, while the largest portions of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world. *10LtMs, Lt 5, 1895, par. 2*

What are we doing for the Southern field? I have looked most anxiously to see if some plans would not be set in operation to redeem the sinful neglect of that field, but I see not a proposition or a resolution to do anything. Perhaps something has been planned that I have not seen. I hope so, and praise the Lord if it is so. But for years our duty has been laid out in a most decided manner, and yet the Southern field has been but touched with the tip ends of our fingers. I now feel deeply in earnest in again bringing before you this neglected portion of the Lord's vineyard. The matter is brought before me again and again. I have been awakened in the night season, and the command has come, write the things I have opened before you, whether men will hear, or whether they will forbear. *10LtMs, Lt 5, 1895, par. 3*

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. This kind of work calls for laborers, and the duty rests upon our responsible men to set men at work in that field, and to sustain the work with a portion of the means supplied through tithes and offerings from the believers in all parts of our world. God's field is the world. Jesus said to his disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8.*] "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." [*Luke 24:47.*] *10LtMs, Lt 5, 1895, par. 4*

And Peter said to the believers, "The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." [*Acts 2:39.*] And the Lord said, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." [*Hosea 2:23.*] "And he said, It is a light thing that thou shouldest be my

servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.” [*Isaiah 49:6.*] Something has been done in foreign countries, and something in home missions; but altogether too much territory has been left unworked. The work is too much centralized. The interests in Battle Creek are overgrown, and this means the robbing of other parts of facilities which they should have had. *10LtMs, Lt 5, 1895, par. 5*

The larger and still larger preparations, in the erection and enlargement of buildings, that call together and hold the large number in Battle Creek, is not in accordance with God’s plan, but in direct contravention of His plan. It has been urged that there were great advantages in having so many institutions in close connection, that they could be a strength to one another and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities into Battle Creek, but the vision needs to be extended. *10LtMs, Lt 5, 1895, par. 6*

These interests should be broken up into many parts, that plants may be made in cities which it will be necessary to make centers of interest. Buildings should be erected and responsibilities centered in many localities that are now robbed of vital, spiritual interest in order to swell the overplus already in Battle Creek. The Lord is not glorified by this management on the part of those who are in responsible positions. “The earth shall be full of the knowledge of Jehovah, as the waters cover the sea.” [*Isaiah 11:9.*] “For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] *10LtMs, Lt 5, 1895, par. 7*

God has poured out richly of His Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the day of Pentecost? Then “they that were scattered abroad went everywhere preaching the word.” [*Acts 8:4.*] Was this the fruit seen in Battle Creek? Was the church taught of God to know their duty, and to reflect the light they had received? *10LtMs, Lt 5, 1895, par. 8*

“When the apostles which were at Jerusalem heard that Samaria had received the word, they sent unto them Peter and John.” [*Verse 14.*] The Spirit of God was waiting to enlighten souls and convert them to the truth. How much effort was put forth for even one man, an Ethiopian. “The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.” *10LtMs, Lt 5, 1895, par. 9*

“Then the Spirit said unto Philip, Go near, and join thyself to this chariot, and Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.” [*Verses 26-31, 35.*] (See *Acts 8.*) *10LtMs, Lt 5, 1895, par. 10*

In this account of Philip and the Ethiopian is presented work which the Lord calls His people to do. This one man, an Ethiopian, represents a large class of human beings that need missionaries like Philip, who will hear the voice of God to go where He shall send them. There is a class who are reading the Scriptures, and cannot understand their import. Those who have a knowledge of God are needed to explain His Word to these souls. The Lord’s heritage has been strangely neglected, and God will judge His people for these things. *10LtMs, Lt 5, 1895, par. 11*

In the parable of the good Samaritan the priest and Levite looked on the wretched man who had been robbed and wounded, but it did not seem to them desirable to help the one who most needed help, because he was helpless and forsaken. That priest and Levite represent many, many in Battle Creek. Will our brethren explain what their course means? Will the men in charge of the work of God sense their neglect? Will the people in Battle Creek show how much of zeal, of true missionary spirit, they have been receiving? *10LtMs,*

With the great privileges you have had to learn line upon line, and precept upon precept, and with the precious out pouring of the spirit of God, what lessons have you learned? How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves and obtain more and still more conveniences for their better accommodation, while the means to be expended for the downtrodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed; thousands of human beings suffering for the want of educational advantages; many so many, who need to hear the gospel preached in its purity.*10LtMs, Lt 5, 1895, par. 13*

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families; they have souls as precious as those of the men who, because of their selfishness and covetousness, receive thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supplies impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars a week? Most earnest work should have been done many years ago. There might have been an altogether different presentation from what we now see.*10LtMs, Lt 5, 1895, par. 14*

I appeal to families who understand the truth. What are you doing? You can be God's ministers to take up the work in this neglected field that needs to be ploughed and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called upon you to go labor in His vineyard; but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have felt at ease, eating from the abundant supply God gave you to share with those in need.*10LtMs, Lt 5, 1895, par. 15*

We have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education,

starving for spiritual advantages. By your actions you have said, Am I my brother's keeper? Where are those who have had so much light, so much food that they have lost their appetite for food, and do not appreciate the Bread of life? Those rich treasures, if imparted to others, would be life and hope and salvation to them. The Bible, the precious Bible, is not chained to any one place, but is to go to every part of our world, and its sacred truths are to be everywhere studied.*10LtMs, Lt 5, 1895, par. 16*

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work there. Facilities must be provided, and workmen to plan for these states. Something is being done, but from the light God has given me, the blood of souls will surely be found in the garments of those, who, like the priests and Levites, are passing by on the other side. This is just what our people are doing. Those who have been feeding from a well-supplied table do not allow even the crumbs that fall from the table to be bestowed on the colored people. But divine illumination is to come to them. And I beseech you, brethren, do not take out of the hands of those who would work every chance they may have to obtain means to work in the Southern states. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.*10LtMs, Lt 5, 1895, par. 17*

God will not commend selfishness in your planning and managing. Do not act as though you feared some other one of His instrumentalities would have a few crumbs from God's table. If you should send many laborers to the most destitute part of His vineyard, and yet tie their hands by neglecting to furnish them with necessary means for any real work of uplifting, do you think this would please God? Are not the ways of the Lord equal? Shall Battle Creek be supplied with every facility, and thousands of dollars be spent in making things a little more convenient?*10LtMs, Lt 5, 1895, par. 18*

Your already abundant facilities, your buildings, your large wages, will witness against you in that day when every one shall be judged according to the deeds done in the body. The managers of the

sanitarium, the college, and the publishing house, will not look with such proud satisfaction on their wide-spreading advantages when God shall make inquiry in regard to the souls they have left without regard, without labor, without light. Those whom you might have helped to receive the truth would in their turn have labored to help others that are in darkness. *10LtMs, Lt 5, 1895, par. 19*

The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. But who will continue to dishonor God by their indolence, by their neglect, by passing by on the other side? Do not, I beseech you, look upon the hard field, grown a little, set two or three at work in one locality, a few in another, and provide them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty. They can see the needs of the work, and from the abundant supply in Battle Creek means should be furnished these workers to supply the people with advantages they cannot otherwise obtain. The reproach of indolence will be wiped away from the church when everyone who believes the truth shall be willing to labor as did our self-sacrificing Redeemer. *10LtMs, Lt 5, 1895, par. 20*

Christ cannot pronounce those good and faithful servants who have had the greatest advantages, the richest blessings, and yet have allowed a nation of helpless, dependent beings to remain degraded and unenlightened. Brethren, when you seek to help the ones who need education, that they may read the Word of God, when you say to every man, from the least to the greatest, know the Lord, know Him for yourselves, then your reproach will be wiped away. The Spirit of God will bless the means employed, even now. *10LtMs, Lt 5, 1895, par. 21*

In the past some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who died for the black man as well as for the white. Those who possess the Spirit of Christ will have pity and love for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe

away the reproach of ignorance from white and black alike. *10LtMs, Lt 5, 1895, par. 22*

God's means are not to be abundantly bestowed on a few privileged ones, so that they shall become exalted in pride, spreading themselves like a green bay tree, while the most needy suffering ones are left without succor. Let not those who are in positions of responsibility rest satisfied, saying, Be ye warmed and clothed and fed, and do nothing to relieve the temporal and spiritual necessities of the suffering ones. *10LtMs, Lt 5, 1895, par. 23*

God will bless those who are willing to give and to labor for the salvation of the world as did His beloved Son. Jesus was the Majesty of heaven, the King of Glory, and for our sakes He became poor, that we through His poverty might be rich. See *2 Corinthians 9*, also *Psalms 112*. Please read these Scriptures slowly, solemnly, and consider prayerfully the instruction given. *10LtMs, Lt 5, 1895, par. 24*

Hear the words of inspiration: "This I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness.)" [*2 Corinthians 9:6-10.*]*10LtMs, Lt 5, 1895, par. 25*

Thus did the Lord Jesus increase the food placed in the hands of His disciples, and they placed in the hands of the hungry multitude that which Christ distributed to them. All ate and were satisfied, and then Jesus said, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] There is to be no improvidence, no careless neglect, no waste of a morsel of food. This is a lesson as to the bestowal of spiritual gifts as well as temporal. Those who impart the grace given shall have grace for grace. Christ gives light and truth

to enrich every soul who will enrich others by the gracious gifts of heaven. This is God's plan, both in spiritual and temporal things. *10LtMs, Lt 5, 1895, par. 26*

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [2 *Corinthians* 9:11, 12.] Those who desire to do so have an abundant opportunity to [be] engaged in experimenting that is wholly approved of God. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift." [Verses 13-15.] *10LtMs, Lt 5, 1895, par. 27*

Suppose our people should manifest true self-denial and love for souls as Christ has given us an example in His own life. Suppose we should make the experiment of bearing much fruit to the glory of God. Instead of studying how to absorb all the profits of the institutions (which were established in poverty) in enlarging and enriching themselves, suppose they should be regarded as God's instrumentalities, and should provide facilities whereby destitute fields might be supplied with meeting places, and, in a limited degree, with the advantages that are so abundant in Battle Creek. Would not such a course be attended with the blessing of God, whose means you are handling? Suppose you should engage in this work as His stewards, without partiality and without hypocrisy, would it not be far safer to experiment in right doing than in selfishly grasping so much where there is no real need, which means robbery and want to other fields. *10LtMs, Lt 5, 1895, par. 28*

I repeat the words of Paul, "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." "Wherefore show ye to them and before the churches the proof of your love, and of our boasting on

your behalf.” [2 *Corinthians* 8:13-15, 24.] *10LtMs, Lt 5, 1895, par. 29*

There is no more profitable and important work done in our world than that of soul-saving, and for this work the Lord has placed all heaven at our command. The angelic hosts will co-operate with the human agencies, and the grace of our Lord Jesus Christ is waiting our demands upon it. The churches are required to do active service for Christ. A healthful love is not mingled with sentimentalism. True faith works by love, and purifies the soul from all moral defilement. It is a holy faith, superior to sensual delights. It is a power enabling the soul to apply resolutely to irksome tasks and self-sacrifice for the Master’s sake. *10LtMs, Lt 5, 1895, par. 30*

Will someone who knows, please inform me in regard to the *Gospel Primer*. Those who issued this book hoped to use its avails for the benefit of the Southern field. It was hoped that some methods of education might be instituted in the field where Edson White and Bro. Palmer have been at work. But I learn that the *Gospel Primer* has been placed under the control of the General Conference. Disappointment has been expressed, but I learn nothing of the particulars. I want to know about the whys and wherefores. I see that Edson is now seeking to issue another book, that he may be able to extricate himself from debt, and help the Southern field; but what about this new book? Will the powers that be feel that it is given them of God to lay their hands upon that, and either forbid the work or grasp it, if there is any profit in it? *10LtMs, Lt 5, 1895, par. 31*

Nothing can be really selfish that has Christ for its absorbing object. Those who are struggling with all their might to do a work for the most depressed and discouraging class of people, need encouragement. If men or women have entrusted talents, and use these talents to advance the work of God, regarding their Lord’s money as a sacred trust to use to His glory, they are doing a work that God approves. What do you propose to do? I think I could furnish Edson with matter just such as would meet the necessities of the Southern field. *10LtMs, Lt 5, 1895, par. 32*

This neglected field has been presented before me in its sinfulness and degradation because of the treatment received from the whites.

I can give them that which would reach them in their ignorance, and help to uplift their thoughts. But what course would you pursue in the matter. Should I give Edson an opportunity to work, not only to help the Southern field, but to recover himself from his embarrassments, would you feel like bringing the little book under your control, and give him no chance to recover himself? If there is any profit, would you feel it your privilege to claim every advantage. I know this is not God's order or His will. *10LtMs, Lt 5, 1895, par. 33*

The hand of God is to be stretched out for the poor, degraded race. Men and women are sent to far-off lands, among heathen savages, to labor at great expense, and often at the sacrifice of their lives, but here are heathen at our very doors. The nation of slaves who were treated as though they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class. *10LtMs, Lt 5, 1895, par. 34*

As the mother of Edson White, I am opposed to his remaining in the field where he is, unless a sufficient corps of helpers shall unite with him to carry on the work. He may struggle with all his might, but who, I ask you, at the head of the work will appreciate and co-operate with him in his efforts? I have only Marian Davis to depend on to help me with my books. Willie has his special allotment of work, and he can scarcely give time to read over the manuscripts on the life of Christ. He is called here and there, and somewhere else, in councils, and works early and late. *10LtMs, Lt 5, 1895, par. 35*

Have you confidence that the work Edson is now engaged in is a good work, and that God is working with his efforts? If so, encourage him with the assurance that you thus regard it. If you cannot cooperate with him, but feel it your duty to hedge up every avenue whereby he may obtain means to make a success of his work, I wish to understand this. When souls take hold of the truth

who are poor but who desire to help in giving light to their poor brethren, he [Edson] has no means that he can apply to help them in obtaining food merely to sustain life, that they may engage in the work they long to do for others. What courage can he have to labor in such a field? If he remains there, it may be at the sacrifice of his life, unless suitable help is furnished. What can one or two men do in such a field, against the prevailing ignorance, depravity, and immorality?*10LtMs, Lt 5, 1895, par. 36*

Yet the Lord has presented to me the fact that thousands of souls are longing for something better than they have. Many can be saved if this destitute field can have simply a small part of the means expended so lavishly in Battle Creek to make things more convenient.*10LtMs, Lt 5, 1895, par. 37*

The rebuke of God is upon the management for their partiality and selfish appropriation of His goods. Pride and love of display are gratified in the accumulated advantages, while new fields are left unworked because thousands of dollars are consumed in Battle Creek and other special localities.*10LtMs, Lt 5, 1895, par. 38*

In giving Edson White \$8 a week to work in a field where poverty and distress are on every hand—and he has nothing besides this to depend on to relieve the situation—do you feel that you are doing a liberal thing? How does this compare with the \$30 a week paid right in Battle Creek, where there are no special sacrifices to make, and paid to those who had no such work to do? Not one word of complaint has come to me from Edson in regard to his wages, only he told me he was terribly disappointed by the action taken at the conference to buy the *Gospel Primer*. But nothing has been explained.*10LtMs, Lt 5, 1895, par. 39*

I have need of Edson, great need of his knowledge in my work. And if there is to be no more effort to strengthen the work where he is laboring, then I do not wish to encourage him to remain in that field. He has not thought of leaving it, but I have serious thoughts that it is his duty to do so, unless matters shall be viewed in a correct light. If he stands in the way of your sending laborers to that part of the vineyard, tell me so. If you have confidence that he is doing a good work, tell me so. I must know all about this matter.*10LtMs, Lt 5,*

Edson writes that the work moves very slowly; he has been at work for three months in the one locality, and thirty souls are established in the truth. He thinks that the opposition and discouragements are peculiarly trying, and this is why a greater number have not embraced the truth. But just as strong and continuous labor has been put forth in these colonies; and if thirty embrace the truth after three, six, or even twelve months, we felt to say, What hath God wrought! Those who are converted in the South will work with their own families, with their relatives, with their friends, and so we may hope for increase from the seed sown. *10LtMs, Lt 5, 1895, par. 41*

In this country I have found destitution and poverty everywhere, and had I not means to relieve the distressed, to clothe the naked, to take the youth who are too poor to help themselves and place them in schools, and to help the churches in building houses of worship, we should have left the field long ago; for it would be useless to attempt to do anything, hampered on every side. In a letter of mine, copied by someone at the Pacific Press, the statement appears that I had spent \$100 to educate students. It was \$1000, and \$2000 has been used in helping in different places where help was really needed. *10LtMs, Lt 5, 1895, par. 42*

Suppose that my brethren at the Review and Herald had been able to bring me to their terms in the publication of my books; what could I have done among this poverty-stricken people? I not only tell them what must be done, but shoulder a large part of the burden myself. I know that God sent me here, but if I had been bound about for want of facilities, I might have worn my life out, and died in disappointment that I could not relieve the situation. I will have Emily Campbell give you the figures showing what I have expended solely for the education of students in our school. I am satisfied with the outlay. It pays; thank God, it pays. *10LtMs, Lt 5, 1895, par. 43*

Since the Brighton camp meeting one hundred souls in Sydney and suburbs have embraced the truth, but it has cost us all hard, continuous labor, in devising, planning, working, and watching. Within two weeks another worthy family have taken their stand in Ashfield, or an adjoining suburb. The labor at Canterbury was not in

vain in the Lord. In different suburbs an interest has been awakened that time will develop. But there have been not merely one man or two men at work here; much of the time there have been three ministers besides W. C. White and myself, with Bible workers, etc.*10LtMs, Lt 5, 1895, par. 44*

Becoming worked down, I fled to Cooranbong for a period of rest. There I found Bro. Rousseau carrying altogether too heavy a load; he was much worn. He met the students for Bible study and morning worship at six a.m. After breakfast they were off to the field till three p.m. After dinner there were classes till bed time. During the two weeks I took hold to relieve Bro. Rousseau of the morning study. He went across the paddocks by moonlight, with Willie or Bro. Caldwell, walking nearly three quarters of a mile to be at the six o'clock meeting. During my stay at Cooranbong I spoke twelve times, and the Lord gave me the word for those assembled. Twenty-six was the usual number in attendance at the morning study; on the two Sabbaths about forty were present at the services, six or eight of these were outsiders.*10LtMs, Lt 5, 1895, par. 45*

I was compelled to return home; for there were many things to be considered in regard to the building of a church in Ashfield. The land for a site has been purchased, now comes the struggle to build the church. Where the money is coming from I cannot tell. One thing I know, we must appropriate the means that has been raised for the benefit of this country. Step by step we are advancing, though the work moves slowly. We know that a great work has yet to be done, and it is an aggressive work. Shall we pronounce the situation hopeless, because the outlook appears so discouraging? God forbid! God has a people to be enlightened, and there are souls to be reached in the darkest and most forbidding regions. Everywhere people are under the condemnation of God, in consequence of transgression.*10LtMs, Lt 5, 1895, par. 46*

The salvation of the heathen has long been deemed a matter that should engage the interest of Christians. It is no more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very shores. Idolatrous ignorance is in the very shadow of our homes.

Something is being done for the colored people, but next to nothing compared to what others receive who have a knowledge of the truth, who have had opportunities innumerable, but have not half appreciated their advantages. To those who know not the truth let the love of Jesus be presented, and it will work as leaven for the transformation of the character.*10LtMs, Lt 5, 1895, par. 47*

The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been in agitation. Some have thought it the best way to reach the white people first, for if we should labor for the colored people we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity and in their own country. The poor, friendless, untaught colored people need our assistance because they are ignorant and friendless. Those who have a dark, disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. God has jewels in the rough, and His true followers will find them. All who possess the spirit of Christ will have a tender, sympathetic heart, and an open, generous hand.*10LtMs, Lt 5, 1895, par. 48*

Those who press close to the bleeding side of Christ will have the spirit of Christ, and a nature that will be quickly responsive to His call. They will work to relieve the necessities of suffering humanity, as Christ worked while before the world fallen, the worlds unfallen; and all the heavenly host he was representing the ways and works of God. In the life of Christ we see what a Christian can do in relieving the distressed, binding up their physical and spiritual wants. Among the colored people, many, even of those who profess to be Christians are sadly ignorant, not only of Bible doctrines, but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice and mercy and the love of God demand that those who have learned of Christ should impart to others, the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field.*10LtMs, Lt 5, 1895, par. 49*

It is not ordained ministers that are required for most of the labor in this field; another ministry will be just as effectual. Those who work

here should have a thorough knowledge of the condition of the field. An occasional visit from a minister will accomplish but little unless there are those who can follow up and continue the work. Missionaries are needed through whom God can work in His own appointed way according to their several ability. Those are needed who will be full of tender sympathy, who with hearts softened and subdued by the love of God can talk and pray with the people, showing an interest in their welfare, and obtaining a knowledge of their home life and their religious life. *10LtMs, Lt 5, 1895, par. 50*

There is need of shepherds who under the direction of the Chief Shepherd will visit, and present the truth in the simplicity of Christ. This means physical discomfort to be borne, and the sacrifice of ease. It means that the workers are to represent the great Shepherd, leaving the ninety and nine, and seeking for the straying sheep and lambs. It means a tender solicitude for the erring, the forbearance of Christ, a divine compassion, because the human agent is a partaker of the divine nature. It means an ear that can listen to heart-breaking recitals of wrong, of degradation, of falling under temptation, of despair and misery. *10LtMs, Lt 5, 1895, par. 51*

This kind of work means self-sacrifice. Is this why nothing more has been done for the Negro race? *10LtMs, Lt 5, 1895, par. 52*

Lt 6, 1895

Brn. Assembling in General Conference

Duplicate of *Lt 2, 1894*.

Lt 7, 1895

Bollman, C. P.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

October 20, 1895 [typed]

This letter is published in entirety in *19MR 101-107*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have again read the letter which was sent to you, and I cannot find in it anything that needs to perplex you. We are not to be dependent on the world in a manner to compromise the truth; we are not to be bribed or to attain the world's favor by bowing to the laws of men and setting aside the law of God; we are not to be brought in bondage to the world; and yet we are in the world to live as long as God shall permit, and the Lord has given us a special work to do to save the world. He says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [*Daniel 12:3.*]*10LtMs, Lt 7, 1895, par. 1*

We may present pure doctrines, yet if our work is mingled with self, it depreciates the truth, so that our offering is pronounced by God "strange fire." [*Leviticus 10:1.*] It strengthens the prejudice of those who know not the truth, for they judge of our doctrines by the words and works of those who advocate them. If these are not such as to represent its sacredness and value, unbelievers are often led to turn from light and evidence. They may receive altogether wrong ideas, and misrepresent the truth to others because of the impressions that have been given them.*10LtMs, Lt 7, 1895, par. 2*

God has given us His holy Word, and His Word is to be presented in the grace of His Holy Spirit. When men permit their peculiar traits of character and their own unpurified spirit to misrepresent the pure and holy truths which God has committed to them, they cause the

loss of many souls who might have been saved if the human agents had been meek, humble, and contrite of heart. It is only as one has learned of Jesus the precious lesson of preserving the fragrance of His character that the Spirit and Word are a savor of life unto life. *10LtMs, Lt 7, 1895, par. 3*

Jesus said in His last prayer for His disciples, "As thou hast sent me into the world, even so have I also sent them into the world." [*John 17:18.*] We are to study and cherish the meekness of Christ; we are not to condemn the world, but to save the world by being the means of winning souls to Christ. The Saviour continues, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. ... For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [*Verses 15-17, 19, 20.*] *10LtMs, Lt 7, 1895, par. 4*

Those who believe on Christ will bear testimony of the fact to the world. They will seek as Christ did, to save every human being, and not repulse any. They are to sanctify themselves through belief of the truth. They have that faith which works by love and purifies the soul from every spot and stain of sin. *10LtMs, Lt 7, 1895, par. 5*

The world is watching to see what manner of spirit is revealed by the men and women who claim to believe such strange doctrines. This message of truth must be so proclaimed by human lips, so represented by human character, that many by seeing our good works will glorify our Father in heaven. Your harsh speeches will not convince any soul. Christ has called us to sound the invitation, "Whosoever will, let him come." [See *Revelation 22:17.*] It depends very much upon how you give the invitation whether you are successful. *10LtMs, Lt 7, 1895, par. 6*

Will those who claim to believe the truth practice the principles of the truth which sanctifies the soul? In this, the closing period of the earth's history, let not men be careless in words or acts, let them not indulge a masterful spirit, and provoke the wrath of their enemies. Let not any soul who claims to believe the truth give

others occasion to conclude that he is not a Christian, because he talks and acts like a sinner. *10LtMs, Lt 7, 1895, par. 7*

There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; he has not left them to their own ways. Until they shall be convicted of the truth, and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them. Let all that hold the truth, hold it in righteousness. Let them, in words and actions, reveal what the truth is doing for these natural branches that are grafted into the olive tree. Let them at all times give evidence that they are partaking of the nourishment from the parent stock, and bear fruit exactly like that of the stock. The Spirit of Christ is our great need. *10LtMs, Lt 7, 1895, par. 8*

Let none who have received the truth cherish the spirit of the Pharisees, and make it appear prominent that they want nothing from the powers that be. God does not give any such burden. We may make a very hard time for ourselves, and bring reproach upon the cause of God, if we feel that we are doing God's service in following our own human impulse. We are not to put on the armor and battle to arouse the combative spirit of our enemies, and to provoke them to fight and to destroy. Our influence is to be of such a character that we shall not unnecessarily stir up angry feelings and arouse the enmity of those who do not believe as we do. We are bidden to be a savor of life unto life. Humanity costs too much to be treated as worthless. *10LtMs, Lt 7, 1895, par. 9*

We are not to withdraw from association with others; we cannot do this and be laborers together with God. The Lord does not desire any man to wrap himself up in Pharisaical robes, and say, "Stand apart from me: I want no favors from you." Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] *10LtMs, Lt 7, 1895, par. 10*

The inhumanity of man toward man is our greatest sin. God is yet present in our world to work through the children of men, and He would not have His people imitate the practices of the Jewish

nation. They would not then be a wholesome, saving element in the world. Jesus says, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" [*Verse 13.*]10LtMs, Lt 7, 1895, par. 11

"Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." Now the condition, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [*John 15:5-12.*]10LtMs, Lt 7, 1895, par. 12

This is the principle that needs to be cultivated. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [*Verses 13, 14.*] In submission to the principles of the law of God is our only safety. The world is in great need of salt, which Christian precept and practice can introduce into it. The world is following in the steps of the inhabitants of the Noachian world and of the Sodomites. Of the days of Noah it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [*Genesis 6:5.*] And Jude says, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." [*Verse 7.*]10LtMs, Lt 7, 1895, par. 13

Here is presented to us a state of things which has been, and history will be repeated. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches

which ungodly sinners have spoken against him.” [Verses 14, 15.] Then Jude speaks, “But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ... But ye, beloved, building up yourselves,” not with boastful words, and a masterful human spirit, but “on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” *10LtMs, Lt 7, 1895, par. 14*

“And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” [Verses 17, 18, 20-23.] Let those who claim to have great light and spiritual knowledge be careful that their garments are not defiled. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever.” [Verses 24, 25.] *10LtMs, Lt 7, 1895, par. 15*

Let this chapter be prayerfully and carefully considered. It is plain that aggressive warfare is to be maintained. “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Then, lest men should put on zeal of their own creating, born of their hereditary and cultivated traits of character, and count it true zeal for God, permitting Satan to get advantage of them in so doing, Jude presents the example of Christ. He says, “Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [Verse 9.] *10LtMs, Lt 7, 1895, par. 16*

These instructions are not at all contradictory, but are in perfect harmony. They enable us to see the truth, not on one side merely, but on all sides, as perfectly and harmoniously developed. All the intrusted qualifications of the human agent are to be yielded to divine influences, all are to be brought in subjection to Christ. Self is to be hid in Christ, and Christ in God. *10LtMs, Lt 7, 1895, par. 17*

The instruction given by *Jude from verse twenty* to the close of the

chapter will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence or shiftlessness is to be indulged. We are not to ignore any man's individuality, nor in any way to justify cold-hearted criticism or selfish practice. This Scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire; there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls, and He has given us His way. *10LtMs, Lt 7, 1895, par. 18*

There is a wealth of instruction for us in *Matthew 18*. And let us give heed to the words of Paul to the Philippian brethren: "Let your conversation be as cometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel: and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [*Philippians 1:27-29.*] *10LtMs, Lt 7, 1895, par. 19*

Lt 8, 1895

Baker, W. L. H.

NP

February 9, 1896

This letter is published in entirety in *13MR 13-30*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Baker:

In the night season I was conversing with you. I had a message for you, and was presenting that message. You were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, to mothers, and to their children. These dear children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character. *10LtMs, Lt 8, 1895, par. 1*

The truth is to be proclaimed in all places, and the human agents are to be co-laborers with Christ, building up a wall of security about the children, and cutting off as far as possible the strong current of evil. Parents who are thoroughly converted will seek the salvation of their children, training them to be sons and daughters of God. In doing this work in wisdom they are co-laborers with God. The responsibility of parents is great, and one father and mother converted makes Satan tremble, for he sees that he will lose their children from under his control. *10LtMs, Lt 8, 1895, par. 2*

The children of Christian parents are placed in their arms with the

divine command, "Take these children and train them for me." Give these youth special attention, and surround them with hallowed influences; teach the father and mother, as well as the children, to let no harsh words proceed from their lips, but let the precious lessons of Jesus' love be given them from babyhood to childhood, and from childhood to youth. The influence of Christian example will surround them like a holy atmosphere. The words that fall from the lips, the ear hears, and the heart receives for good or for evil. Parents have a solemn, responsible work, for wise management from the earliest years, forms the framework of the children's characters.*10LtMs, Lt 8, 1895, par. 3*

My brother, my sister, you can help parents to educate and train their families. By your earnest appeals, show them that they can illustrate to the world the power and influence of a well-ordered, well-disciplined family. Thorough Christian influence in the home will demonstrate to the world that the greatest amount of good can be done by sanctified, parental example, and religious training.*10LtMs, Lt 8, 1895, par. 4*

The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those who have ears will not hear, and that those who are intelligent will not understand, after you have done your best, pass on to regions beyond, and leave the result with God. But let not your faith fail.*10LtMs, Lt 8, 1895, par. 5*

We are sounding to the world the last message of warning. We are laborers together with God, living and working amid the closing scenes of this earth's history. From God's watchmen the world must hear the truth for this time. He who commanded the light to shine out of darkness has issued the command to us, Let your light shine before men. Go forth as a lamp that burneth. Diffuse light. Each period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to the end, there is to be a perfect whole.*10LtMs, Lt 8, 1895, par. 6*

God requires that we give more whole-souled energy to the work.

None who hear and receive the truth are to refuse to shine. Ye are the light of the world. Kindle your taper from the divine altar, and diffuse light. The inquiry is made, What shall the end of these things be? Christ shall see of the travail of His soul and be satisfied. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen: clean and white: for the fine linen is the righteousness of saints." [*Revelation 19:5-8.*]*10LtMs, Lt 8, 1895, par. 7*

There might be some improvement made in your delivery. Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, and these things write we unto you, that your joy might be full." *10LtMs, Lt 8, 1895, par. 8*

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." [*1 John 1:1-7.*]*10LtMs, Lt 8, 1895, par. 9*

There is need of decided personal effort to reach the people in their

houses. Present the plain “Thus saith the Lord” with authority and exalt the wisdom of God in the written Word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you. Your manner may be educated and your words may be of that character that they will voice the words of Peter; “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.” [2 Peter 1:16.] *10LtMs, Lt 8, 1895, par. 10*

With just as much assurance you may declare the message of God’s truth. Those who believe sacred, eternal truth, must put their whole soul into their efforts. We must be stirred to the very heart as we behold the fulfillment of prophecy in the closing scenes of this earth’s history. As our vision extends still further into the glories of eternity, the coming of Christ with power and great glory, and the scenes of the great day of judgment, we should not remain tame and unmoved. “I saw the dead,” John says, “stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:12.*] *10LtMs, Lt 8, 1895, par. 11*

After a short discourse, keep fresh, that you may give a Bible reading on the points spoken of, drawing the people out by questions. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend. Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their heart and mind to Christ Jesus. “He that is not for me, is against me.” [*Matthew 12:30.*] As the Lord lays out before us the stirring scenes to be enacted in the last great conflict, can we

contemplate them without catching enthusiasm, ardor, and zeal, knowing that heavenly angels are by our side?¹⁰*LtMs, Lt 8, 1895, par. 12*

Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the confidence and assurance of faith which evidences that you are not trusting in idle tales, but in a plain "Thus saith the Lord."¹⁰*LtMs, Lt 8, 1895, par. 13*

Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ. Do not set him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.¹⁰*LtMs, Lt 8, 1895, par. 14*

Bro. Baker, avoid every question in relation to the humanity of Christ, which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of his humanity as combined with divinity. His birth was a miracle of God; for, said the angel, "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." [*Luke*

1:31-35.]10LtMs, Lt 8, 1895, par. 15

These words do not refer to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption.10LtMs, Lt 8, 1895, par. 16

He was tempted in all points like as man is tempted, yet He is called “that holy thing.” [Verse 35.] It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves, for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God revealed in humanity.10LtMs, Lt 8, 1895, par. 17

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.10LtMs, Lt 8, 1895, par. 18

The first Adam fell; the second Adam held fast to God, and His Word under the most trying circumstances, and His faith in His Father’s goodness, mercy, and love did not waver for one moment. “It is written” was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. “Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me”—nothing to respond to temptation. [John 14:30.] On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan’s ground, to give him any advantage. Satan found nothing in Him to encourage his advances.10LtMs, Lt 8, 1895, par. 19

As teachers we need to understand that the object and teaching of our Lord was to simplify in all His instructions the nature and the necessity of the moral excellence of character which God through

His Son has made every provision that human agents should obtain, that they may be laborers together with Christ. This God requires, and to this end the ministers of the gospel should work, both in their education of the people, and in the ministry of the Word. *10LtMs, Lt 8, 1895, par. 20*

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. Truths are to be received [that are] not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an Infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculations and explanations, which will not prove a savor of life unto life. *10LtMs, Lt 8, 1895, par. 21*

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive. The question asked Christ by the lawyer, was turned over to himself to answer; for Christ knew that the law was understood by him. "He said unto him, What is written in the law? how readest thou?" To the lawyer's plain scriptural statements, Christ said, "Thou hast answered right: this do, and thou shalt live." To His question, "Who is my neighbor?" Christ answered by the parable of the good Samaritan. [*Luke 10:25-37.*] *10LtMs, Lt 8, 1895, par. 22*

Christ revealed to His hearers their deficiency in fulfilling the law of God. With them self-love was supreme. These same principles Christ had spoken to Moses from the pillar of cloud: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." "Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes, which he hath commanded you. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." [*Deuteronomy 6:5, 17, 25.*] *10LtMs, Lt 8, 1895, par. 23*

This corresponds with the instruction given to the multitude in answer to the lawyer's question, "What shall I do that I may inherit eternal life?" [*Luke 10:25.*] The same answer was given to the young ruler who asked a similar question, "Good Master, what shall I do to inherit eternal life? And he said unto him, ... If thou wilt enter into life, keep the commandments." Then by quoting the precepts of Jehovah He showed that He referred to the ten holy precepts. The young man claimed to have kept all these, and asked, "What lack I yet?" [*Matthew 19:16-20.*]*10LtMs, Lt 8, 1895, par. 24*

Jesus then pointed him to duties he had not done, which the law of God plainly specified—to love God supremely, and his neighbor as himself. "Jesus said unto him, If you wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." [*Verses 21, 22.*] This man loved his possessions above God and his service, and more than the souls of his fellow men. Riches were his idol. Then let none say that there are no conditions to salvation. There are decided conditions, and everyone is put to the strenuous task of diligently inquiring and searching for the truth from God's Word.*10LtMs, Lt 8, 1895, par. 25*

At the peril of our souls we must know the prescribed conditions given by Him who has given His own life to save us from ruin. We will certainly be lost if we float along with the current of the world, receiving the saying of men. By our selfish love of ease and by our indolence we endanger our souls and the souls of others. We are to seek earnestly to know what saith the Lord. Human assertions, even from priests and rulers, will not help my case. I must know what conditions are imposed on me, that I may co-operate with God in the saving of my own soul. I cannot satisfy the claims of God upon me as His human agent, by meeting the ideas and opinions of even teachers of doctrines, unless they harmonize with the voice of God. "What saith the law? how readeest thou?" is the question from the greatest of all teachers. [*Luke 10:26.*]*10LtMs, Lt 8, 1895, par. 26*

The popular opinion of what the Fathers say will not help my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to

know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man made assertions. We cannot be safe in trusting to any other word except "It is written." We cannot float with the current; we cannot build our faith on any human theory, lest we come under condemnation as did the Jews. "Ye teach for doctrine the commandments of men," said Christ to them, and this statement is made decidedly plain to us in these last days. [*Matthew 15:9.*]*10LtMs, Lt 8, 1895, par. 27*

In Sunday observance the commandments of men are made supreme. Human authority and church pretensions are made as the word of God, to which all must bow; but should we do this, we would be laborers together with the man of sin, who thought to change times and laws, and who exalted himself above God and all that is written in the Word of God.*10LtMs, Lt 8, 1895, par. 28*

All who would have the zeal of the living God must be laborers together with God, to make up the breach that has been made in the law of God by the man of sin, and to raise up the foundation of many generations. "Ye are laborers together with God." [*1 Corinthians 3:9.*] They will turn away their feet from trampling on the law of God, and by precept and example turn the feet of many others from the path of disobedience. They will keep the Sabbath from polluting it; they will call the Sabbath a delight, the holy of the Lord, honorable, and will honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Isaiah 58:13, 14.*]*10LtMs, Lt 8, 1895, par. 29*

We are living in perilous times, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear brother, you need more faith, more boldness and decision in your labors. You need more push and less timidity. You will ever meet with disappointment unless you move forward with determination. You must not fail nor be discouraged; you need in every place to study the situation. Read less, and do more actual service. Circulate round, and practice the truth you do know. Our

warfare is aggressive. Your efforts are too tame; you need more force in your labor, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them. Study tact, how you can reach them; and be determined you will not fail nor be discouraged. *10LtMs, Lt 8, 1895, par. 30*

God help you to daily hang your helpless soul on Jesus Christ. Speak the truth in no hesitating, halting style; but speak it with boldness and assurance, and with the spirit of the Holy Ghost resting upon you. Let the people understand that you have a message that means life, eternal life, to them if they accept it. If any subject should enthuse the soul it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore, there is need to work diligently, lest your labors be in vain. O that you would realize this, and that you would urge the truth upon the conscience with the power of God! Give force to your words, and make the truth appear essential to their educated minds. Please make your labor a subject of earnest prayer, that it may be approved of God, and that you may be a successful worker in His vineyard. *10LtMs, Lt 8, 1895, par. 31*

Your ideas are altogether too narrow, too bound about; you need to widen and broaden. Do not educate your mind to see afar off, thus making the subjects on which you dwell not of enough consequence to engage immediate attention. Carry your hearers with you. You can change your manner of labor; you can put energy and deep interest into your subject. You can allow the Holy Spirit to work the man. You can bear responsibilities which you are inclined to neglect. *10LtMs, Lt 8, 1895, par. 32*

Please read and apply most earnestly and thoroughly, for your own benefit the following Scriptures: "And having this confidence, I know that I shall abide and continue with you all; for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me from my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs,

that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God!" [*Philippians 1:25-28.*] *10LtMs, Lt 8, 1895, par. 33*

When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied and your labors are to meet their necessities. You are to inquire of God, and not of any living man, what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God. *10LtMs, Lt 8, 1895, par. 34*

When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he shall labor in a certain locality, but he must seek wisdom from One who has appointed him his work, One who promised to give wisdom and unerring judgment, who giveth liberally and upbraideth not. He must carefully consider every part of the vineyard apportioned to him, and discern by the grace given what he shall do, and what he shall not do. Circumstances will arise, which, if carefully studied, with humility and faith, seeking wisdom of God, will make you a wise and successful laborer. "The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." *Ephesians 1:17, 18.* Read this whole chapter, my brother. *10LtMs, Lt 8, 1895, par. 35*

The prayer of Paul was for the Ephesians that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him. And what is the exceeding greatness of His power to usward who believe?

“According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places.” [*Verses 17, 19, 20.*] “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:4-6.*]*10LtMs, Lt 8, 1895, par. 36*

This is, and has been, your privilege, and the privilege of every shepherd of the flock. As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest, prayerful seeking for God, in order that we may know him and the power of his grace. “That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus.” [*Verse 7.*]*10LtMs, Lt 8, 1895, par. 37*

Our religious history should not be tame and common place, but an experience marked by the grace and decided working of the power of God with our efforts. Please read *Ephesians 3:7-21*. Read carefully and prayerfully, for this is for you, and for me, and for every minister in every conference, whether they have or have not been formally ordained to the work.*10LtMs, Lt 8, 1895, par. 38*

Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God’s service. No one can prescribe the days, the weeks that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God, he will understand that his work embraces every part of the Lord’s vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors wherever necessity demands. God is his co-laborer; he should seek wisdom and counsel of him at every step, and not depend upon human counsel.*10LtMs, Lt 8, 1895, par. 39*

The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field,

and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground.*10LtMs, Lt 8, 1895, par. 40*

Your labors, Bro. Baker, need to be improved in order to be successful. You shun responsibilities. Where there is a variety of talent engaged in the work, your deficiency is better supplied, so that the want in you is not so clearly recognized, but in the field where you and Bro. Teasdale were the only laborers, you should have put forth every part of your being to make a complete whole, and given lessons of practice to Bro. Teasdale. A part of the moral vineyard was assigned to you. The whole field in Tasmania was under your supervision, and in need of your most earnest labor. You could have connected with believers in the truth near Hobart and Bismark, and laid out your plans before them, soliciting their suggestions. You could, and should, in every place seek counsel and give counsel much more graciously, even if you obtain but little enlightenment.*10LtMs, Lt 8, 1895, par. 41*

Our workers cannot be over moderate and over retiring. They must speak in season and out of season, seeking the acquaintance of those not of the truth. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light; for the fruit of the spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord." [*Ephesians 5:1, 2, 8-10.*] This is our individual work. No one can do this proving for us. There has been a kind of education that has led men from being taught and led of God. Man has looked no higher than man, who has no greater wisdom than himself unless he humbly seeks it of God, who is our Light, and Counselor, and exceeding great reward.*10LtMs, Lt 8, 1895, par. 42*

Let no man become another man's shadow. The promise is, "Ask of God," and if you present the divine credentials, He will hear your petition. Asking counsel from men too largely robs one of that experience he can and ever should obtain for himself from God. If any man lack wisdom, let him ask of some other man? No. "let him

ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.” *James 1:5.10LtMs, Lt 8, 1895, par. 43*

I point you to Jesus. Stand forth in moral power in God. You are doing service, not for man, but for God, who is to bless you. As we consult one with another and compare ideas, all our propositions are to be fully considered, frankly discussed, and acted upon; but one man is only a part of the great whole, and he is not to be mind and judgment for the whole body of believers. Our great weakness is in placing men where God should be, to be looked up to and confided in. What are these men? Only bruised reeds unless they put their confidence and trust just where it is your privilege to put your trust and dependence. Why is the caution given, “Trust not in man, neither make flesh your arm”? [*Jeremiah 17:5.*] For the very reason that men have failed in a time when it was necessary for them to be entirely shut in with God, walking with fear and trembling before Him, true as the compass to the pole.*10LtMs, Lt 8, 1895, par. 44*

There is danger, great danger with all men of becoming self-deceived. There are certain circumstances when Satan will cunningly and with artful talent work to hinder the cause of God. Some influence not proceeding from the throne of God will introduce itself. Inborn and cultivated tendencies are fostered that Satan finds a chance to stir up and strengthen. If not discerned by the possessor, these will lead to a development of weakness. When a man is not steadfastly following the Light of Life, he knows not at what he stumbles. Men must keep their own souls in the love of God, else they will fail to teach others these precious lessons, and will prove the worthlessness and power to form a character after the divine similitude.*10LtMs, Lt 8, 1895, par. 45*

Great learning and talent will not make a man sufficient for a responsible position which will make him a wise master workman, unless he is proportionately balanced by a symmetrical character, and by making Jesus his heavenly guide, not trusting to his supposed smartness or his talents. Men should never exchange the heavenly Guide for an earthly guide, who is himself only a part of the great web of humanity, like unto themselves, finite and fallible. We often find in human character strong contrasts of light and

darkness. The only safety for men and women to whom God has given reason is to subdue an ambition that is earth born, and they themselves feel the necessity, like Mary, of choosing the better part, which shall never be taken from them; sitting at the feet of Jesus and learning of him meekness and lowliness of heart; dying to self, that their life may be hid with Christ in God.*10LtMs, Lt 8, 1895, par. 46*

We all need and must have pure religion, not borrowed from another, but from Christ Jesus, the source of all heavenly grace. Then we are to honor God by looking to God, trusting in God, and keeping the truth in the heart pure and undefiled, having that faith that works by love and purifies the soul. The truth, when practiced, is a guide. Christ is truth. We must yield to Him who alone is truth, and who alone can give to the troubled heart assurance and peace. To every one of the human family, confident, boasting, or desponding, God the Searcher of hearts declares, "I know thy works." [*Revelation 2:23.*] God speaks, "Know Him." There can be no hypocrisy on the one hand or deception on the other. God sees and knows.*10LtMs, Lt 8, 1895, par. 47*

My dear Bro. and Sr. Baker, whom I love in the Lord, the Lord will guide you if you will once trust in him. He has given you every encouragement to do this. Our youth must not be educated to make finite man their dependence. The first principles of holiness (wholeness) to God are yet to be learned. God's will and God's way should be made our will and our way. There is not one rule for the supposed superior and another for the inferior; one way for the supposed lordly, and another for the more humble. Keeping the commandments of God means more than we are inclined to suppose. Of those who would find peace it is said, "They shall keep the way of the Lord; then peace and holy joy will be theirs." [See *Genesis 18:19.*]*10LtMs, Lt 8, 1895, par. 48*

Lt 9, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 7, 1895

This letter is published in entirety in *FBS 46-48*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sister Fannie:

The past night my sleep has troubled me. I am communicating to you in my sleeping hours. I have been waiting, hoping that some word would be given me that would mark out the way of the Lord more distinctly, that I might know what to do. But I have had no additional light; therefore I must take heed to the light I have already had from time to time in the past. I shall not trace with pen the many things that have occurred in the history of the past. It would only make me live them over afresh. I merely state that what has occurred on this camp ground is not a sudden temptation, new and strange to the human agent. It is a line of thought that has been cherished, and that will continue to be cherished. It may be smothered, but I cannot flatter myself that it is dead, without a possibility of a resurrection. *10LtMs, Lt 9, 1895, par. 1*

At the very time when you knew me to be suffering most <severely> with physical infirmities, at the very time when it was essential that I should have all my powers under full control, and that I should have the most favorable surroundings, to keep my mind in peace, and [rest in] the grace of our Lord Jesus Christ, on this important occasion I am brought into perplexity and distress which is scarcely endurable. Impediments of a very trying character are thrown in my way to weaken my hands, to take all courage out of my heart, and [to] leave me to wrestle with uncertainties, to meet a harvest of unbelief and suspicion, which <you have created.> If true, as <you have> represented, God would set me aside, and take Fannie

Bolton in my stead. These manifestations have been bewildering to me, and still are. I do not recover from the shock. Those who are supposed to help me should see me in my physical weakness, <carrying the heaviest burdens one can bear,> yet compelled to be distressed beyond measure by their attitude. But <the Lord says> they have no power to resist the devil, <or from his snare to go.> *10LtMs, Lt 9, 1895, par. 2*

I will not attempt to say all that might be said, <for I have not physical strength.> I can but go <lightly> over the ground <in memory> of the last six or seven years, step by step, from point to point, and inquire, What am I? and what will God have of me? I am still in a maze of perplexity. But I see only one course open before me. If my life is worth saving, I must disconnect from Fannie. And this is, <I think,> her only hope. <Satan has supposed he could work upon your fruitful imagination to claim you have done a work God would not let you do—blend yourself with my writings.> It is a great trial for me to do this, for I have no one selected to prepare my articles. This may be in the providence of God. Perhaps He designs me to lay down my pen, and say, I have written enough, while I had thought I had many things I must write. Being dependent upon an editor to prepare my articles for the press makes my work difficult, and I am still in great trial. To get a stranger who is unacquainted with me, would be to go through the same experience that I have had with Fannie, <God forbid.> But I give Fannie up on this camp ground. If she <will> consecrate her abilities to God, and hide herself in Christ, she can find work. I will not hinder her. *10LtMs, Lt 9, 1895, par. 3*

Notwithstanding all the repeated difficulties that Fannie has placed upon me in this line, not a trace of my pen has <been> communicated <in regard to> the state of affairs to any one in America, <with exception of Edson—I made a brief mention of it.> But something will have to be said now. A plain statement of facts will be necessary. This is due the conference, who have hitherto paid her for the work she was supposed to do when she came with me. I shall <try to> avoid making any reference to particulars. *10LtMs, Lt 9, 1895, par. 4*

The warnings given to Fannie by the Lord have not been pleasant

<for her> to consider, and she has not taken <any> heed to them. The precious matter placed in her hands she has not regarded as <precious and> sacred; she <has not> treated <them> as such <and cherished the light given.> She has not obtained knowledge by them, nor practiced the principles kept constantly before her. Familiarity with the most solemn messages that I have felt I must write, have bred contempt. They have become common to her mind. Therefore, for her soul's sake, and in order to preserve my life, I must sever all connection with Fannie Bolton.*10LtMs, Lt 9, 1895, par. 5*

I understand that she says she has plenty of work piled up before her which she can do. If sanctified, if holy, if cleansed in mind and purified in soul, if meek and lowly in heart, God will forgive the past, and work with her efforts. But if she works to obtain praise and glory for herself, she will work alone. I dare not trust her to handle my manuscript. I should ever be in uncertainty as to how it is treated if I take her testimony as truth. But this temptation will always be a dangerous one to her. If she uses her ability, given her of God, to exhibit what Fannie Bolton can do, she works in herself, and out of Christ. I now reluctantly and with grief in my heart say to Fannie Bolton: You are no longer in the employment of the General Conference in my behalf.*10LtMs, Lt 9, 1895, par. 6*

Fannie, I forgive you for the pain and suffering you have caused me, and which has been so many times repeated. I forgive as I hope to be forgiven. Yet notwithstanding I forgive, I must do according to the light and warnings given me in the past in reference to the work God has given me, and in reference to your work in connection with me. You cannot discern the character of the work the Lord has given me to do, else you would not regard it as a common thing. Your soul is precious in the sight of God. By being converted daily from your own way, by accepting God's way as a little child, you will find your only hope of heaven. You have been praised and exalted; you have been given credit for possessing great piety and disinterested devotion. This is a mistake. The emotional part of your nature has been called to exercise altogether too much for your own good and for the good of those with whom you associate. It has been keyed up to a high tension in your intensity of feelings. <In your meetings held for the youth, the Lord

God has not blessed your efforts.> You do many things for which there is not found solid, earnest, abiding results. Self was mingled with everything, tainting and corrupting your service. It is always safe to use the holy fire of God's own kindling, and no other. I ask you to read the *16th chapter of Numbers*. If I have worked in self, my work will not stand; if I have worked in God, the work will endure.*10LtMs, Lt 9, 1895, par. 7*

[Note:] Fannie must excuse me from having a private interview with her. I cannot bear it. Let this be read before Bro. and Sr. Prescott, Bro. and Sr. Corliss, Bro. and Sr. Colcord, and Bro. and Sr. Rousseau. Fannie should be present when it is read.*10LtMs, Lt 9, 1895, par. 8*

Lt 9a, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 11, 1895

This letter is published in entirety in *FBS 48-49*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sister Fannie Bolton:

I have considered the matter carefully in regard to your connecting with me again in the work. I cannot consent to it. The matter has been shaping itself in reference to yourself, that it is simply impossible for you to continue to do the work for me that you have done. Separation must come, for the reasons I have told you. I must use every means in my power, cut off every chance for you to make your statements which you have made in reference to me and my work. You are not happy in doing the work; impressions are left upon the minds of others by your statements that you are much burdened over my very bad writing. I shall not attempt to deny or admit it. *10LtMs, Lt 9a, 1895, par. 1*

You were employed by the conference to help me, and of course that means your doing work that requires wages. But the work over which you have felt so great sorrow shall no longer be a source of temptation to you. I am sincerely sorry that I could not place in your hands articles fully prepared for the press. I have furnished one to work the typewriter and you were to prepare these articles for the press. Unfortunately, I could not do this part of the work. If I could have done it, your services would not have been required. But now you are free to take up work not so monotonous. You are at liberty to return to America, find work in Melbourne, do anything that pleases you. But the bare thought of connecting with you again after this camp meeting is painful to me. *10LtMs, Lt 9a, 1895, par. 2*

For a time, at least, I positively must be free from you. I must have

an opportunity to have my writings prepared by some other hand than yours, that not one jot or tittle of your valuable talent shall be mingled with the things I feel it my duty to write. I must arrange matters so that your talent shall not be counted with my articles and bookmaking as to be considered as largely your work. This matter must be taken off my soul, and you not be tempted to suppose injustice is done you, [so] you will betray me, and turn traitor to me, and vex my soul and weaken my hands.*10LtMs, Lt 9a, 1895, par. 3*

I forgive all that you have caused me to suffer in the past and at this meeting, where I desired to be free and to do whole service to the Master. I am sorry, truly sorry that I have not done better work, but your course of action has been such a mystery to me and so uncalled for that it has been a great discouragement to me. The Lord alone can give me victory and freedom.*10LtMs, Lt 9a, 1895, par. 4*

Lt 10, 1895

Belden, Frank

NP

June 9, 1895

This letter is published in entirety in *1888 1392-1393*.

Dear Nephew:

I am very glad that the Lord is meeting you where you are, but I was sorry to read your words denying any selfishness connected with your leaving the Office, and charging me with saying that the Lord had shown me things when someone had reported them to me. All that have referred to the matter have had too much respect for me, considering your relation to me, to say much in regard to them. But I have told you the truth. If you deny it, that will not prove you to be correct. My words had no influence upon you when we were at Minneapolis, and they may have no more effect now. But I have explained my meaning.*10LtMs, Lt 10, 1895, par. 1*

The spirit that leavened you at Minneapolis was with you during your service in the Office at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office today. The Lord's hand was in the whole matter.*10LtMs, Lt 10, 1895, par. 2*

That you have not been treated fairly, and in an unselfish, Christlike manner, I know. The same spirit that your confederacy exercised toward others has been exercised toward you, and it will continue to be manifest until the cleansing, refining influence of the Holy Spirit shall make a decided change in the characters of men now connected with the work of God.*10LtMs, Lt 10, 1895, par. 3*

The management of the work will bring its own results. The Spirit of God did not control you or Captain Eldridge when in the Office at Battle Creek. You would at times yield to its influence, and would do

right things, but again would do things that were wrong, which I hope the Holy Spirit will bring to your remembrance and give you true repentance for. *10LtMs, Lt 10, 1895, par. 4*

As for what you have caused me to suffer, I have no feeling in regard to myself. The distress brought upon my soul was due to the fact that you and Captain Eldridge, with others, were hedging up the way, so that God's message could not come to the people. These things you have not seen in their true bearing. What you have done is not against me, but against my Saviour, who has given me my work to do. You have the matter to settle with God. But when you write me such sentences as those to which I have referred, I can but think you see things in a perverted light. *10LtMs, Lt 10, 1895, par. 5*

God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His Word is true, and in Him is no variableness, or shadow of turning. *10LtMs, Lt 10, 1895, par. 6*

Love to Hattie and to yourself. I enclose copies of letters in which you may see that the testimony have for years been in a straight line in regard to the injustice practiced by men in positions of trust toward those whom they supposed have erred. God pity their blindness. *10LtMs, Lt 10, 1895, par. 7*

Lt 10a, 1895

Wessels, Henry

Refiled as *Lt 95, 1895*.

Lt 11, 1895

Haskell, S. N.

Granville, Australia

January 30, 1895

This letter is published in entirety in *16MR 157-170*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

We have just received letters from you, and Willie has just read them to Brother Sisley and myself. I regard your reasoning and statements as correct. I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. *10LtMs, Lt 11, 1895, par. 1*

Over and over the message has been given to me that we are not to say one word, not to publish one sentence, <unless positively essential in vindicating the truth,> that will stir up our enemies against us, and arouse their passions to a white heat <by personalities.> Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea. *10LtMs, Lt 11, 1895, par. 2*

Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible

positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants His workers to represent Him, the great Missionary Worker. The manifestation of zeal and rashness always does harm. *10LtMs, Lt 11, 1895, par. 3*

The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, <sending forth expressions in words that can never be taken back,> is disqualifying himself to be entrusted with the sacred work which devolves upon Christ's followers at this time. Those who practice giving harsh thrusts are forming habits that will <strengthen by repetition and will> have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, a close <examination of self and> study of the life of Christ. *10LtMs, Lt 11, 1895, par. 4*

A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands. How much more should those who are entrusted with the sacred responsibilities <to watch for souls as they that must give an account> study to work in harmony with the truth and in accordance with the wisdom which is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:17, 18.*] *10LtMs, Lt 11, 1895, par. 5*

I am pained when I see the sharp thrusts which appear in the *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men and bring upon the believers of truth speedy and severe suffering.

Every unwise word that is uttered [by] our brethren will be treasured up by the prince of darkness. But I would like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God when "Michael the archangel ... durst not bring against Satan a railing accusation, but said, The Lord rebuke thee, O Satan"? [*Jude 9.*] *10LtMs, Lt 11, 1895, par. 6*

It will be impossible for us to avoid difficulties and suffering. Jesus said, "Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!" [*Matthew 18:7.*] But because offence will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love and purifies the soul. It is the privilege and duty of every child of God to have spiritual apprehension. *10LtMs, Lt 11, 1895, par. 7*

If we are children of the light we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character and to cause men to represent Christ. With David our testimony should be, "Thy gentleness hath made me great." [*Psalms 18:35.*] O, that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O, that a permanent impression might be made upon the hearts of all! *10LtMs, Lt 11, 1895, par. 8*

The words Christ has spoken, the spirit He has revealed in all His lessons to His disciples, are as the bread of life, the flesh and blood of the Son of God. He said, "The words that I speak unto you, they are spirit, and they are life." [*John 6:63.*] But all He has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are widespread, and that are to lead the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions. *10LtMs, Lt 11, 1895, par. 9*

But while these deceived souls turn from the truth of God to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and [seek] to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners.*10LtMs, Lt 11, 1895, par. 10*

As we behold the love of Christ, we shall begin to reflect it. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians* 4:6.] In Christ are hid all the treasures of wisdom and knowledge. How are they hid? Under the veil of humanity and deep humiliation. The abundance of His knowledge covers all the treasures of wisdom, for in Christ all fullness dwells.*10LtMs, Lt 11, 1895, par. 11*

When men lose sight of Christ's example, and do not pattern after His manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was He who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that He was the Author of eternal salvation, the Originator of all that they have written and spoken, and in His example, He has left us a perfect model for faith and practice.*10LtMs, Lt 11, 1895, par. 12*

If ever a people needed to walk in humility before God, it is His church, His chosen ones in this generation. We all need to bewail the dullness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in Him. It is true

that we are commanded to “cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” [*Isaiah 58:1.*] This message must be given; but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not <go out of our way to> make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.*10LtMs, Lt 11, 1895, par. 13*

Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others <corresponding with the knowledge which they have.> Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation is not limited by the knowledge we actually possess, but the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages.*10LtMs, Lt 11, 1895, par. 14*

We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practice His Word, we shall be held accountable. If we show selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who before God are less guilty than ourselves.*10LtMs, Lt 11, 1895, par. 15*

Willie, Brother Rousseau and Sister Bree came from Melbourne last Friday. Willie had been away several weeks attending the

convention at Melbourne. Sister Rousseau is staying with us. After the Sabbath the usual inflowing came for council meetings and so forth. My home is the only place in which the people can be accommodated for these meetings. Brother Colcord came from Melbourne on Monday. Doctor M. G. Kellogg has made his home with us for some time, by special invitation. There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well.*10LtMs, Lt 11, 1895, par. 16*

Your letter only came today, and at a time when a number were about to leave our house to take passage on a steamer from Sydney to New Zealand. It was to sail at four p.m. Elder Corliss and his wife, Brother Colcord, Sister Bree, and Willie are among its passengers. Brother Sisley will go to New Zealand one week from today. Willie told me that a boat would leave for Cape Town, Africa, tomorrow. This gives me but little time in which to write to you, but I will send you copies of letters that are of importance to all.*10LtMs, Lt 11, 1895, par. 17*

You inquire in respect to the propriety of receiving gifts from Gentiles or the heathen. This question is not strange; but I would ask you, who is it that owns our world? Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of His work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.*10LtMs, Lt 11, 1895, par. 18*

We should become acquainted with men in high places and, by exercising the wisdom of the serpent and the harmlessness of the dove, we might obtain advantages from them, for God would move upon their minds to do many things in behalf of His people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the

benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God.^{10LtMs, Lt 11, 1895, par. 19}

The Lord would have His people in the world but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to His disciples before He was parted from them and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, "Ye shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8.*]^{10LtMs, Lt 11, 1895, par. 20}

"The earth is the Lord's and the fullness thereof." [*Psalms 24:1.*] "The silver is mine, and the gold is mine, saith the Lord of hosts." [*Haggai 2:8.*] "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee! for the world is mine, and the fullness thereof." [*Psalms 50:10-12.*]^{10LtMs, Lt 11, 1895, par. 21}

There is a great work to be done in the earth, and the Lord Jesus has taken men into copartnership with Himself, in order that heavenly agencies may cooperate with human agencies. Christ was in travail of soul for the redemption of the world, and those who are laborers together with God are representatives of Christ to our world, and will have compassion for the lost, and will travail in soul for the redemption of men. Unless the church awakes and stands to her post of duty, God will charge the loss of souls to her account. I have a deep interest that the work of God shall advance.^{10LtMs, Lt 11, 1895, par. 22}

Those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth. But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men. *10LtMs, Lt 11, 1895, par. 23*

Every one who is chosen of God should improve his intellectual powers. Jesus came to represent the character of the Father, and He has sent His disciples into the world to represent the character of Christ. He has not given us His Word to point out the way of life, and left us simply to carry that Word, but has also promised to give the Word efficiency by the power of the Holy Spirit. Is there need then that any one should walk in uncertainty, grieving that they do not know and experience the movings of the Holy Spirit upon their hearts? *10LtMs, Lt 11, 1895, par. 24*

Are you hungering and thirsting for instruction in righteousness? then you have the sure promise that you shall be filled. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." [*1 John 5:20.*] *10LtMs, Lt 11, 1895, par. 25*

The Lord would have us in possession of the spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning Him for the spirit of wisdom? Do we pray, saying, "Show me the secrets of wisdom. That which I know not, teach Thou me"? [See *Job 11:6; Jeremiah 33:3.*] Oh, for humble, earnest prayer to go forth from unfeigned lips praying for the counsel that is of God. He says, "Counsel is mine, and sound wisdom." [*Proverbs 8:14.*] *10LtMs, Lt 11, 1895, par. 26*

January 31

Yesterday some of the company who have been entertained at our house made their departure. Brother Colcord, W. C. White and Sister Bree who has been attending school in Melbourne, all departed for New Zealand. Bro. Lawrence, Brother Sisley, and Brother Rousseau leave today for Dora Creek. Doctor Kellogg and

Sister Rousseau are still here. We shall keep a free hotel as long as we are living in Granville, for there is no other way to do. We shall have to have counsel meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house, and sit at our table. We like to have them here, but it is almost a constant draft upon us. *10LtMs, Lt 11, 1895, par. 27*

I hope that you will not let the things that have come out in the *Sentinel* dishearten you. It is Satan's purpose to dishearten you concerning these matters. But you must hold fast to the hand of infinite power. The Lord has greatly blessed you; do not in any way be affected when you think that thrusts are made at you. Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. *10LtMs, Lt 11, 1895, par. 28*

I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the Sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise or correct. Their ideas of religious liberty are being <interwoven> with suggestions that do not come from [the] Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ. *10LtMs, Lt 11, 1895, par. 29*

The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of *Nehemiah* with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose and to answer the many prayers that were ascending to Him for the help which they so much needed. *10LtMs, Lt 11, 1895, par. 30*

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that

should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond.*10LtMs, Lt 11, 1895, par. 31*

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones who are on the ground where the work is being done. <You need not be so zealous to get into the hands of worldly men God's own money of which they have been robbing Him all their lives.> Those who are not on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder, <but stand out of the way and give the Lord a chance to work with people.> Let them show their wisdom by the eloquence of silence, and attend to the work that is close at <their> hand. I protest against the zeal that they manifest that is not according to knowledge when they ventilate their ideas about foreign fields of labor. <When they shall be sent to these foreign fields it will then be time for them to attend to the work God has assigned them.>*10LtMs, Lt 11, 1895, par. 32*

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world, and yet not be contaminated with the spirit of the world. The message of warning is to go to all countries, tongues, and peoples.*10LtMs, Lt 11, 1895, par. 33*

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is now

altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order. <There is abundance of earnest work in cities that have not been worked. Let your pen and voice work to enlighten these souls in simple, stirring articles upon faith and love.¹⁰*LtMs, Lt 11, 1895, par. 34*

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. <God has not closed the door of mercy yet.> The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of His cause.¹⁰*LtMs, Lt 11, 1895, par. 35*

We find examples in the Word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it also into writing, saying, "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build an house at Jerusalem which is in Judea. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judea, and build a house of the Lord God of Israel." [*Ezra 1:2, 3.*] A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the *sixth chapter of Ezra*.¹⁰*LtMs, Lt 11, 1895, par. 36*

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the work that must be done for a fallen world. The agents through whom these gifts come, who open up avenues through which the truth may go, may have no sympathy with the work, and no faith in Christ, and no practice of His words; but their gifts are not to be refused on that account. <The Holy Ghost strives with hearts of the so-called great men of earth. He is drawing them until they have light, and when

convicted turn from the light of truth to fables.>*10LtMs, Lt 11, 1895, par. 37*

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that will <bind> up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. <Their business is not to close up the avenues. Let the Lord work in that line.> The restraining hand of God has not yet been withdrawn from the earth. <The four angels are holding the four winds.> Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, <as though we had a right to expect them to help in the best and greatest enterprises in our world,> and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.*10LtMs, Lt 11, 1895, par. 38*

Lt 13, 1895

Belden, Frank

Armadale, Melbourne, Australia

November 13, 1895

This letter is published in entirety in *1888 1469-1475*.

Dear Nephew:

Your letter came to me last evening. I read it and I am thankful that you view things in a clear light. I have felt deeply in reference to your case, and I fell sincerely to sympathize with all your sorrows and disappointments. With this I send you copies of letters written in regard to Byron's death. We counted much upon Byron and Sarah. They have been true believers in the truth, ready to be anything or do anything that the Lord would have them do. Byron won the esteem of all who were acquainted with him, and his death has pained me sore, for I loved him as I loved my own son, and I loved Sarah as a daughter. Well, faithful, true hands are folded over his breast, and his eyes are closed, to see and grieve over the painful view of wickedness no more. When these eyes shall again open, it will be to behold the King in His beauty.¹⁰*LtMs, Lt 13, 1895, par. 1*

I greatly desired that Byron and Sarah should live with me in Cooranbong. They could both have been a great help to me. He was a good financier. He possessed excellent business capabilities, and for this reason every camp meeting they held they urged Byron and Sarah to take charge of the restaurant. In business matters of buying supplies for camp meetings and the school he could not be excelled. But I felt that both Byron and Sarah must have opportunities to fit them for missionary work.¹⁰*LtMs, Lt 13, 1895, par. 2*

He has excelled in being superintendent of Sabbath schools, conducting the reviews, and has exhibited a clearness of thought and adaptability that I thought would prove of great service. Conversing with him I drew him out. He wished to attend the school in Melbourne and I told him I would set to his service, to accomplish

this, two hundred dollars. But they both said, "Aunt Ellen, we cannot take means from you; you are investing in the cause of God constantly; let your money be used to help along the work in educating students, in building meeting houses, and in different lines of work that you may be called to do, but Sarah and I will get along, by the help of God and practicing strictest economy." *10LtMs, Lt 13, 1895, par. 3*

I learned he desired to engage in the work with other workers in Sydney and suburbs. I asked him how much he would require. He said, One pound per week. I said, That is not enough. He said, Yes, it would keep him and Sarah. I was already paying \$19.00 per week to keep several workers in the field. The great last burden of Byron was that the workers should not become discouraged and fainthearted. He made every effort in his power to encourage perseverance and faith. "He will not fail nor be discouraged," seemed to be inwrought in his being. [*Isaiah 42:4.*] *10LtMs, Lt 13, 1895, par. 4*

Well, the dear one sleeps. His work is ended; but he died beloved and esteemed by all who knew him. Sarah, dear child, was with him heart and soul, eagerly doing all she could. Both laid themselves on the altar, a living, consuming sacrifice, and they will have their reward. Soon our Saviour will come and He will call the dead from their prison houses to a glorious immortality. "Then shall we meet again, meet n'er to sever, Then shall love wreath her chain round us forever." *10LtMs, Lt 13, 1895, par. 5*

Frank, our earnest work is to be true to God and abide in Jesus and with Christ in God. One with God! What a privilege is this! *10LtMs, Lt 13, 1895, par. 6*

Nov. 17

Dear Nephew, I am much relieved to receive your letter, I will send you copies of letters I have already written to several in Battle Creek. I send you these copies because I have labored hard here and under many perplexities and am not able to write you as largely as my heart is inclined to do. *10LtMs, Lt 13, 1895, par. 7*

I feel very deeply in regard to many things in Battle Creek. The

office of publication needs to be cleansed as verily as the temple needed cleansing in the days of Christ. I know that every soul who believes the truth should now be at their post of duty, wide awake, vigilant, watchful, prayerful—waiting, watching, working.*10LtMs, Lt 13, 1895, par. 8*

You have thought that I was severe upon you, but I have felt it urged upon me by the Spirit of God to lay before you that which I knew He had presented to me in unmistakable features. The presentation was that unless yourself and Hattie were awakened and enlightened, and should view matters in altogether a different light, you would continue to have wrong ideas and be deceived and deluded by the enemy.*10LtMs, Lt 13, 1895, par. 9*

I read the article in the paper, and consider that you view things in a correct light. I am thankful, so thankful, for I want you to be where the Lord can imbue you with His Holy Spirit and you be where He can use you to His own name's honor and glory.*10LtMs, Lt 13, 1895, par. 10*

I love you children, but have felt no special union with you for a long time. It ought not to be thus. I have spoken plainly to those in responsible positions, telling them that they had not treated you right. Their dealings with you in reference to your books was after the spirit controlling human minds, but not according to the law of God or righteousness.*10LtMs, Lt 13, 1895, par. 11*

The truth of God, in order to regulate the life and form the character, must be planted in the heart. A profession is nothing in the sight of a holy God. If the truth does not produce beauty of soul and loveliness of character it is of no benefit to the one who claims to believe it.*10LtMs, Lt 13, 1895, par. 12*

I am writing to Harmon Lindsay. I have had a testimony for him for some time but have been unable to let it go out of my hands. I send some in this mail. I no longer connect with Fannie in my work; she has made me much sorrow, and I have no one now to edit my articles, so I may not get off much this month.*10LtMs, Lt 13, 1895, par. 13*

Harmon Lindsay will either be converted to the truth or be

disconnected from the work. A. R. Henry and Harmon Lindsay believe not the third angel's message. They are not only saying in their hearts, "My Lord delayeth his coming" [*Matthew 24:48*], but in spirit, in words and actions, wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting, walking in the imaginations of their own hearts. *Isaiah 50:10, 11. 10LtMs, Lt 13, 1895, par. 14*

When these men shall be converted, or else removed from the work, then there will be disclosures that will reveal a state of things in the General Conference financial standing that will be an astonishment to many. This is as far as I have the liberty to go. There are two parties, one imbued with the Spirit of the Lord, receiving from the Lord and communicating to others. The Lord will, as is stated in Revelation, work for the enlightenment of his people. "I Jesus have sent my angel to testify these things unto you in the churches. I am the root and offspring of David, the bright and morning star." [*Revelation 22:16*.] Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen, and he voices the message of the angel who stands by his side. The Lord has a decided message for this time, and the trumpet must give a certain sound. *10LtMs, Lt 13, 1895, par. 15*

Revelation is a book demanding study. *Revelation 1:1, 3*. The solemn scenes which Jesus revealed to John are weighty and full of interest to every soul. We should know more of these solemn, weighty, testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe, as well as read, the prophecy of this book and that they are a revelation to us, a living reality. *10LtMs, Lt 13, 1895, par. 16*

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a lie. Words and works are on Satan's side of the question. Men have had evidence piled upon evidence that the Lord has been at

work among His people, and yet these men have hated the messenger and the messages God has given him to proclaim. There is no excuse for the course which they have pursued and are still planning to pursue. And these very men that are counterworking the cause of God, these selfish men, are the ones with whom you labored to receive from the treasury means. I knew that your voice did more than any other voice to rob the treasury of God and to put means into selfish hands, into the hands of men that were not sanctified through the truth. This is why, Frank, I could not sustain you. *10LtMs, Lt 13, 1895, par. 17*

Time will shortly reveal things to you. It may be asked, "Who told Sr. White?" I do not suppose any one, not even they themselves, understand the true inwardness of things as they are. There is a net drawing about the souls of some. But I may have said too much. Of one thing I am thankful, and that is that you left the Review and Herald office when you did, that you should not be further corrupted. God will work for you if you walk humbly with Him. I entreat of you, Cling close to Jesus if you would be a savor of life unto life. Lay your hand in the hand of Jesus Christ and say, Lead me, Guide me. If you would pray with more fervor, unction, and power, seek humility, meekness, lowliness of heart, and be not deceived. *10LtMs, Lt 13, 1895, par. 18*

Your soul is precious; you know not how long your life may be spared. None of us thought Byron was diseased, but he fell. What a consolation to Sarah, his wife, and what a consolation to me, that we had the evidence that he was consecrated soul, body, and spirit to God. *10LtMs, Lt 13, 1895, par. 19*

I appeal to you, Frank, by all that is dear and precious and holy, to make thorough work and stand in your Saviour a free man. O that every soul who stepped in false paths at that notable meeting at Minneapolis, and have felt the same spirit enfolding them about, would let heaven's light into their souls, which would give them a true sense of their course of action, and their manner of spirit since that time! O that they would, before it is too late for wrongs to be righted, make confession in secret to God who seeth in secret, the plans and imperfections and the sins of those things which have made Jesus ashamed to call them brethren! Hating Jesus in the

form of His saints—how will God reveal this whole business in a place where they have never looked upon it. But I will close.*10LtMs, Lt 13, 1895, par. 20*

Thank God, my dear nephew, that you are coming to the light.*10LtMs, Lt 13, 1895, par. 21*

God bless you.*10LtMs, Lt 13, 1895, par. 22*

Lt 14, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 23, 1895

This letter is published in entirety in *TSB 208-209*.

Fannie Bolton:

I have been considering your case in connection with [W. F.] Caldwell, and I have no other counsel to give than I have given. I consider you have no moral right to marry Caldwell. He has no moral right to marry you. He left his wife after giving her great provocation. He left her whom he had vowed before God to love, to cherish while both should live. Before ever she obtained her divorce, when she was his lawful wife, he left her for three years, and left her in heart, and expressed his love to you. The matter has been negotiated largely between you and a married man, while he was legally bound to the wife he married, who has had two children by him. *10LtMs, Lt 14, 1895, par. 1*

I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. From the provocation he has given her, it was largely his own course of action that has brought this result, and I cannot see in any more favorable light his having a legal right to link his interest with yours or you to link your interest with his. *10LtMs, Lt 14, 1895, par. 2*

One thing is settled. I could not connect either of you with me if this step is taken, for I see this matter in a light that the Scripture would condemn your connection. Therefore I wish you both to understand that from the light which the Lord has given to me regarding the past and the present, I could not think of employing either one of you if you take this step. *10LtMs, Lt 14, 1895, par. 3*

I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay

your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel and let them show you from the Law of God the error into which you have fallen. You both have broken the law even in the thinking that you might unite in marriage. You should have repelled the thought at its first suggestion. *10LtMs, Lt 14, 1895, par. 4*

Lt 15, 1895

Belden, Frank

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

June 8, 1895

This letter is published in entirety in *17MR 107-118*.

Mr. Frank Belden
4331 Indiana Ave.
Chicago, Illinois

Dear Nephew:

I received your letter, also the favor of your music book and songs and leaflets, from the hand of Ella May White, and I thank you for them. As soon as the Vancouver mail closes, I shall be pleased to examine your song book. *10LtMs, Lt 15, 1895, par. 1*

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was presented to me as selfish. What I wrote to Bro. Olsen was not based on reports received from anyone, but on what the Lord had presented before me. *10LtMs, Lt 15, 1895, par. 2*

The course pursued in regard to wages, at the time under consideration, was a purely selfish course, and was contrary to the principles on which the Office was established, the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God's treasury. One worked to secure higher wages for others so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they

repent. *10LtMs, Lt 15, 1895, par. 3*

Evil angels exulted, and the Lord said, “Shall I not judge for these things?” [*Jeremiah 5:9.*] “They have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they have set their abominations in my house which is called by my name, to defile it.” [*Jeremiah 32:33, 34.*] *10LtMs, Lt 15, 1895, par. 4*

The Lord brought me by His Spirit into the very meetings where you were speaking in favor of the wages of one and another being raised. Then I was shown that the result would be separation from the Office because of the wrong course practiced in several lines. As I have said, your act in leaving the Office was not the objectionable point presented to me, but it was the various things enacted in the Office while you were presiding that were contrary to the will of God. In the counsels your voice was often heard, and I knew that your only deliverance from Satan’s snares would be for God to allow your own course of action to separate you from the Office. But I was surprised that the result came as soon as it did. The Lord let you have your own way, and Captain Eldridge made his own choice. *10LtMs, Lt 15, 1895, par. 5*

When you insisted that you were doing all in your power to bring *Great Controversy*, and *Patriarchs and Prophets* before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together to uphold [and] sustain each other, and worked according to your blindness of mind in using your influence to control the management of the books to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress *Great Controversy* that resulted in its falling nearly dead from the press, as was the case also with *Patriarchs and Prophets*. *10LtMs, Lt 15, 1895, par. 6*

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on *Great Controversy* to ten cents, the Pacific Press would push the book with all their power. Yet in spite of these promises *Bible Readings* was brought in, and, being sold cheap hindered the sale of the books, that God had

commanded to [be] written, that the light of truth might be given to the world, to prepare a people for the great day of God. Every appeal was made that I could make, but without effect. Stoutly and strangely was this unjust work carried forward. Brother C. H. Jones thought he did not do the right thing by me, but he must follow the lead of B.C. *10LtMs, Lt 15, 1895, par. 7*

At the conference at Minneapolis, in the autumn of 1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale and exalted *Bible Readings*, and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means. *10LtMs, Lt 15, 1895, par. 8*

Now my dear nephew, these matters were opened to me years ago. I had nothing to do with your leaving the Office, and in regard to the act of leaving I have made no charge of selfishness. Neither have I questioned your sincerity in casting lots, but I refer to the entire period of your service in the Office, and also that of Captain Eldridge, to your course in interposing to shut from the people the warnings given of God, and your exalting and pressing *Bible Readings*, declaring that only one book must be in the field at a time. *10LtMs, Lt 15, 1895, par. 9*

You and Captain Eldridge manifested the same spirit and exerted the same influence at Minneapolis. When Captain Eldridge said to me, "Sister White, we shall take up your books in the spring, and push them," I replied, "I suppose, Captain Eldridge, you will be as strenuous then as now in carrying out what you have maintained was the right way to do, to occupy the field with only one book at a time." He said, "I suppose a man has a right to change his mind, if he sees differently." *10LtMs, Lt 15, 1895, par. 10*

The very same thing you complain of in C. H. Jones, in reference to your book, was carried out in reference to *Great Controversy* and *Patriarchs and Prophets*. The Pacific Press violated their solemn promise to me that if I would take ten cents royalty, they would give

wide sale to the book. They would have reduced the royalty still more, but warnings were given me that I was encouraging a spirit of injustice, and that it was my duty to guard not only my individual rights, but the rights of others. I was to take my stand firmly, and not be swayed by men, however high their position, for their business transactions were not all directed by the Spirit of God. The Lord will vindicate only the truth, and all who practice injustice and double dealing God will judge. *10LtMs, Lt 15, 1895, par. 11*

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the *Great Controversy* and *Patriarchs and Prophets* while the men in the Review Office stood in the position they did in reference to the matter, for they would be jealous of the Pacific Press. I said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." [*Isaiah 59:14, 15.*] I have often quoted this as representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people. But thus it has been presented to me. *10LtMs, Lt 15, 1895, par. 12*

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to Him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your "Auntie." I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of *Great Controversy*, and I have known many souls converted through *Bible Readings*." In the same talk you said, "I do as much to sell your books as I do Elder Smith's. You believe they are inspired, do you not?" I said, "You may answer that question. I shall not." *10LtMs, Lt 15, 1895, par. 13*

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the

auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down where ever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did anyone think that the universe of heaven were noting every transaction. Brother Henry was not a poor man; he accepted large wages for himself and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man. *10LtMs, Lt 15, 1895, par. 14*

This work will be met in that great day when every work shall be brought "into judgment, with every secret thing, whether it be good or whether it be evil." [*Ecclesiastes 12:14.*] Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [*Revelation 22:12.*] The Lord of heaven is not correctly represented by many of those who claim to be representatives of Him. They are transgressors of His commandments. But He declares, "Them that honor me will I honor." [*1 Samuel 2:30.*] *10LtMs, Lt 15, 1895, par. 15*

All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." [*Malachi 3:8.*] And the result has been that God's messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance, but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves? *10LtMs, Lt 15, 1895, par. 16*

The law of God is a complete standard of righteousness. Man has

not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given His law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of His servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself? *10LtMs, Lt 15, 1895, par. 17*

The Lord will not accept donations to His cause from means gained by the robbing of His treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*James 3:17, 18.*] *10LtMs, Lt 15, 1895, par. 18*

The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment—which his self love and desire for gain would make—from his neighbor’s rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of human agent is to be bridled by strong conscientious principles, by the law of love toward God and man. *10LtMs, Lt 15, 1895, par. 19*

The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him. *10LtMs, Lt 15, 1895, par. 20*

There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." [*Revelation 20:12.*]*10LtMs, Lt 15, 1895, par. 21*

O, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that His Holy Spirit shall quicken their consciences and memories. O that they might see the evil of practices utterly opposed to God's holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law. He who offends in one point is guilty of all.*10LtMs, Lt 15, 1895, par. 22*

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in His holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Every thing is secondary to the glory of God. Our heavenly Father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.*10LtMs, Lt 15, 1895, par. 23*

O, if men in exalted positions only knew their weakness and God's strength and sufficiency and fullness, they would pray most earnestly, Let Thy word be my counselor. I tell all who have any connection with our institutions, Take counsel with sanctified reason, surrendered wholly to God, then you will be guided by the Lord. Many of you have kept the truth far away from the citadel of the soul. A man cannot continue in sin and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection with the work of God as did Noah's carpenters, and yet

resist the divine influences. The Spirit of God is beckoning heavenward, to imperishable honors. The love of God pervading the soul possesses a recreated power through the Holy Spirit.*10LtMs, Lt 15, 1895, par. 24*

God will not hold him guiltless that does not set the Lord ever before him. He will walk contrary to those who walk contrary to Him. He will visit “the iniquities of the fathers upon the children, and upon the children’s children, unto the third and fourth generation of them that hate him; and will show mercy unto thousands of them that love him and keep his commandments.” [*Exodus 20:5, 6.*] The heart’s inclinations are true when they remain under the restraint of the holy precepts of Jehovah. O, that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain His claims upon the human agent.*10LtMs, Lt 15, 1895, par. 25*

The law speaks condemnation to those who are [not] doers of His precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of law. But Christ, who gave himself as the world’s sin bearer, becomes the Mediator for man, and the Sin-pardoner for all who come confessing their sins and accepting Him as their Saviour. “As many as received him, to them gave He power to become the sons of God, even to them that believe on His name.” “And of His fullness have all we received, and grace for grace.” [*John 1:12, 16.*]*10LtMs, Lt 15, 1895, par. 26*

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of your love and sympathy are to be helped. We are to cry to God daily, “Create in me a clean heart, O God.” [*Psalms 51:10.*] And what will be the answer? “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” [*Ezekiel 36:26, 27.*]*10LtMs, Lt 15, 1895, par. 27*

Then a spirit of kindness will be manifested, not by fits and starts, but continually. There will be a decided change in attitude, in

deportment, in words and actions toward all with whom you are in any way connected. You will not magnify their infirmities; you will not place them in an unfavorable light. You will work in Christ's lines, manifesting to others the love that Christ has manifested for you. *10LtMs, Lt 15, 1895, par. 28*

Instead of exposing and publishing one's faults to others, you will put forth the most patient efforts to heal and bind up. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [*Galatians 6:1.*] A harsh spirited man is unrefined, coarse; he is not spiritual, he has not a heart of flesh, but a heart as impressible as a stone. His only help is to fall on the Rock, and be broken. The Lord will place all such in the crucible, and try them in fire, as gold is tried. When He can see His image reflected in them He will remove them; but if there proves to be no genuine gold, then they consume like dross. *10LtMs, Lt 15, 1895, par. 29*

The Lord has his eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the Lord in His providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth that shall he also reap. The religion of Christ is to take possession of the whole being, and give force and power to all our faculties, renovating, cleansing, and refining. It manifests itself without parade and high sounding words, but is shown in an upright and unselfish life. *10LtMs, Lt 15, 1895, par. 30*

Lest a single statement of the precepts of Jehovah shall be evaded or forgotten, lest we should indifferently regard their claims, God declares that to all [who] transgress that law they are a ministration of death. [*2 Corinthians 3:7.*] The heavenly council, having arraigned and convicted the law breaker, pronounces His

condemnation; and there is nothing in himself to save him from the sentence and penalty of death. "The sting of death is sin, and the strength of sin is the law." [1 *Corinthians* 15:56.]10LtMs, Lt 15, 1895, par. 31

I write this especially at this time because the leaven of disobedience and transgression of the precepts of Jehovah has been working in many minds, and the result is that hearts need to be purified, refined, and sanctified, that they may become vessels unto honor. We need to preserve contrition of heart, and to say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." [Verses 57, 58.]10LtMs, Lt 15, 1895, par. 32

Let the words of the beloved disciple be considered and practiced: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." [1 *John* 5:1.] If all would take heed to these words and obey them, we should see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life.10LtMs, Lt 15, 1895, par. 33

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." [Verses 2-4.] "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God will love his brother also." [1 *John* 4:20, 21.]10LtMs, Lt 15, 1895, par. 34

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and precious. Some things in these persons did not please the men in authority, and their case was not dealt with according to the law of

God, in kindness, but according to human prejudices. O, so much of this work has been done by men who have not the Spirit of God, but are really agents through whom Satan can perform his work.¹⁰*LtMs, Lt 15, 1895, par. 35*

Lt 16, 1895

Bollman, C. P.

Norfolk Villa, Prospect St., N. S. W., Australia

June 18, 1895

Portions of this letter is published in *5MR* 65-66.

Dear Brother:

I received your letter, but shall not attempt to answer all your questions, or try to make plain all that you desire to know. But I will say, dear brother, that you need none of self and all of Jesus. When Christ abides in your heart, you will continually manifest the spirit of kindness, love, and tenderness, and will answer the prayer of Christ when he says, "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:20-23.*]*10LtMs, Lt 16, 1895, par. 1*

When you cultivate the love of Christ, it will work like leaven through all your lines of work. You will then represent the character of Christ. When your heart is contrite before God, you will have a realization of your own weakness, and will esteem others better than yourself. You will give attention to your own heart culture, and will seek to rid yourself of every taint of selfishness. The heart is the citadel of the spiritual life, and it is necessary to daily expel worldly maxims and the spirit of the world from our hearts. When you perfect holiness in the fear of the Lord, and manifest this in your words and deportment, you will be a Christian gentleman; for Christ will abide in your heart.*10LtMs, Lt 16, 1895, par. 2*

The Spirit of the Lord in a variety of ways is pleading with those who are worldly-wise men. But though the truth is presented in its rich

loveliness, they are like blind men who do not see, and therefore do not appreciate. They do not realize that by practicing the truth it would be unto them a savor of life unto life. There are many who claim to believe present truth, but their souls are preoccupied with selfishness, and they do not relish the truth that comes in conflict with their preconceived opinions. They do not enjoy any proposition that does not originate with themselves. They have the same spirit as is manifested in the world, the spirit that occasions war in families, war in the church, war among those who profess to be the children of God. *10LtMs, Lt 16, 1895, par. 3*

Self is unsubdued. They have not put on Christ, they do not wear His yoke. They have the same spirit that occasions war among nations when passion comes in collision with passion, the spirit that results in tyranny, in oppression of others, in restriction of liberty. It is the spirit that is the beginning of that ambition which leads men to grasp for more and more, that leads them to trample upon all others who oppose their designs. This very spirit is among us. The same spirit that works in the religionists of today is among Seventh-day Adventists. *10LtMs, Lt 16, 1895, par. 4*

The world's Redeemer saw how in the transactions of life difficulties would arise between man and man, and even between His own followers, and He prayed that the Father would sanctify His disciples through the truth, adding, "Thy word is truth." [*Verse 17.*] When the professed disciples of Christ seek to answer the Lord's prayer, and manifest His spirit in their lives, what a change will appear. The teacher sent of God declared, "For their sakes I sanctify myself, that they also might be sanctified through the truth." [*Verse 19.*] *10LtMs, Lt 16, 1895, par. 5*

Every man or woman who accepts the responsibility of a connection with the sacred work of God will have an influence for good if they cleanse themselves from all filthiness, and perfect holiness in the fear of the Lord. They will have the faith that works by love and purifies the soul. When truth gains access to the heart, it will become a controlling power. It will work even as leaven works in the meal, converting every portion of the substance into its own nature. *10LtMs, Lt 16, 1895, par. 6*

When the Lord puts His Holy Spirit upon a soul and awakens him to his true condition, he realizes his need of conversion. He sees things in a different light from what he saw them before, becomes contrite in heart, and the Lord makes him a channel of light to others. But the enemy who has had things his own way is disturbed when reformation begins with those who have been associated with him. Worldliness, selfishness, ambition, resist the spirit of reform, and then strife is made manifest. It is evident that two opposing spirits are at work, striving for the mastery. If the truth obtains access to hearts, it is through battling its way inch by inch to the citadel of the man. *10LtMs, Lt 16, 1895, par. 7*

When worldliness and unchristlikeness prevail, there is a sort of peace that seems to exist, but when the Lord begins His work, this corrupt harmony is disturbed. He who comes out in loyalty to God, and manifests firm decision for the right, rebukes others by his example, and in practicing the truth contends earnestly for the faith once delivered to the saints. He lifts up the standard of character and points out what is justice and equity. *10LtMs, Lt 16, 1895, par. 8*

But it is when the Holy Spirit is thus moving to set things in order that the devoted worker finds that there is a wall of resistance raised against him that seems like granite. This resistance is manifested because false peace and false principles are disturbed. When the straight truth is sent home to the conscience, there is always a class who will seek to blind the eyes and pacify the aroused conscience. But he who yields the citadel of his heart to the truth will keep the commandments of God, not only in the letter but in the spirit, and while experiencing the conflict that must come to the persevering soul, yet at the same time he experiences heart contrition, and lets God reign supreme in the soul-temple. *10LtMs, Lt 16, 1895, par. 9*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also which is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones ... For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts

unto him.” [*Isaiah 57:15, 17, 18.*]*10LtMs, Lt 16, 1895, par. 10*

But while the Lord presents comforts to those who are of a contrite and humble spirit, He pronounces woe upon those who oppress the needy and turn aside the poor from judgment. He says, “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far. To whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.” [*Isaiah 10:1-4.*] This is the Word of the Lord, and it describes the condition of the world in which we live.*10LtMs, Lt 16, 1895, par. 11*

The predictions of prophecy are being fulfilled, and the religious world is taking the course that has been described. They are becoming corrupted as did the Jewish nation. Though professing to be looking for the Messiah, they did not receive Christ when He came into their very midst. They refused Him who would have healed Jerusalem and saved her from ruin. They pursued their own course, and followed their own ways to their own ruin. There is danger that we also shall take the same course.*10LtMs, Lt 16, 1895, par. 12*

For years, to a greater or less degree, the spirit of oppression has been leavening men in responsible positions in our offices of publication. While they have talked and written much on the subject of religious liberty, they have practiced injustice and oppression at the very heart of the work. The pulsing of the heart is felt through the whole body, and the action of the heart must be sound if there is to be a healthful condition throughout the body. Let the heart be diseased, and sickness is communicated to every member of the body.*10LtMs, Lt 16, 1895, par. 13*

I would raise the voice of warning to our people in Battle Creek, saying, “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the

unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:6-9.] "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold all these that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.] *10LtMs, Lt 16, 1895, par. 14*

Will the people who are advocating the keeping of the commandments of God themselves obey the divine precepts? Will they keep the first four commandments and thus have supreme love for God, and the last six that reveal our duty to our fellowmen? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus says, "This do, and thou shalt live." [Luke 10:27, 28.] *10LtMs, Lt 16, 1895, par. 15*

In the name of the Lord I want to tell you that those who are connected with the great and solemn work for this time will need to have a living connection with God, in order that they may know who He is and obey His voice, in order that they may know how to love their neighbors as themselves. Satanic agencies are diligently at work, move with a power from beneath, and are seeking to mold everything according to the attributes of the evil one. For years I have been shown that even in our publishing houses men would seek to repress religious liberty to as great an extent as lay in their power, and that many minds would become confused on this question. *10LtMs, Lt 16, 1895, par. 16*

Covetousness and selfishness are blinding men, so that they unwittingly make decrees that deprive men of their rights, and pass judgment on matters that cut them off from their privileges. In so doing they are as verily using oppression as are the powers of the world in restricting religious liberty. Though their power is limited,

yet they are actuated by the same spirit which rules the children of disobedience. They make decisions that repress individual action, and God frowns upon their decrees, methods, and laws that bind those whom God would have free to use the power He has given them as a precious endowment.*10LtMs, Lt 16, 1895, par. 17*

I have given them warning on these points, and they have been unheeded and uncared for. The oppressive methods that men use, thinking that they are advancing the work of God, need to be weeded out, for God forbids them. I have been shown that when our publishers see any book that promises to be a success, and they can gain control of it, they take it on such terms that they reap all the benefits possible from it, saying that it is for the advantage of the cause of God.*10LtMs, Lt 16, 1895, par. 18*

That which is done for the advantage of God's cause must be done according to the ten precepts of Jehovah. He will not accept the advantage that accrues from oppression of His children, and from cutting them off from their just rights. His work has been handled, and is still being handled, by men who have not a vital connection with God. But the invitation of the Lord is extended to those who will turn from their evil ways and seek Him. He says, "Tell ye, and bring them near; yea let them take counsel together; who hath declared this from ancient times? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." [*Isaiah 45:21, 22.*]*10LtMs, Lt 16, 1895, par. 19*

Suppose that all those who are actively engaged in religious liberty work shall practice what they preach. When Christ came into the world the Jews hated the Romans. They cultivated a spirit of retaliation. They gave utterance to hard denunciations, and pleased the enemy by thus manifesting his attributes. By indulging in boastful words, and in doing violent deeds, they were training themselves to do the terrible deeds to which he led them on. There was nothing in the religious life of the scribes and Pharisees to recommend piety to the Gentile world. They hated all foreigners, and finally did unto Christ whatsoever they listed. Christ arose from the dead at a time when the particulars concerning His death and

resurrection could be carried to all nations, tongues, and people.*10LtMs, Lt 16, 1895, par. 20*

The Jews had clear light as to the character and mission of Christ. They had evidence of His divinity in His resurrection and ascension, yet they would not receive Him and become His disciples. In stubbornly resisting clear light and evidence brought to them by the Holy Spirit of God, they committed the unpardonable sin. As in the case of Judas, so it was with the Jews. God gave him sufficient evidence concerning the course he was taking; but he failed to improve the light, and it became darkness to him. God gave abundant evidence to the Jewish nation. He asked "What more could I have done for my vineyard, that I have not done in it?" [*Isaiah 5:4.*] Jesus told His disciples that the Jews would treat them as they had treated Him, and His predictions were speedily fulfilled. They heaped upon them every indignity, outrage, and cruelty that they could devise.*10LtMs, Lt 16, 1895, par. 21*

There is a lesson to us in all these experiences. Like the Jews we may have much to say about religious liberty, and yet suffer the same spirit to steal upon us as came upon the Jews, and find that oppression is exercised among those who preach liberty. We may find that men may make moves and propose measures that will bind the consciences of their brethren, and they will speak as though they thought themselves God. Let the men in our institutions who are in danger of following in the footsteps of Rome call a halt, and inquire into the methods that, if followed out, will kill religious liberty. Let those at the heart of the work see that they are clear from the practice of oppression. Let there be no lording it over God's heritage. Let no man, or body of men, imagine that they have the prerogative of lording it over God's people.*10LtMs, Lt 16, 1895, par. 22*

It has been distinctly presented to me that justice and judgment have been turned away backward, that men's rights have been interfered with. God has given no command for any institution to carry things with such a high hand as things are being carried at Battle Creek. The means in the Review and Herald Office that has come into the possession of the institution by the infringement of individual rights, and has been gained through avariciousness, by

taking advantage of everything possible to further the interests of the office, is not legal in the sight of God. God will punish the least injustice that has been done in any case. Several cases have been presented to me whose cry has come up before God, and He will punish for these things. *10LtMs, Lt 16, 1895, par. 23*

But the men who are handling these responsibilities do not see where they are permitting themselves to be carried. God perceives how things are being turned out of their proper course. Every time you have made it necessary for men to come to your terms, and have so bound them that they could not do otherwise than to concede to your wishes, you have exercised a power which God has not permitted one man to exercise over another. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [*John 3:16.*] Has Christ given Himself for the rescue of man in order that man may be placed under human bondage? There must be a decided change in the policy of action that has been followed. Do not compel your God to humble you as He did the Jews; He will do so if you continue to pursue the course which you have done. *10LtMs, Lt 16, 1895, par. 24*

God has singled out many that He would employ in His work; but there is no chance for them to come in as yet. The sentiments of men who are in positions of trust must change and the counsel of God be heeded, or they will not have the honor of being His instruments, nor will they receive the reward that is promised to His faithful stewards. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" [*Luke 18:8.*] *10LtMs, Lt 16, 1895, par. 25*

Study the parable of the wise and foolish virgins. There were ten that went forth to meet the bridegroom, but five of them were wise, and five were foolish. The foolish virgins took no oil in their vessels with their lamps. Are there not many who are following this same foolish course? In probationary time we are to secure the oil of grace. It will be too late to secure it when the last great emergency comes upon us. If we neglect the day of salvation, we may come like the foolish virgins and seek an entrance to the marriage supper, and find that the door is shut. I can hardly express the trouble of my

soul. *10LtMs, Lt 16, 1895, par. 26*

Those who think that everything is dependent on them, and on their say so, are often entirely set aside; and help comes to the cause through unexpected channels and through un-thought-of ways. God is not dependent upon any instrumentality, and He is our source of strength—the same yesterday, today, and forever. God is seen and acknowledged and brings effectual help through the weakest of instruments. The hand that has redeemed us will work for us. In His own time God will magnify His name and reveal the nothingness of men. Those who are engaged in His sacred work must understand that they must become partakers of the pleasantness and sweetness of the character of God. The heart must flow forth in grateful offerings to heaven. Let no one dream that his mountain stands so strong that it never can be moved. *10LtMs, Lt 16, 1895, par. 27*

Lt 16a, 1895

Brother

"Norfolk Villa," Prospect St., Granville, N. S. W., Australia

February 8, 1895

This letter is published in entirety in *21MR 178-182*.

Dear Brother:

I received your letter, and I thank you for writing me the particulars that you did. The only way for you to meet the difficulties which seem to be hedging up your way to usefulness is to walk humbly with God. When self is hid in Jesus, we are shielded from the darts of the enemy. Consistency of life alone can command respect, and sincerity of counsel alone be effectual to persuade. The Lord has given great light to His people as to how they should treat the erring. They should aid those who need help, who are struggling with all their powers to overcome in the name and strength of Jesus. Every true agent of Christ will be a doer of His words, will wear His yoke, and be laborers together with Him. Those who are followers of Christ will not exhibit characteristics that are cheap and selfish, but in word, spirit, and action, they will reveal the tenderness of Christ. *10LtMs, Lt 16a, 1895, par. 1*

Some will even sacrifice the claims of friendship to carry out their own ideas, thinking that their wonderful zeal is zeal for the Lord, but their inspiration is not from above. We have need constantly to be watchful and to guard self, lest we press upon others principles which we do not practice ourselves. A domineering, overbearing spirit is not of God, and should not be exercised toward believers or unbelievers, however lowly may be their station. Christians are required to represent Christ in all their dealings with those for whom He has given His precious life. *10LtMs, Lt 16a, 1895, par. 2*

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the

kindness, the merciful forbearance, the tender pitying love, the yearning compassion of His Spirit. Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion. *10LtMs, Lt 16a, 1895, par.*

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The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds, and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward. *10LtMs, Lt 16a, 1895, par. 4*

As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer lest they destroy those for whom Christ has died by a harsh spirit and unwise modes of action. As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, unchristlike course of action. *10LtMs, Lt 16a, 1895, par. 5*

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly

unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure—they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many.*10LtMs, Lt 16a, 1895, par. 6*

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellowmen. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts, that his heart may be clean from all jealousy, and his words be sweet and fragrant, a savor of life unto life.*10LtMs, Lt 16a, 1895, par. 7*

Christ has died to save souls, and those who wear the yoke with Him, will be co-partners with Him, and will act in a Christlike manner. When a soul is in spiritual danger, and falls from error into sin, such an one will not push him away, drive him to take desperate positions, and discourage him in every effort he may make to recover himself. Peter asked, "Lord, How often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." [*Matthew 18:21, 22.*] This is to make manifest the fact that there is no limit to the forgiving love of Christ.*10LtMs, Lt 16a, 1895, par. 8*

Many, many souls have been lost who might have been saved if our sentinels had been faithful in watching for souls as they that must give an account. We should let those who are in danger understand that we appreciate them, that we are not willing to give them up. Speak to them, pray with them, and exhort them in love. Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God

appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God.*10LtMs, Lt 16a, 1895, par. 9*

We should take heed to the lessons which Christ has given to His disciples. The disciples asked Jesus, "Who is the greatest in the kingdom of heaven, and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone be hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." [*Verses 1-7.*]*10LtMs, Lt 16a, 1895, par. 10*

The religion of the Bible is to guide the conduct of every one who sincerely believes in Christ. The Bible must guide us in our dealings in daily life. We may make a profession of being followers of Christ, and yet if we are not doers of His Word we shall be like the counterfeit coin. We shall not have the right ring. Every one of us is a member of the human family. We owe it to God to love Him, to manifest affection for Him in our ways and words. We owe it to every member of the human family, whether black or white, high or low, to treat him with kindness, and to manifest interest for his soul. As members of one family we are all brethren, and we are connected by ties of relationship with unconverted persons. We are not to withdraw ourselves, and refuse to associate with the people of the world but, relying firmly upon God, expecting His divine assistance, we are to go forth to live a consistent Christian life, and to win others by precept and example.*10LtMs, Lt 16a, 1895, par. 11*

We have been warned by Christ not to yoke up with unbelievers to be molded by their ways. If we do thus yoke up with them, it will not

be surprising if the Lord permits us to be bitterly chastened; for we place ourselves in the way of temptation, and walk entirely contrary to the plainest directions of the Word of God. We must rely upon the Holy Spirit to change the heart. No human friend, however close their relation, can do the work of the Holy Spirit.*10LtMs, Lt 16a, 1895, par. 12*

Unless there is change in the attitude of those who claim to be Christians and who manifest harshness in speaking to their brethren, their candlestick will be removed out of its place. The Lord is soon to come. It is true that it is necessary to give reproof at times, but let it not be administered in harshness, spoken in passion; let it be given with tender, earnest love. If men make mistakes, and must needs be corrected, let him who corrects and reproves not commit a greater error than the one he reproves by manifesting a harsh, dictatorial, unforgiving spirit. This spirit has been manifested to a large extent, and unkindness, unchristlikeness has proved the loss of many souls.*10LtMs, Lt 16a, 1895, par. 13*

The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproving error. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the impression upon their minds that his interest was identified with theirs. He says, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved; but that ye might know the love which I have more abundantly unto you." [*2 Corinthians 2:4.*]*10LtMs, Lt 16a, 1895, par. 14*

The converting power of God needs to come upon men who deal with sacred things. God has borne long with our individual perversities, and has not given us up to our own way to be filled with the fruit of our own doings, and we should learn to be patient with the perversities and errors of others. We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words

thou shalt be condemned.” [Matthew 12:36, 37.]10LtMs, Lt 16a, 1895, par. 15

Our thoughts produce our words, and our words react upon our thoughts. Would it not be well for us to cultivate love rather than hatred? Would it not be well for us to seek to save those who are in need of saving, to help those who most need help? By manifesting an unforgiving, relentless spirit shall we drive souls away from Christ and the truth? Shall we break their hold upon faith and hope? This has been done in our churches.10LtMs, Lt 16a, 1895, par. 16

There are many who read the Bible who do not practice its teachings. Those who occupy positions as teachers, as counselors, ought to be circumspect. They should be modest, unobtrusive, and manifest humility. Let us see what the Lord says about this matter. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ... I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.” [Isaiah 57:15, 19.] “For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him who is poor and of a contrite spirit, and that trembleth at my word.” [Isaiah 66:2.]10LtMs, Lt 16a, 1895, par. 17

Children of God are citizens of heaven. They are the purchase of the Son of God, His blood-bought family. Every soul is precious in His sight, more precious than fine gold, even than the golden wedge of Ophir, and yet to every one the Word of God declares, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to; but to think soberly, according as God has dealt to every man the measure of faith.” “Be kindly affectioned one to another; with brotherly love; in honor preferring one another.” [Romans 12:3, 10.] “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, but giveth grace to the humble.” [1 Peter 5:5.]10LtMs, Lt 16a, 1895, par. 18

These words describe true humility of mind, they reveal a heart touched by the love of Jesus. He who has the Spirit of Christ will have modesty of demeanor, and his words will reveal that the Holy Spirit is cherished. Christians will not be bold, rash, dictatorial, boastful, denunciatory and revengeful; but will manifest an unassuming, gentle spirit, and will show that they discern and appreciate the virtues of others. They will give due respect to all saints, counting them members as the royal family, children of the heavenly King. They will speak kindly when in conversation, whether they are young or old, high or low, learned or unlearned. Their words will not be like piercing swords. They will not have a spirit to humble their brethren by accusing and condemning them for their faults or errors. *10LtMs, Lt 16a, 1895, par. 19*

The Lord your Saviour commissions me to give you this message, Cherish love, for love is of God. Harshness and accusation is of the devil. Cultivate love, and express it with kindly, tender sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and “adorn the doctrine of God our Saviour in all things.” [*Titus 2:10.*] We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men. *10LtMs, Lt 16a, 1895, par. 20*

Lt 17, 1895

Caldwell, W. F.

Avondale, Cooranbong, Australia

September 6, 1895

Portions of this letter are published in *TSB 206-207*; *1MCP 157*; *Te 32*; *CD 131, 137-138, 333*; *FBS 40*; *3MR 307-308*; *4MR 364-365*.

Brother Caldwell: *10LtMs, Lt 17, 1895, par. 1*

This morning, as I came from the school ground, I saw your horse fastened to a tree before the tent occupied by Fannie Bolton. After a while I went to the tent. A lady from Newcastle and Jessie Israel were visiting Fannie. You were sitting down, writing on the typewriter. Why did you not take the typewriter at once into the dining tent? What impression can such a course make upon the mind of the young girl visiting at the school. It made an impression that was anything but favorable. *10LtMs, Lt 17, 1895, par. 2*

Your freedom with young women is improper, but is so natural and common to you that you think nothing of it. The Word of God has told you that you are to abstain from the very appearance of evil; but do you? You are a married man, with a wife and two boys whom you have left in America, and this fact should be sufficient, without any further prompting, to lead you to cultivate sobriety and carefulness in your association with others. *10LtMs, Lt 17, 1895, par. 3*

When I conversed with you at Granville on this point, you always met me with the excuse that you had always been sociable with young ladies, and thought that this was no harm. But the burden did not leave me. This has been repeated over and over again. If you have always been free and sociable, even in your married life, and have shown so much liberty in giving attention to ladies, what surprise should it be to you that your wife should take the same liberties? It is a source of temptation for your wife, to think that you, professedly a Christian, did not conduct yourself as a husband should; and she has had your example before her, to be as free in

the society of young men as you have been in the society of young women.*10LtMs, Lt 17, 1895, par. 4*

Your wife has had cause to wean her affections from you. By professing to believe the truth, you place yourself under sacred responsibility; but you have not represented Christ in your home life. By your own impatience and rashness of temper, you have so impressed your wife, that she has not been inclined to accept the truth, though she believes it. It is best for you to make decided changes in your character, and put far from you impatience and roughness. Seek the Lord for guidance, for you do not know yourself. If your selfish gratification is continued, your life will not be after the divine similitude. Naturally you are a passionate man, quickly stirred and often unreasonable; but you are not quick to discern your own mistakes, which are of frequent recurrence. You excuse yourself, and try to make the defects of others apparent, that your own may be covered up.*10LtMs, Lt 17, 1895, par. 5*

You have appealed to your wife to accept the truth, but you yourself have not been purified by obeying the Word of God. Your own course of irritability and exaction has made of none effect all your efforts. Satan has used you as an agent to keep your wife from the truth. Her mother has been charged with this influence; but had you given your wife unselfish affection in accordance with your marriage vow, your married life would have shown an entirely different record. Your past life has not been blameless. Always persistent in carrying out your own way, you sacrificed truth to accomplish your ends; you were determined to marry the one whom you had chosen, even though you had to give up the Sabbath to do so.*10LtMs, Lt 17, 1895, par. 6*

After uniting in marriage with an unbeliever, you were troubled over the matter. Even before this union had taken place you thought that you would afterwards keep the Sabbath, and you thought that perhaps, yes, of course, you could convince her of the truth. You did commence to keep the Sabbath once more, but the very fact of conceding to her wishes for a time weakened your influence with her. She had very little faith in your piety; and the evidence that was constantly before her, showing that you would do as you pleased, did not increase her confidence in you, or her love for you. You are

being constantly watched by unbelievers who wait for a chance to criticize you with keenness and severity. What you say in the church is not of half as much consequence as the exhibition of a Christian character in your daily life.*10LtMs, Lt 17, 1895, par. 7*

You know that you have been self-willed, opinionated, strong to carry out your own devising, and apt to irritate your wife because she did not come to your terms. You have not made the truth attractive by being sanctified through its power. Hard, unkind thrusts have too readily come from your lips. Frequently things have occurred, when, had your wife been a horse, you would have beaten her unmercifully. Your hasty passion, contemptuous scorn, and cruel petulance have not made her life happy, or given her confidence in you. Have you called to mind her words to you, when she heard that you purposed to leave her and your children for a foreign country? Have you called to mind your reply, and the words that passed to and fro between you? It would be surprising if you should forget, notwithstanding that you have a very treacherous memory. I write these things to you because you are deceiving Fannie, and she is apparently totally blind and infatuated.*10LtMs, Lt 17, 1895, par. 8*

By leaving her, you have given your wife great cause to conclude that you did not care for her. You have told your side of the question with reference to your married life, and all who believe this, as you have represented it, will sympathize with you; but the Lord knows the whole history of this matter. Your readiness to accept the society of young ladies is a reproach to me and to the cause of God. You do not realize that you are continually making an impression, favorable or unfavorable, for the religion of the Bible, on the minds of your fellow men.*10LtMs, Lt 17, 1895, par. 9*

The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, [and] trust. But your association with other women and girls has been a source of temptation to them, leading them to take liberties, and overstep the restraint which the marriage relation imposes on every man and woman. You have not

perceived it, but your love of amusement, and the spirit you have encouraged has not impressed others with the sacredness of the marriage relation. Practical home life is the great test of character. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.*10LtMs, Lt 17, 1895, par. 10*

Placing yourself in the society of Fannie as much as you did while at Melbourne had not only the appearance of evil, but was evil. You enjoyed it, but you should have had discernment to understand that by your course of action you were encouraging others in the same path.*10LtMs, Lt 17, 1895, par. 11*

I am now going to Tasmania, and you and Fannie will remain at Avondale. After my absence, you will feel inclined to associate together more freely, because I am not present to hold the fort. I fear you will dishonor the truth by your familiarity. I decidedly protest against this. Keep yourself out of Fannie's tent, or else a scandal will be created. You are giving a wrong example to young men and young women by your course of action. There are those who would only be too glad to get something which they could use against Sabbath keepers. I beseech you to come to your senses.*10LtMs, Lt 17, 1895, par. 12*

The Lord has given me light for you on the subject of temperance in all things. You are intemperate in your eating. Frequently you place in your stomach double the quantity of food your system requires. This food decays; your breath becomes offensive; your catarrhal difficulties are aggravated; your stomach is overworked; and life and energy is called from the brain to work the mill which grinds the material you have placed in your stomach. In this, you have shown little mercy to yourself.*10LtMs, Lt 17, 1895, par. 13*

You are a gourmand when at the table. This is one great cause of your forgetfulness and loss of memory. You say things which I know you have said, and then turn square about, and say that you said something entirely different. I knew this, but passed it over as the sure result of overeating. Of what use would it be to speak about it? It would not cure the evil.*10LtMs, Lt 17, 1895, par. 14*

When you expressed your desire for Fannie to move her things into

my tent and become a member of my family, I knew that you did not know what you were talking about. The idea was inconsistent; but I felt that I must keep quiet, or I would speak very strongly. Then you stated plainly that you wanted Fannie to help in the cooking, “for your stomach’s sake” [1 Timothy 5:23], because you liked her cooking, and enjoyed the food she prepared. I said to myself, Poor, foolish, selfish man. You demonstrated what had been laid before me in clear lines, that you were selfish, and would work in any way to accomplish your ends. *10LtMs, Lt 17, 1895, par. 15*

The Lord designs that we should enjoy eating, but His rebuke is upon all who make a god of their stomachs. You have no control over your appetite, and you treat your stomach as inconsiderately as you have treated your wife. Cause must produce effect. When food is taken into the stomach, think of the amount you are eating, and what a task you impose upon nature’s delicate machinery by overeating. Give your stomach much less to do. Ask God for His Holy Spirit to work upon your mind and character. You will not then be guilty of making your stomach your god. *10LtMs, Lt 17, 1895, par. 16*

Meals taken at irregular hours are an injury to the stomach. Before it has had its period of rest, it is called into action to take care of more food, and is worked like a slave until the food is converted into the same state as that previously taken. The delicate organs of the stomach become inflamed and enfeebled. *10LtMs, Lt 17, 1895, par. 17*

A spoiled stomach means an enfeebled mind and a diseased memory. What is dyspepsia? It is the result of indigestion, and is generally brought on by over-taxation of the digestive organs. Less food taken into the stomach would serve better for the building up of the system than a larger portion, which distends the stomach, and causes flatulence. If you would not eat to repletion, even of wholesome food, the health of your memory and your moral discernment would be greatly increased. As it is, you do not retain the knowledge you receive. *10LtMs, Lt 17, 1895, par. 18*

If you were temperate in all things, you would see in the requirements of God a moral looking glass. When you looked into it,

you would see your defects, and you would not go away, as you have repeatedly done, to forget what manner of man was there revealed. It would act as a school master to bring you to Christ, the sin-pardoning Saviour. But your treatment of yourself is a great obstacle in the way of your perfecting a Christian character. If you would study from cause to effect, you would know that you were rash in your eating.*10LtMs, Lt 17, 1895, par. 19*

The human organism is a wonderful piece of machinery, but it can be abused. The stomach can be, and often is overtaxed and compelled to serve it tyrannical master like a slave. The transformation of good into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength.*10LtMs, Lt 17, 1895, par. 20*

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself. This is beyond the comprehension of any physician unless he has a knowledge of God, the great Master Builder. If he does not seek to know God, and to become intelligent in regard to His constant and ceaseless miracle-working power, he will abuse God's building.*10LtMs, Lt 17, 1895, par. 21*

When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery of his body, that this temple of God shall not be misused, and become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. But thousands upon thousands are ignorant of the house they live in. David exclaims, "I am fearfully and wonderfully made." [*Psalm 139:14.*] Then let us consider this matter carefully, exercising self-denial and temperance in all things.*10LtMs, Lt 17, 1895, par. 22*

Overtaxing the stomach is a common sin, and when too much food is used the entire system is burdened. Life and vitality, instead of being increased, are decreased. This is as Satan plans to have it. Man uses up his vital forces in unnecessary labor in taking care of an excess of food. By taking too much food, we not only improvidently waste the blessings of God, provided for the necessities of nature, but do great injury to the whole system; we defile the temple of God; it is weakened and crippled; and nature cannot do its work wisely and well, as God has made provision that it should.*10LtMs, Lt 17, 1895, par. 23*

Because of the selfish indulgence of his appetite, man has oppressed nature's power, by compelling it to do work it never should be required to do. Were all men acquainted with the living, human machinery, they would not be guilty of doing this, unless, indeed, they loved self-indulgence so well that they would continue their suicidal course and die a premature death, or live for years a burden to themselves and to their friends.*10LtMs, Lt 17, 1895, par. 24*

Tea and coffee are poisons which should never be taken into the system. For the time being, they act as a stimulant, but nature, which has been elevated above par, is soon let down as far below par as it was temporarily exalted. These drinks, which people think give them strength, weaken and destroy the healthful action of nerves and muscles.*10LtMs, Lt 17, 1895, par. 25*

Alcoholic drinks and tobacco derange the whole human machinery, and destroy the building of God's temple. Those that use these things greatly dishonor God, depriving Him of the acceptable service which He requires. They are like the builder who laid upon his foundation stone hay, wood, and stubble, to be consumed by fire; their lives are lost through ignorance, when Christ their Redeemer has made every provision to restore the moral image of God in man if he will co-operate with God, instead of working counter to God by self-indulgence and intemperance in eating and drinking. I am glad you do not use these harmful things.*10LtMs, Lt 17, 1895, par. 26*

It is selfish indulgence to place upon the table a great variety of

dishes, food that is too rich, pastry, condiments, dishes that are highly flavored to make them appetizing. Such things are used as dessert, and are a temptation to add to the food already taken into the stomach. Plain, simple pie may serve as dessert, but when one eats two or three pieces merely to gratify an inordinate appetite, he unfits himself for the service of God. Some, after partaking largely of other food, will take dessert, not because they need it, but because it tastes good. If they are asked to take a second piece, the temptation is too great to be resisted, and two or three pieces of pie are added to the load placed upon the already overworked stomach. He who will do this has never educated himself to practice self-denial. *10LtMs, Lt 17, 1895, par. 27*

The victim of appetite, he is so wedded to his own way that he cannot see the injury he is doing to himself. The evil does not end here; but its result is seen in a cross, perverse, impatient spirit. It is not possible for the intemperate man to possess a calm, well-balanced character, and if he handles dumb animals, the extra cut of the whip which he gives God's creatures, reveals the disturbed condition of his digestive organs. In the home circle the same spirit is seen. *10LtMs, Lt 17, 1895, par. 28*

Be a merciful master to your stomach, which is God's property. Do not abuse it as you have been doing; for you will wear it out, and pain and disease will surely come, for the Lord will not work a miracle to re-create the vitality of the digestive organs, only for abuse. God would have every one of his human agents reason from cause to effect. The violation of the laws of nature is the violation of the law of God. *10LtMs, Lt 17, 1895, par. 29*

Individually, we should work for God, and for correct habits of eating and drinking. Learn from His Word what things He has expressly forbidden us to eat, for eating and drinking has much to do in the formation of character. All who are servants of the living God will feel zealous and anxious to bring every physical, mental, and moral power into willing obedience to Him. A great lesson is learned when we bring, not only our possessions and entrusted talents to God, but when every part of the living tabernacle is consecrated to His service. The great and solemn consideration should be to acknowledge God by the manifestation of a spirit controlled by His

will. 10LtMs, Lt 17, 1895, par. 30

Lt 18, 1895

Corliss, Elder J. O.

Granville, N. S. W., Australia

September 13, 1895

This letter is published in entirety in *13MR 310-317*.

Elder J. O. Corliss
Stanmore, Sydney, Australia

Dear Brother:

The Lord has not forsaken you, but you have not committed the keeping of your soul to God and waited patiently for Him. You have taken upon yourself burdens that should have been shared with your brother ministers. God has not required you to do this. Your human strength cannot endure so great a strain. The Lord has sent you counsel and warnings which, had you heeded them, would have saved you from your worn condition. *10LtMs, Lt 18, 1895, par.*

1

The Lord is not unjust to forget your labors of love, but you have mingled with your offerings strange fire, which God has forbidden you and every one of His workers to use. God is dishonored, the truth is brought into disrepute, the work of God is misjudged and reproached, because you have acted in your own unsanctified way, and not in God's way. The honor of God, the salvation of souls, requires that you deny self, and restrain the uprising [of] passion; but in your unholy zeal you break both tables of the law. You have furnished arguments against the truth in unadvised speech and actions. *10LtMs, Lt 18, 1895, par. 2*

Your work is in Christ's stead, to beseech men to be reconciled to God. You stand as His messenger, as a steward of the mysteries of God; and when your spirit does not reveal a calm, holy trust in God, stop just where you are, lest you speak unadvisedly. *10LtMs, Lt 18, 1895, par. 3*

Never in a single instance let your impetuous spirit triumph. Wherever you may go, in any place, in any country, self must die daily, and Christ must live and be revealed in you, else you dishonor God and the truth. Wherever you may go, you are under God's jurisdiction; in all places and under all circumstances your liberty is to be exercised in strict accordance to the law of God. *10LtMs, Lt 18, 1895, par. 4*

All the stewards of God have a divine commission to preach Christ and Him crucified. You are not to speak from human impulse, but from the Spirit of Christ working in you to do God's will and His pleasure. Amid the cloud of witnesses you are to be as one who has a message, weighty and important, to impart to sinners in the name of the Lord. God Himself marks the work of His servants. He gives no man authority to stir up the evil spirits that are waiting for an opportunity to accuse the people of God. We are not to give men an excuse for depreciating the truth. *10LtMs, Lt 18, 1895, par. 5*

The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them and in every circumstance in which they are placed. "The ways of man are before the [eyes of the] Lord, and he pondereth all his goings." [*Proverbs 5:21.*] "The eyes of the Lord are in every place." [*Proverbs 15:3.*] "He looketh to the ends of the earth, and seeth under the whole heavens." [*Job 28:24.*] "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." [*1 Chronicles 28:9.*] He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." [*Hebrews 4:13.*] *10LtMs, Lt 18, 1895, par. 6*

The messenger of God looked at a writing in your hand, and spoke these words, "You will not care to immortalize these things, for they are not true." God pities the poor, self-deceived souls who are trampling upon His truth. Let the wheat and the tares grow together until the harvest. Pity and deplore the blindness of the minds that

are under the dominion of Satan, but restrain your own wrath and passion, and do not pass your judgment upon them. Leave in God's hands the despisers of His truth. The right and liberty of passing judgment upon others is not given you. It was not given to Moses to pronounce judgment against rebellious Israel. The glaring weakness of His agents, as displayed by Moses, will bring its reward.*10LtMs, Lt 18, 1895, par. 7*

Those who reject and despise the truth of God are inspired from beneath. The Lord does not call His people to go into their assemblies, for the evil angels are present to excite unhappy feelings, to stir up the passions of human nature, to take advantage of the rising of self; and evil angels triumph. You have reviled the revilers, and have given occasion for those who are controlled by Satan to point to you as unsanctified and unholy.*10LtMs, Lt 18, 1895, par. 8*

Let no untruth go forth traced by your pen. The harm you have done to your own soul, and the dishonor to God, should go no farther. God's workmen must continue to bear the blame of being troublers of Israel, but they are not at liberty to make such assertions true. Go not into the assembly of scoffers, sit not in the seat of the scorers, keep away from the gatherings of those who will make your presence an occasion to speak to you humiliating things, and will pour contempt upon your faith. Have no controversy with these men. You have not to do with the men only, but with Satan and his synagogue. When compelled to meet them, remember the Saviour's words, "I send you forth as lambs among wolves." [*Luke 10:3.*] The Lord must be your dependence; He will clothe you with a divine panoply, and His Holy Spirit will influence your mind and heart so that your voice shall not catch the notes of the baying of the wolves.*10LtMs, Lt 18, 1895, par. 9*

We are never to forget that we are representatives of Christ. We are to use no carnal weapons when unbelieving and deluded souls come among us. We are not even to insinuate anything against those who shall come into our assemblies. Not an unkind or discourteous word, defensive or offensive, should escape our lips or be traced by our pen. When reviled, we are not to revile again. "This is the victory that overcometh the world, even our faith." [*1 John*

5:4.] *10LtMs, Lt 18, 1895, par. 10*

Your words are not always wise. When you allow your own spirit to have sway, you lose the Spirit of God, and then it is that the strange fire is offered. Your imagination is deceptive, you arrive at false conclusions, and things appear to you in a perverted light. Your imagination is wrought upon by satanic agencies. Be careful not to trace a word of your suppositions, to be immortalized. *10LtMs, Lt 18, 1895, par. 11*

True faith and repose in God are always accompanied by the illuminations of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ, it is His representative. Here is the divine agency that carries conviction to hearts. When the power of His spirit is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the Holy Spirit, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. *10LtMs, Lt 18, 1895, par. 12*

Let the unction from the Holy One pervade your whole being, and you will bear the impress of Christ. This is an armor that is proof against all the arrows of Satan. The safety of the messengers of truth is found in their possession of the meekness and lowliness of Christ. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." [*Luke 10:20.*] The price of our high calling should be kept continually before us. As we look unto Jesus, self will sink into insignificance. *10LtMs, Lt 18, 1895, par. 13*

Let the messengers of God live the truth, and then—and then only—will they be epistles of Christ, known and read of all men. What kind of epistles did you, by your attitude and words, open before the revilers of truth? You gave the enemies advantage which they will claim as justifying all the falsehoods they have told. Your strange fire will dishonor your Maker. Your imaginary pictures were the presentation made to a tempted mind. Your forebodings were not correct. You must not exaggerate the enemy's power. By providential experience you are to learn your own weakness, and not trust to yourself for one moment. Christ is our sufficiency. God would not have you exalt deceptive human judgment and human

passion, which flashes forth from a highly wrought up spirit. *10LtMs, Lt 18, 1895, par. 14*

The providence of God places man in unexpected positions to reveal his own weakness, to make it manifest that his power is in God alone. At the time when a soul is bearing weighty responsibilities, God tests the human agent. If his faith is not wholly centered in God, the little strength he himself possesses becomes exhausted, and impatience and railing reveal the fact that he needs to set his feet upon the solid rock. Every soul engaged in the Lord's work, who becomes spiritually proud, flattering himself that he has made great proficiency above his brethren, will be left to learn the truth of the case. All boasting is laid in the dust. *10LtMs, Lt 18, 1895, par. 15*

The lesson we have to learn is, that which John the Baptist had learned, "He must increase, but I must decrease." [*John 3:30.*] Such discipline is painful to human nature, "nevertheless afterwards it yieldeth the peaceable fruits of righteousness." [*Hebrews 12:11.*] "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [*Matthew 5:13.*] It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. Not a semblance of the dragon's spirit must be seen in the life or the character of Christ's servants. The testimony you bear is to be a testimony to the truth as it is in Jesus. *10LtMs, Lt 18, 1895, par. 16*

God's servants, who have had great light and blessing from Him, are not to be like a blast of hail, to beat down and destroy. The salt that is to save from corruption is the confession of the truth, the revelation of the love of Christ. The magnifying of the law of Jehovah is not accomplished by breaking its principles. God cannot manifest His power to exalt the human agent; it is truth that is to bear away the victory. And Christ's ambassadors must learn the lesson that sharp speeches and word thrusts bring no victory. *10LtMs, Lt 18, 1895, par. 17*

God would have His messengers, when they know the spirit of their opponents, keep on their own ground, and not go out of the way to

learn what their opponents say of the truth. Satan inspires them when you come into their presence. Never say or do anything that would keep them away from your assemblies. Keep to your legitimate work. "The secret of the Lord is with them that fear him, and he will show them his covenant." [*Psalm 25:14.*] "The Lord sitteth upon the floods, yea, the Lord sitteth king forever. The Lord will give strength unto his people: the Lord will bless his people with peace." [*Psalm 29:10, 11.*] "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." [*Isaiah 54:17.*] "If a man love me, he will keep my words: and my Father will love him, and we will come and make our abode with him." [*John 14:23.*]*10LtMs, Lt 18, 1895, par. 18*

The Lord has declared that He will never leave thee nor forsake thee. When He revealed His character to Moses, He "passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [*Exodus 34:6, 7.*] "His eyes behold, his eyelids try the children of men." [*Psalm 11:4.*] "The Lord is a God of knowledge, and by him actions are weighed." [*1 Samuel 2:3.*] "I the Lord search the hearts, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [*Jeremiah 17:10.*]*10LtMs, Lt 18, 1895, par. 19*

The Lord has given simple, plain warnings to those who flatter themselves that He is not exact to punish the wrongdoers who live in daily transgression of His law. But His Word is sure and steadfast. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [*Ecclesiastes 12:14.*] "He hath appointed a day, in the which he will judge the world in righteousness." [*Acts 17:31.*] "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." [*2 Corinthians 5:10.*]*10LtMs, Lt 18, 1895, par. 20*

Lt 19, 1895

Caro, Doctor

Norfolk Villa, Granville, New South Wales, Australia

June 1, 1895

Portions of this letter are published in *OHC 116*.

Dear Brother:

I rise very early to write to you. The Lord has given me a message for you. I have seen you in great sorrow, mourning for your son who is not. A messenger of the Lord was standing by your side, speaking words to you of great importance. I shall present them to you as the Holy Spirit shall bring them to my mind. Pointing upward, he said, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*10LtMs, Lt 19, 1895, par. 1*

You have built high hopes upon your son who has lately been laid in the grave; but you cannot charge upon God this affliction. He overtaxed himself in securing an education, and by violation of the laws of life and health, he brought about a condition which resulted in his disease and death. Had he studied how to preserve his physical and mental health to the honor of God, had he kept the love and fear of God before him, he might have preserved a sound mind and a healthy body. Unless God is made first and last and best in everything, our hopes may be blighted by disappointment. My brother, do not continue mourning for the dead. Do not make a failure of your present opportunity to do the work which God has appointed as your line of work for the living. Gird yourself with the righteousness of Christ.*10LtMs, Lt 19, 1895, par. 2*

Use your God-given powers, not in exalting your son who is not, but in glorifying God who is a rewarder of all who diligently seek Him, who gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. You are dishonoring yourself in making an idol of your son. The work you are doing in exalting him, in lamenting over him, will bring only sorrow to your heart, for you cannot have the favor of God in doing a work which is

not appointed to you. This is not becoming to a soldier of the cross of Jesus Christ. You should resist the enemy and overcome the habit of thought into which you are falling. In giving way to grief and mourning you will lose vital power in both body and mind.*10LtMs, Lt 19, 1895, par. 3*

You should live to promote the happiness, and to share in the burden, of the living. You have two sons left who need the advice and counsel that you can give them as a loving, God-fearing father. You are afflicted with bodily infirmities, and need all the help and encouragement that your children can give you. But do not cherish a grieved spirit; for it disqualifies you to do the work that you should do in discharging your responsibilities as a physician, a husband, and a father. The Lord loves you. His Holy Spirit has followed you, and is waiting to impart peace and grace to your soul in order that you may be able to impart the same to others.*10LtMs, Lt 19, 1895, par. 4*

You are called upon by your Lord who has made you His own both by creation and redemption to gird up the loins of your mind. Do not bind upon your soul the son who is now dead. This will result in your own physical and moral decay. In so doing you not only embitter your own life with sorrowful memories, but you bring grief into your home. You unfit yourself for thinking healthful, well-balanced thoughts, and do not help the case of the one who is dead. You think your sorrows are too deep to be expressed, and you cover the altar of God with tears. How does the Lord look upon this way of doing. When David's child was sick, for seven days and nights he lay prostrate on the floor, importuning for the life of his child, but when he knew that his child was dead, he rose from his prostrate position, and no longer continued to mourn.*10LtMs, Lt 19, 1895, par. 5*

When a greater calamity came upon David and another son was found disloyal to him and to his God, David stood humble and mournful before God. He was true to God though, in all his sorrow, and never was he more precious in the sight of heaven than in the hour of his greatest trial. In the time of his deepest mourning, one of his subjects curses him to his face and hurls stones at him, pouring forth expressions of hatred; but when one of David's generals asks

for the privilege of putting a stop to his insulting taunts, David said, "No, let him curse on; for the Lord has bidden him to curse." "My own son is seeking my life." [2 *Samuel* 16:11.] In his great trial David reveals entire resignation to the will of God, and does not rebel against the suffering that results to him through the rebellion of those who should have been loyal and true.*10LtMs, Lt 19, 1895, par. 6*

My brother, you have another kind of work to do than that of living over scenes in the history of the life of him who is dead. Do not bind yourself up with your dead son, do not weave him into your experience, lest the shafts of the enemy which has reached his frame and vitals shall also reach yours, and your life become a sacrifice to the dead. Will you cover yourself with sackcloth, or will you arise and shine because your light is come, and the glory of the Lord is risen upon you?*10LtMs, Lt 19, 1895, par. 7*

Let this experience teach you the unsatisfactory nature of all things earthly. Surely every man at his best state is altogether vanity. In one brief hour the most flattering, the most glowing, expectations may be dispelled, the brightest hopes be found vain, for the shifting dreams of this world pass away. At a time when your beloved son was the idol of your affections, the bright hope of your future, he was borne to his last resting place. But though your hopes have been shattered, your heart is not to break over your bereavement. You have lessons to learn, and others have lessons to learn from this sudden affliction. This is an uplifted danger signal to all youth, warning them that they are not to place all their dependence upon their educational advantages. What do educational advantages amount to, what does the friendship of the world amount to, to the soul that is disconnected from God? It is all a snare.*10LtMs, Lt 19, 1895, par. 8*

Let all who hear of this affliction learn the lesson that a book education is not the most essential knowledge. Let them learn that "the fear of the Lord is the beginning of wisdom." [*Proverbs* 9:10.] Worldly education cannot make a symmetrical, perfect man. It must be combined with the wisdom that cometh from above. An intelligent knowledge of God and of Jesus Christ whom He hath sent is the essential knowledge, for "this is life eternal, that they

might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his wisdom: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.” [Jeremiah 9:23, 24.] *10LtMs, Lt 19, 1895, par. 9*

Bro. Caro, you are educating yourself in a sentimentalism of grief. You must leave your loved one with the Lord. Nothing that you can do will avail anything in his case. You must withdraw your mind from the dead to consider the living. *10LtMs, Lt 19, 1895, par. 10*

In the mourning in which you are indulging, you are bringing unnecessary burdens upon the members of your family and upon all those with whom you come in contact. You must learn resignation under the affliction you cannot avoid. Humble, childlike reliance on God will bring peace and rest to your soul. In this dark providence seek in every way possible to relieve the sting that grief has caused, and do not make the pain more poignant by pressing it upon the sensitive nature, and seeking to feel it to the very depths. *10LtMs, Lt 19, 1895, par. 11*

Your grief is a selfish one that God would have you overcome. You should arouse and turn your attention to doing the will and the way of God. Do not cast reflections upon the divine faithfulness. Do not think that you are justified in your deep unreconciliation to the sad event which has taken place. Although you may feel that it is hard for you to bear this terrible disappointment, yet you will find no rest, no peace, no salvation, in talking about and mourning over your affliction. The Lord called Elijah out of the cave to talk with God. The same call comes to you. When our cherished plans are shattered, God sends us grace to meet the trial. He is the One to whom we should look. *10LtMs, Lt 19, 1895, par. 12*

What pictures are you hanging in memory's hall? Are you presenting before your friends the spotless life of the only begotten Son of God? Are you introducing His merits? Are you speaking of His perfections? Are you making a study of His character, beholding

and becoming changed into His image? Your last thought at night, your first thought in the morning, should be of Him in whom is centered your hope of eternal life. Satan is hoping to gain control of your mind; but the Lord Jesus is saying to the cruel deceiver who has cast his hellish shadow athwart your pathway, "Get thee behind me, Satan, and interpose not yourself between Me and this soul who has newly come to the faith. Let my life and my love reach this tempted, tried soul."*10LtMs, Lt 19, 1895, par. 13*

Christ says to you as He said to Peter, "Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not." [*Luke 22:31, 32.*] Look unto Jesus, and by faith see Him bending tenderly, pityingly over you. There is no time to dwell in the dark shadow that Satan casts athwart our pathway. Let faith pierce the dark shadow and lay hold on the light beyond. It is not good for you, and will not bring glory to God, to fix your eyes upon the image of your son. Dwell upon Christ, the Chiefest among ten thousand and the One altogether lovely.*10LtMs, Lt 19, 1895, par. 14*

Do not let Satan accomplish his determined purpose, to worry your life out, and make you sit in a funeral chamber of darkness and shadow where the bright beams of the Son of righteousness do not penetrate. Dwelling in the darkness, your views will be tinged with gloom, and your hopes buried in night. The Lord bids you to look high above all human beings, living or dead, and meditate upon God. Remove the gloomy pictures that Satan has caused you to hang in memory's hall. Let Christ be lifted up. There is balm in Gilead. There is a Physician there for you. He will restore you if you will permit Him to apply the healing balm to your soul. Christ will be the health of your countenance and your restorer, but you cannot be healed if you refuse to allow Jesus to apply the balm.*10LtMs, Lt 19, 1895, par. 15*

Let the faith that works by love and purifies the soul come into your spirit. Leave your son in the hands of God who is his Creator and Redeemer. Will not the Lord God of heaven do that which is righteous and just? Will He not save the purchase of His blood if it is a possible thing? Who has manifested the greatest love toward your son? Yourself with your finite capacity, or Jesus in His infinite

capacity? God has made manifest the fact that He loves every human being infinitely above the love with which human beings love each other. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] But your influence, your words, your attitude, is a daily reproach upon God whose love is measureless. Change your attitude, or your reason will fail you.*10LtMs, Lt 19, 1895, par. 16*

The Lord will strengthen you by His grace, and enable you to experience resignation and peace in God. By the course you have taken you are allowing the destroyer to extinguish the light that God would have burning, to show forth the beauty of His precepts, and you are also imperiling the health of your wife and the mother of your son. Her love for her son was equally as great as yours, and far more reasonable. Will it please God for you to keep your dead son ever present in mind, and refuse to see a crucified and risen Saviour? By indulging in grief you are weakening both your physical and moral power, and shall your sun set in darkness?*10LtMs, Lt 19, 1895, par. 17*

Will you not consider from a physician's point of view what will be the effect upon mind and body to thus allow grief to have control? What advice would you prescribe as a physician for some other person if in the same affliction as yourself? Submit yourself to God without a moment's delay. Do not remain under Satan's jurisdiction for another moment. He exults in the thought that in your case he is counter-working the good that was begun in you by Christ Jesus.*10LtMs, Lt 19, 1895, par. 18*

From your heart say, "I will turn my attention from my dead. I will cease to afflict my soul to my own ruin. I will turn to Thee, my living Saviour. O God, here I am, do unto me as it seemeth good to Thee. Take me, use me to Thy name's honor and glory. I will no longer make my life an affliction to myself and to others. I will not shun the cross or refuse to take up the work that Thou hast bidden me to do. I am Thine by creation and Thine by redemption. I will no long sit in sackcloth and ashes. I will come out of the darkened chamber of death into the upper room where is shining the bright beams of the Son of righteousness."*10LtMs, Lt 19, 1895, par. 19*

Your probationary time is too precious to be spent in weeping and in sitting in sackcloth. Your future is in the hands of Him who created the earth. God will lead you if you will be led. In olden times one who was placed in circumstances of peril, against whom the host of enemies were encamped, said, "We have no might against this great multitude, neither know we what to do; but our eyes are upon thee." [2 *Chronicles* 20:12.] The Lord said, "Hearken thee, all Judah, and ye inhabitants of Jerusalem and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but God's. ...10LtMs, Lt 19, 1895, par. 20

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah, and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with loud voice on high. ...10LtMs, Lt 19, 1895, par. 21

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets; so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, ... and they were smitten." [*Verses* 15, 17-22.] There is a lesson in this for you. Place your dependence upon God, and praise Him, and He will bring you deliverance. 10LtMs, Lt 19, 1895, par. 22

The enemies of truth are strong. Satan is moving with a power from beneath, inspiring his subjects with hatred towards the truth, and causing them to take such measures as will make it hard for those who keep the commandments of God and have the faith of Jesus Christ. And shall any one to whom Christ has revealed Himself as a personal Saviour permit himself to be engrossed by anything in

such a way that the Lord shall be dishonored? that the hands of the enemy be strengthened, and the hearts of the righteous be made sad? The help of everyone is required now. *10LtMs, Lt 19, 1895, par. 23*

Christ said to a certain man when He was upon earth, "Follow me." The man answered, "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." [*Luke 9:59, 60.*] The truth is to be proclaimed by precept and example. It is your privilege to use your influence as a co-workers with Christ. By pen and voice you should seek to reproduce the likeness of Christ. You should be a representative of Christ to the world. You should present Him as a Saviour who will save unto the uttermost all who come unto God by Him. Every moment you need to be learning in the school of Christ in order that you may teach others also. *10LtMs, Lt 19, 1895, par. 24*

The apostle says, "Ye are a spectacle to the world, to angels, and to men." [*1 Corinthians 4:9.*] The world is watching to see whether the miracle that has been wrought upon your heart by the Holy Spirit is of the right character. The Lord Jesus calls, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [*Matthew 11:28-30.*] Will you hear this gracious invitation? Or will you manufacture a yoke for yourself which will be grievous to your soul? You need to learn of Jesus. Satan is pressing his delusions upon you, and you need the converting power of God to come upon your heart to transform your thoughts, to turn your attention to the living interests of the day. *10LtMs, Lt 19, 1895, par. 25*

If you will come close to men, seeking to save their souls, you yourself will be profited, and will not miss the crown of immortal life which none but God can bestow. The object of your conversion is twofold. It is to benefit you personally by opening before you the matchless depths of a Saviour's love, and it is to benefit others by the manifestation of the love of Christ through you to those with whom you associate. Do not stop short in the first stage of the Christian life, but follow on to know the Lord. Do not stand still,

looking into the grave of a loved son; but follow on to know the Lord, that you may know His going forth is prepared as the morning.*10LtMs, Lt 19, 1895, par. 26*

You have been blessed with a large share of intellectual power; but you have not always employed this power to the glory of God; but now, “if so be that you have tasted that the Lord is gracious,” declare it to others. [*1 Peter 2:3.*] If you have come unto Christ, the living Stone, though indeed “disallowed of men, but chosen of God and precious,” relate your experiences to others as did Saul of Tarsus after his conversion. [*Verse 4.*] “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”*10LtMs, Lt 19, 1895, par. 27*

“Wherefore also it is contained in the Scriptures, Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient, whereunto they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [*Verses 5-9.*]*10LtMs, Lt 19, 1895, par. 28*

Satan is making determined efforts to hinder you from being a witness for Christ. Break away from the influence he is casting over you by keeping your mind dwelling upon things that sadden the mind and break down the health. Do not permit him to imperil your soul and to cause great unhappiness to others. Come out of the cave, and talk with God. You can only break the spell of the enemy by arousing yourself from your helplessness, by training your mind to dwell upon cheerful and hopeful subjects. Take the position that you are not your own, but that you are God’s property bought at an infinite price. “Therefore glorify God in your body and in your spirit which are God’s.” [*1 Corinthians 6:20.*] Everyone who truly believes receives the Holy Spirit, and there is manifest truth of His working when the character is transformed. This miracle gives to the world a

testimony of the grace and power of God.*10LtMs, Lt 19, 1895, par. 29*

The Lord has not forgotten your labors of love in behalf of His people. You have opened your doors to them, you have fed and sheltered them, and done many things to prepare their way before them. The Lord has been preparing your heart for the reception of His grace that you might acknowledge Christ as one who is “able to save unto the uttermost all who come unto God by him.” [*Hebrews 7:25.*] The Lord would have you discern His paternal character. He would have you educate yourself to delight yourself in Him that you may be able to lead others to the fountain of refreshment. The Lord Jesus is continually seeking to lead men to acquaint themselves with God, to bow at His footstool, until they shall realize the great mercy and love of the heavenly Father.*10LtMs, Lt 19, 1895, par. 30*

When hearts are impressed with the love of God, Satan’s power is broken, and when in trial and difficulty the believer flies unto His refuge, feeling his oneness with God and Jesus Christ whom He hath sent, he allies himself with God against Satan and all his synagogue, and cannot be overthrown. Everything has been bestowed upon man through Christ. God has given the Holy Spirit as an abiding Comforter, so that we may walk in the light and rejoice in Him who is able to make us more than conquerors.*10LtMs, Lt 19, 1895, par. 31*

We have no power ourselves to bring ourselves into the light, but our Saviour approaches us. He reveals Himself to us as [a] compassionate and loving Saviour, and tells us that by beholding Him we may be changed into His divine image. Wherever there is a desire to be like Jesus, there the Holy Spirit begins the work of transcribing the divine image upon the soul. God who has commanded the light to shine out of darkness is willing to shine in your heart, to give you the knowledge of His character in the face of Jesus Christ.*10LtMs, Lt 19, 1895, par. 32*

Lt 19a, 1895

Campbell, Emily C.

Norfolk Villa, Granville, N. S. W., Australia

February 11, 1895

Previously unpublished.

Emily C. Campbell:

Last Sabbath Brother and Sister Belden, Sister May Lacey, and I went to Prospect to attend the Sabbath meetings there. Brother Byron Belden reviewed the school and did it well. I talked a while upon the invitation to the marriage supper of the Lamb. I present the foolishness of the excuses offered by those who refused the invitation, and the necessity for the king to send into the highways and hedges to find guests for the feast. The king declared that none of those who had made light of his message should taste of his supper. The invitation was to go to all classes, and those who received it might be guests at the marriage supper. *10LtMs, Lt 19a, 1895, par. 1*

I then read letters from Elder Haskell in regard to the work in Africa. If I can get these letters copied, I will send them to you. The meeting closed about half past two. *10LtMs, Lt 19a, 1895, par. 2*

We saw that a storm was gathering, but in such a direction that we thought it would not reach us. As we rode toward home, the heavens gathered darkness. We hurried on as fast as we could, and when we were a little past the bridge that we go under in driving from Parramatta to Granville, a hurricane seemed to sweep upon us. The dust blew in clouds, the thunders rolled, and slight flashes of lightning were seen in the sky. As we turned the corner leading to our home, great hail stones fell as large round as an egg, though not so long. *10LtMs, Lt 19a, 1895, par. 3*

They were very beautiful in appearance. As we came down the hill leading to our gate, the horse slipped, and twice came down upon her haunches. I said to Byron, "Get out at once, stand by her head,

and talk to her.”*10LtMs, Lt 19a, 1895, par. 4*

I then said to Sister Belden and Sister Lacey, “Get out as quickly as possible. The hail is so large and heavy that the horse may get frightened and be beyond control.” They helped me out, and as I tried to get from the carriage, the tempest carried away my cushions. Even the heavy seat cushions were blown far into the field. Three of my lighter cushions were blown far away, and the smallest one was borne away by the stream, we know not whither. I held my hat in my hand, and with Sara and May on either side, we made a rush through the terrible tempest to the house. Byron stayed by the horse, in the middle of the road, seeking to calm her frantic efforts as best he could. We did not dare to drive her, lest he should lose control of her.*10LtMs, Lt 19a, 1895, par. 5*

As soon as Sarah saw me safe in the house she seized a shawl and went out again to the assistance of Byron. The hailstones were falling thicker and faster than before. May and I changed our clothing at once. May was drenched through and through. I was not so thoroughly drenched, because I had on thicker clothing. My great anxiety was for Byron, Sarah, and the horse. For a time they could do nothing. Byron held fast to the colt, and sheltered his hatless head under her neck. Sarah tried to unloose the tugs; but she was unable to do so. Then Sarah held the horse, and Byron managed to unloose the tugs and slip off the harness, and let the horse go free from the carriage.*10LtMs, Lt 19a, 1895, par. 6*

Byron tried his best to calm her until the fury of the tempest was somewhat abated. After this he harnessed Jessie to the wagon, gathered up the scattered articles, and drove into the yard. Byron and Sarah were drenched to the skin. I could see from the upper window that there were large swellings on the body of the horse. A hailstone had struck Byron on the temple and nearly felled him to the ground, and there was a large lump over his eye. Sarah’s wrists were bruised and discolored. We found that the windows on the south side of the house were broken, and pieces of glass had been carried half way across the hall. The upper and lower windows of the veranda were also broken. The rain beat in beneath the doors, and flooded the halls and the dining room. The stair carpet was drenched, and the kitchen and scullery were also flooded.*10LtMs,*

Lt 19a, 1895, par. 7

Sunday morning it was clear and sunshiny. When we looked over the orchard, we found that almost all of the peaches on a beautiful peach tree near the house had been blown off. The few remaining were bruised very badly. The rhubarb plants were all cut to pieces, and the pumpkins and the corn were also ruined.*10LtMs, Lt 19a, 1895, par. 8*

Saturday evening Brother Pallant and Brethren Semmens, Hare, [and] Rousseau met together here for a council meeting. They expected that Brother McCullagh would meet with them. Nothing could be done without him, so the gathering was a failure. We prepared lunch for them, and they returned to Ashfield. At our season of prayer we offered up heartfelt gratitude to our heavenly Father for preserving us from serious harm. We render thanksgiving and praise to God that we are all alive, that no one of us has broken limbs, that our horse is not injured or our wagon torn to pieces. Our confidence in Jessie has increased. During the pelting hail she never kicked once.*10LtMs, Lt 19a, 1895, par. 9*

Praise the Lord with us that Edie is not lying on a bed of sickness, and that the Lord sent His angels to protect us. If He had not been our refuge, we might have been killed or have sustained some serious injury. I am not ready to spare my right arm yet. I want to write and glorify God.*10LtMs, Lt 19a, 1895, par. 10*

I am pleased to tell you that the work is making progress in Ashfield. There is also a good interest and attendance at Petersham, where tent meetings have just been opened. They have removed the tent from Ashfield, but the interest at Ashfield has not decreased. They now hold meetings in a hall hired for that purpose. Sixteen were baptized at the Baptist church last Wednesday. The Baptist minister took exception to the stress which the Adventists laid upon baptism by immersion. He made quite a speech on the subject, but finally told our brethren that they could have the use of the baptistry whenever they desired it. The work is going forward, and we hope that the advocates of truth will have the spirit of the Master, and will not fail nor be discouraged.*10LtMs, Lt 19a, 1895, par. 11*

In these colonies it seems to take some time to develop the work. The people do not readily take hold of new truths and change their old customs and practices. Nevertheless if the advocates of truth exercise faith and are persevering, God will move upon human hearts and cause them to take their stand for the truth. A consistent Christian life that will lead a man to patiently take abuse without retaliation, that will lead him to follow a straight course of duty, to advocate the truth as it is in Jesus, will be effective in influencing others to be faithful and obedient. The Lord will give power, grace, and efficiency to those who are co-laborers with Jesus Christ.*10LtMs, Lt 19a, 1895, par. 12*

The servant of Christ will work as Christ worked, and steadfastly maintain truth and righteousness. Christ was patient under abuse, He manifested forbearance, meekness, and lowliness of mind. He who follows His example will be a telling witness on the side of truth. Christ said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." [*John 17:24-26.*] Did ever Christ make a request to His Father that was not granted? Never, never. His request is a virtual assurance that what He asks will surely be granted.*10LtMs, Lt 19a, 1895, par. 13*

The tent is pitched at Petersham, and a good and increasing interest is manifested. Brother Collins and Brother Pallant and two or three sisters are canvassing the community and holding evening meetings in different sections of the suburbs. They are giving Bible readings, thus coming close to the people by personal effort. This awakens an interest and dispels the prejudice. Some very nice people are in attendance at the Bible readings. When they are sufficiently interested, they are invited to come to the tent, and thus a class of hearers are procured who seem to have a genuine interest.*10LtMs, Lt 19a, 1895, par. 14*

The Lord has given success to the truth at Ashfield. Sixteen were

baptized Thursday, and twelve more are awaiting baptism. The interest has not diminished since the tent was taken down. New ones are continually coming in as interested hearers. We expect that a church will be organized of no less than forty members. The brethren have requested that I shall come down one Sabbath to Petersham, and the next Sabbath to Ashfield, and labor for the people in the fear of the Lord. The tent meetings prepare the minds of the people, and cause them to favor us.*10LtMs, Lt 19a, 1895, par. 15*

When Canright's book was circulated, and some of its accusations read at a meeting before the discussion, and reference was made to Mrs. White, the voice of the people was instantly raised, "That is abuse," and nothing further was said on the point.*10LtMs, Lt 19a, 1895, par. 16*

Brother McCullagh desires that I shall come to the meetings at Petersham during the first meetings, and I suppose I must go. He says after the people have heard me speak, that the influence of Canright's book is killed.*10LtMs, Lt 19a, 1895, par. 17*

Lt 20, 1895

Corliss, J. O.

Granville, New South Wales, Australia

September 13, 1895

Portions of this letter are published in *TMK 52*.

Elder Corliss:

We have not an High Priest that cannot be touched with the feeling of our infirmity, but one who was in all points tempted like as we are, yet without sin. His sympathy and tender compassion is not lost in His Godhead. He condescended to take human nature that He might be a surety, a substitute for man, in order to redeem him from sin and the power of Satan. His humanity is not lost in His divinity. On earth He manifested His deep sympathy with human woe, He poured out His tender regard for humanity in precious currents of sympathy, of the most wonderful heaven-born love. This was not restricted to those whom He recognized as His believing friends and disciples. He drew to His side those who knew Him not, as in the case of healing the man born blind. The man knew not who had performed the gracious work upon him, until Jesus revealed Himself to him as the Son of God, and received worship from him.¹⁰*LtMs, Lt 20, 1895, par. 1*

Jesus says, "I know my sheep." [*John 10:14*.] Let us consider this statement. We are known by God before we receive Him. "I know my sheep." How do souls become Christ's sheep? By choosing to receive him. But Christ had first chosen them. He knew every one who would respond to His drawing, and He knew every one who would be inclined to receive Him, but who, through popular influences, would turn from Him. John says to all, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29*.] Those who heard the voice and did behold Jesus as the Lamb of God, believed in Him and became His property from their own choice. But they were not the first to see, for God chose them, and their choosing of Christ is in response to His drawing.¹⁰*LtMs, Lt 20, 1895, par. 2*

The love of Jesus was expressed to us before we loved Him. His grace touched the hearts that contemplated the love of God. We become the property of Christ because God gave His only begotten Son to humiliation and shame and reproach for our sake, to bear our sins, to suffer in our stead. The whole human family are made over to Christ. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent." [*John 17:2, 3.*]*10LtMs, Lt 20, 1895, par. 3*

All may obtain this education if they will. Jesus says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, ... And all mine are thine, and thine are mine; and I am glorified in them." [*Verses 6, 10.*] What a statement is this! "I am glorified in them." This can be true of any soul only as he in sincerity becomes not merely a hearer but a doer of the Word of Christ. In Matthew these are likened to a wise man, "which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." [*Matthew 7:24, 25.*]*10LtMs, Lt 20, 1895, par. 4*

Jesus says, "Behold, I and the children whom thou hast given me." [*Isaiah 8:18.*] To Jesus the whole human family is entrusted, as the flocks of sheep are entrusted to a shepherd. These sheep and lambs are to be tended with pastoral care. They will be guarded by the faithful Chief Shepherd, under the care of faithful under shepherd, and if they will obey the voice of the Chief Shepherd, they will not be left to be devoured by wolves. We are Christ's by creation, and by the giving of His life for the sheep.*10LtMs, Lt 20, 1895, par. 5*

"Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*] And what a price! Not with gold or silver, but with the precious blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as gold and silver, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without

spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.” [1 *Peter* 1:18-21.] *10LtMs, Lt 20, 1895, par. 6*

We must through faith accept the truth as it is in Jesus. The Bible election is plainly stated in the Word of God. “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” [*John* 15:10.] “If ye love me, keep my commandments.” [*John* 14:15.] “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him verily is the love of God perfected: hereby know we that we are in him.” “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us.” [1 *John* 2:4, 5; 3:24.] (See *Revelation* 22:12-21.) *10LtMs, Lt 20, 1895, par. 7*

Jesus says, “My sheep know my voice, and they follow me.” [*John* 10:27.] The shepherd of Israel does not drive His flock, but He leads them. His attitude is wholly one of invitation. “My sheep know my voice.” If we are indeed sons and daughters of God, we not only hear, but recognize, the voice above all others; we appreciate the words of Christ, we distinguish the truth as it is in Jesus from all error, and the truth refreshes the soul and fills it with gladness. The truth received into the heart transforms the character. Christ is the Truth and the Life, and all who follow Him practice the truth. We obey the Word. *10LtMs, Lt 20, 1895, par. 8*

When questioners came to Christ He referred them to the Scriptures, saying, “Have ye not read?” To the lawyer He said, “What is written in the law? how readest thou?” [*Luke* 10:26.] He could have answered every question from His own infinite wisdom, but He met objections and queries as the human agent must meet them, from the written Word. He wants every advocate of truth to follow His example in this respect. Never meet railings and falsehoods and bitter accusings with the words of man’s wisdom. The Lord’s workers are never to make charges, never to make thrusts at opponents, but have the mind well stored with Scripture,

and be able to draw the sword of truth, a “Thus saith the Lord.” (See *Matthew 12:34-37.*)*10LtMs, Lt 20, 1895, par. 9*

Follow the plain Bible teachings if you would follow Jesus. Souls cost too much to be imperiled by following the words of men. We cannot safely accept any man’s decision in matters that involve eternal interests unless he can open the Scriptures and present his authority as from Him who is the Truth. Obey the words of Christ by searching the Scriptures, and through diligent study have the Word of God stored in your memory, so that in any emergency you can say earnestly, solemnly, “It is written.” Jesus says, “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.” [*John 4:14.*] And He declared to the multitude at the Feast of Tabernacles, “He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water.” [*John 7:38.*] As the Word of God is received into the heart, it transforms character and life. Then the influence that flows from the believer is the influence of the Word of God, a positive life-giving power.*10LtMs, Lt 20, 1895, par. 10*

The devils rejoice when schemes of wickedness appear to be crowned with success. The Lord would have every advocate of truth pass by all the words and actions of our enemy as if unnoticed. The words may be such as would cut to the very soul and arouse the worst passions of the human heart, but we are to be as those who hear not. God’s servants should not be betrayed into using Satan’s methods. They are to fix their eyes upon the loveliness of Jesus. Common sense, sanctified, will meet the enemy only on Christ’s ground. He who stands with Christ is with the majority, for Christ is always a majority. He has the whole angelic host under His generalship, and can command the armies of heaven.*10LtMs, Lt 20, 1895, par. 11*

Are we followers of Christ? Have we taken upon us His yoke? Are we lifting His burdens? Do we possess His meekness and lowliness, and is His likeness becoming more and more distinct in our characters? If we are followers of Christ, He, the Great Shepherd of the sheep, hath said, “I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my

hand.” [*John 10:28.*] This promise is made upon conditions that we follow not a stranger, but that we know and understand the voice of Christ. This is the only election brought to view in God’s Word. The beautiful illustration in (*Revelation 7*) is a pastoral symbol. *10LtMs, Lt 20, 1895, par. 12*

The question was asked of John as he beheld the grand scenes of his vision, “What are these which are arrayed in white robes? and whence came they?” John replied, “Sir, thou knowest.” And the Holy One said, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Verses 13-17.*] *10LtMs, Lt 20, 1895, par. 13*

Lt 21, 1895

Corliss, J. O.

Granville, New South Wales, Australia

September 13, 1895

Portions of this letter are published in *TM 245-251*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There must certainly be a change in our ministers. In heart and character there must be more of Christ and less of self. We are to be representatives of our Lord. Those who have had great light and precious opportunities are accountable to God, who has given to every man his work. They are never to betray the sacred trust, but are to be indeed the light of the world. *10LtMs, Lt 21, 1895, par. 1*

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” [*1 John 4:10.*] Here is language that expresses His mind toward a corrupt and idolatrous people: “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned in me, my repentings are kindled together.” [*Hosea 11:8.*] Must He give up the people for whom such a provision had been made, even His only begotten Son, the express image of Himself? God permitted His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father. *10LtMs, Lt 21, 1895, par. 2*

Herein His love commends itself in the most marvelous manner to the rebellious race. What a sight for angels to behold! What a hope for man, “that while we were yet sinners, Christ died for us.” [*Romans 5:8.*] The just suffered for the unjust; He bore our sins in His own body on the tree. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” [*Romans 8:32.*] *10LtMs, Lt 21, 1895, par. 3*

As witnesses chosen of God, do we value Christ's purchased possession? Are we ready to make any and every sacrifice within our power, to place ourselves under Christ's yoke, to co-operate with Him, [and] to be laborers together with God. All who are bearing the test of God, obeying His commandments, love the perishing human race as Christ loved them. They follow the example of Christ in most earnest, self-sacrificing labor, to seek out in the highways and hedges the high and the low, the rich and the poor, and to bear to all the message that they are the objects of Christ's special love and guardian care.*10LtMs, Lt 21, 1895, par. 4*

So great is the natural blindness and ignorance of men in regard to God and to the Saviour that every one who loves Jesus may find work to do. Not one who has true love for Christ will remain indifferent and indolent. There is a marked difference between the character and life of those who are obedient to all the commandments of God, and of those who are disobedient. Many who profess to be commandment keepers are commandment breakers.*10LtMs, Lt 21, 1895, par. 5*

Parents have not restrained the selfishness of their children. Self-indulgence has been the object of pursuit. Through self-serving, multitudes are bound in servitude to Satan. They are the slaves of their own impulses and passions, which are under the control of the wicked one. In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse.*10LtMs, Lt 21, 1895, par. 6*

But we have to meet and contend with men who employ all their power in opposing and slandering those who are loyal to God. Their wit and their God-given reason are devoted to making it appear that obedience to the commandments of God is an irksome service. But those who advocate the claims of the law of God testify, "Great peace have they that love thy law, and nothing shall offend them." [*Psalm 119:165.*] "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] The Lord presents truth in contrast with error, and presents also the sure result of accepting truth, the experience that always follows willing obedience. It is peace and rest.*10LtMs, Lt 21, 1895, par. 7*

The work before the servants of God is to present Jesus. The work for the ministers of Christ is to hang their helpless souls upon His merit. Men who turn away from the path of obedience and make transgression of the law of God a virtue are under the inspiration of the archdeceiver. They are blinded by his power. They need to have before them a representation of what the truth can do in enabling men to preserve a Christlike temper when provoked and tempted to become impetuous and impatient. The enemies of the truth want to provoke those who teach the binding claims of the law of God. If there is retaliation on our part, Satan's hosts triumph. He has found a weak place in the armor. By their mean course of action, in bitterest opposition, these agents of Satan tempt the advocates of truth to say and do things that will not be commendable. *10LtMs, Lt 21, 1895, par. 8*

Christlike meekness, fine perceptions, nobility of soul, are to be cherished and practiced by the believers in truth. The spirit of truth and righteousness is to control our deportment, our words, and our pens. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." [*1 Corinthians 2:14.*] If the minister when before his congregation, sees a disbelieving smile upon the faces of opponents, let him be as one who sees not. If any should be so impolite as to laugh and sneer, let not the minister, by voice [or] attitude, reflect the same spirit. Show that you handle no such weapons. The pen so often traces words that are sharp, and by repeating the statements of the advocates of error, our brethren sometimes give currency to the error. This is a mistake. Let your pen trace advanced truth. *10LtMs, Lt 21, 1895, par. 9*

The Holy Spirit does not work with men who love to be sharp and critical. The spirit has been cherished in meeting debaters, and some have formed the habit of squaring for a combat. They repeat the errors that their opponents have presented, and endeavored to refute them. God is dishonored in this. Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The enemy is best discomfited when no notice is taken of the errors, when truth is advanced which will make these errors of none effect. The Holy Spirit does not inspire the words of censure and condemnation. A time of trouble is before us, such as never was since the beginning

of nations, and every honest soul who has not had the light of truth will then take a stand for Christ. Those who believe the truth are to be newly converted to the Master's use every day. Then they will be vessels unto honor.*10LtMs, Lt 21, 1895, par. 10*

Do not repeat the words of your opponents, or enter into controversy with them. You meet not merely the man, but Satan and his angels. Christ did not bring against Satan a railing accusation concerning the body of Moses. If the world's Redeemer, who understood the crooked, deceptive arts of Satan, durst not bring against him a railing accusation, but in holiness and humility said, "The Lord rebuke thee, O Satan," is it not wise for His servants to follow His example? [*Jude 9.*] Will finite human beings take a course that Christ shunned because it would afford Satan occasion to pervert, misrepresent, and falsify the truth?*10LtMs, Lt 21, 1895, par. 11*

In this period of the world's history we have altogether too great a work to begin a new kind of warfare, aside from Christ's methods, in meeting the supernatural power of satanic agencies. We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side. Let the truth of God's Holy Word reveal transgression and sin and manifest the sanctifying power of truth upon human hearts. A haughty spirit must not come in to mar the work of God's ministers. We have reason for gratitude to God every moment that we have the privilege of connecting with God. Success in preaching Christ, our crucified and risen Saviour, who ascended to heaven as our Advocate, is the proof of our calling, the practical argument to weaken error.*10LtMs, Lt 21, 1895, par. 12*

There is need of contrition of soul every day, and the Lord declares the great advantage of every one who will humble his heart and hide in Jesus. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [*Isaiah 57:15; 66:2.*] "The Lord is

nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” “This poor man cried, and the Lord heard him, and saved him out of all his troubles.” “The angel of the Lord encampeth round about them that fear him, and delivereth them.” [*Psalm 34:18, 6, 7.*]*10LtMs, Lt 21, 1895, par. 13*

Let those who hate the law of the Lord rave and pour out their anathemas against such as have moral courage to receive and live the truth. Let them manifest the mob spirit, but take no notice of them. The Lord is our strength. It is safe for us not to build up self, but to let the Lord work His will in and by and through us. Let us preserve a contrite, humble spirit, which the Lord will revive.*10LtMs, Lt 21, 1895, par. 14*

Self-esteem and self-flattery will be sure to stir up in the heart resentment against any who venture to question one’s course of action. Everything like counsel or advice is resented with indignation as a design to bruise and wound. This spirit cherished by those who preach the truth will lead to numerous evils. None will venture to tell you when you err, because the faithful one would be regarded as an enemy, seeking to hurt your influence. Thus the kindness and faithfulness that should exist between brethren in the faith is killed because of the jealous interpretation put upon the God-fearing cautions given. Undue stress is laid upon words, imagination exaggerates the matter and creates alienation. In matters where eternal interest are involved, we are to be subject one to another, ready to take advise and counsel.*10LtMs, Lt 21, 1895, par. 15*

We must not suffer wrong upon a brother. Self-sufficiency must be overcome, for we are all alike dependent upon God. Love of all applause must be seen as a snare. There is always danger of making grave blunders through conceit of our own wisdom and qualifications. Let these qualifications reveal their true value, and they will be appreciated, because Christ will be revealed in word and action.*10LtMs, Lt 21, 1895, par. 16*

I am urged by the Spirit of God to counsel my brethren to unite with one another in labor. Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of superiority

over your brother ministers which leads one to feel that he cannot link up with others in labor, because they do not in his line. God would have no one submerge his individuality in another man. *10LtMs, Lt 21, 1895, par. 17*

No one man should feel that he must do the whole work. However well-experienced or well-qualified he may be, there is need of other talent to unite with his. It is a mistake to think that one man's train of thought will accomplish the work for all hearts in a religious effort. Men of different minds are needed, men whose hearts are tenderly led out to win souls. It is a delusion to think that one man can take all the labor and do the work alone. God has not made this the rule. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. It is often the case that men of the humblest ability will reach hearts that have been sealed against another man's labors who may have presented the truth with supposed greater ability. Much praying is essential. The soul's drawing nigh to God in communion, God's drawing nigh to the soul that is seeking him, can alone do the work that is needed. *10LtMs, Lt 21, 1895, par. 18*

There needs to be greater devotion of heart and life in the service of God. More love and unity is needed, more blending of the talents which the providence of God has provided. Much is lost in religious effort when one minister thinks himself capable of managing the meetings, of holding everything in his own hands, when he makes very little effort to share the work and responsibilities with his brethren. The Lord has His own instrumentalities through which to work for the saving of souls; and among these instrumentalities there should be free, hearty unity of action. *10LtMs, Lt 21, 1895, par. 19*

If ministers will link up together, hiding self in Christ Jesus and go forward unitedly, not feeling that one man must do almost all the thinking, God will let His Holy Spirit sustain them in their labor. Let their hearts be connected together in free, open companionship; let them esteem each other as brethren; and God will put His seal upon their apostleship by giving them success in winning souls to Christ. *10LtMs, Lt 21, 1895, par. 20*

Lt 21a, 1895

Corliss, J. O.

Avondale, Cooranbong, Australia

August 20, 1895

Portions of this letter are published in *Ev* 166-167; *8MR* 254; *4Bio* 173, 251.

Elder J. O. Corliss
Sydney, N. S. W.

My Dear Brother:

I cannot sleep. I was awakened at one o'clock. I was hearing a message borne to you. A few seemed to be assembled in a council meeting. You were very sad and discouraged, your head was resting in your hands, and you were in apparent distress. One was speaking with authority; he put his hands on your head and said, "You are precious in the sight of God. He loves you. He knows that you love Him. The truth has not languished on your lips. But bear in mind that Christ is the Sin Bearer, and He has once suffered in the flesh to save you." *10LtMs, Lt 21a, 1895, par. 1*

Another impressive scene has passed before me. You were holding a meeting in which there was confusion. There seemed to be a controversy between you and some persons not of our faith, and you, my brother, were the aggressor. Satan and his agents were stirred at words from you, which irritated and provoked them. The Lord had cautioned you to watch, and not mar your influence by becoming excited and speaking words which would hurt you and endanger souls. The Lord did not inspire you to speak the words you uttered, or to do what you did. You had no reason to expect any different conduct from men who are disloyal to God and who trample upon His commandments. *10LtMs, Lt 21a, 1895, par. 2*

When you decided to enter this discussion with Picton, the very same scene was presented to me as that which passed before me now in Cooranbong. This is why I then wrote immediately to you, for

I knew that it was given to me as a warning that if you, my dear brother, were not constantly on guard, making Christ your strength, you would reveal the natural temperament of J. O. Corliss.*10LtMs, Lt 21a, 1895, par. 3*

Your only safety is in joining yourself to Jesus and keeping close to His side. A knowledge of the truth alone is not sufficient for you. An understanding of the truth is a power, but the power that reaches the heart is revealed in representing the truth at all times as it is in Jesus. You are to bring every God-given ability into subjection to Christ. The Lord has given you much of His Spirit when you have hidden self in Him, but this discussion was at times very irritating and provoking to human nature, and you did not at all times have that full and complete victory which it was your privilege to have.*10LtMs, Lt 21a, 1895, par. 4*

Sometimes words were spoken that did not give you strength, or give your brethren more confidence and power. Had these words been left unsaid, you would have revealed more clearly the contrast between truth and error. But you did not cover yourself with the armor heaven has provided. You are not ignorant of what you may expect from opponents because of the intensity of their hatred against the truth, and their deep and unreasonable prejudice. They were resolved at all hazards to stir you up and make capital of your hastily uttered words, for they wanted to find occasion against you. The desire on their part for a discussion was not a desire to obtain light, but to evade the light and to confuse those who were ignorant of the Scriptures. Wherein you trusted in God, and hid self in Christ, you were sustained, and God was glorified. Wherever your own spirit flashed forth, God was dishonored, and Satan triumphed.*10LtMs, Lt 21a, 1895, par. 5*

The Lord was bringing conviction to the minds of the people. The ministers scoffed as the Word of God was made plain, and those in harmony with them would not open their understanding to receive evidence. But there were other hearers who saw great light. In the presentation of the truth there was a power that even the opposers could scarcely resist. But whenever a word was spoken that bore evidence that it was not dictated by the Divine Teacher, then the agents of Satan made the most of it. Men confederated together to

overcome by assertions that were wholly without foundation in Scripture. Their weakness was apparent. The truth, presented in contrast with error, was clear to many minds and gave evidence that as a people we follow Christ in close adherence to the Word. *10LtMs, Lt 21a, 1895, par. 6*

Christ met questioners by a plain "It is written." "Have ye not read?" "What sayest the Scriptures?" "How readest thou?" He, the fountain of wisdom and knowledge, answered the questions of opponents, not from the depths of His own infinite wisdom, as He might have done, but from His own inspired Book. And all who would hide self behind Christ will follow Him in this respect. We are to show that we do not believe because of the assertions of any minister or council, nor on the authority of the fathers, but on this ground only, "Thus saith the Lord." The souls whom Christ has given His own precious life to save are of too great value to be risked upon any man's opinions and assertions. In matters that involve eternal interests, we are to rely upon Him whose Word is truth. *10LtMs, Lt 21a, 1895, par. 7*

Imitate Christ. Do not be dragged into disputes over the opinions and erroneous theories of opponents, but ever feel and confidently say, "We are doing a great work, and we cannot come down." [See *Nehemiah 6:3*.] Advance new truth. Let the rich truths that the people have never heard flash into life. Present the Bread of life, the water of salvation. Show all who have ears to hear what they must do to be saved. Just as soon as you begin to leave the lines in which Christ worked, and come down to echo the words of your opponent, you have turned aside from following Christ. Let not one sharp thrust be made. Heed not the dragon's wrath and uproar, but speak the words of Christ, Thus saith the Scriptures. Do not pour out anathemas; leave that work to those who despise the truth. *10LtMs, Lt 21a, 1895, par. 8*

That discussion at Ashfield was a partial victory, but not as clear and full as it might have been. The Lord worked in the power of His Spirit when the human agent looked to God and trusted to God and hid self in Christ. *10LtMs, Lt 21a, 1895, par. 9*

At no time or place are we at liberty to act out the temper of the

natural heart. This is what Satan wants us to do, but those who bear the most solemn message ever given to our world must lay off the pugilistic armor and put on the armor of Christ's righteousness. We have no need to work in our own finite individuality, for then the angels of God stand back and leave us to carry on the warfare alone. When will our ministers learn of Jesus?¹⁰*LtMs, Lt 21a, 1895, par. 10*

Our preparation to meet opponents or to minister to the people must be obtained of God at the throne of heavenly grace. Here, in receiving the grace of God, our own incompetence is seen and acknowledged. The dignity and glory of Christ is our strength. The Holy Spirit's guidance leads us into all truth. The Holy Spirit takes the things of God and shows them unto us, conveying them as a living power into the obedient heart. We then have the faith that works by love and purifies the soul, which takes the perfect impress of its Author. God would have His messengers reach a far higher standard.¹⁰*LtMs, Lt 21a, 1895, par. 11*

Lt 22, 1895

Daniells, Brother and Sister [A. G.]

Granville, New South Wales, Australia

April 1, 1895

Previously unpublished.

Dear Brother and Sister Daniells:

Last Sabbath I spoke in a well-filled hall in Ashfield. The hearers were much interested. We notice that new faces are constantly being added to the congregation. *10LtMs, Lt 22, 1895, par. 1*

The Lord gave me much freedom in speaking. I spoke upon the first portion of (*John 14*), and presented the opposition which is sure to arise and the necessity for us to be fully prepared to meet it. I pointed to the great opposition manifested against Christ Himself, and then referred them to the first members of the human family, where the same spirit had been manifested. Which one was it that resorted to violence? The one who was working contrary to the plainly expressed will of God. Cain refused to acknowledge the authority of God and slew his brother because he was obedient. *10LtMs, Lt 22, 1895, par. 2*

In our work we should manifest the spirit of meekness and submission, permitting, if need be, injustice, rather than indulge the spirit of "Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you." *1 John 3:12, 13. 10LtMs, Lt 22, 1895, par. 3*

The Lord gave me a message for His people, and all seemed to receive it with joy. After I had finished speaking, a testimony meeting was held, and many testified to their faith in the truth. The Lord is indeed working. And the powers of darkness are at work also. I begged of our people not to indulge a spirit of retaliation, nor bring railing accusations against any of their opponents, but rather to cultivate the kindness and tenderness of Jesus Christ. *10LtMs, Lt*

22, 1895, par. 4

I learn from Brother McCullagh that a lady who has recently come into the faith was so stirred up by hearing Picton (the debater) abusing Elder Corliss that she told him he was an outrageous liar. She then grasped hold of his coat collar and pushed him out of the main hall into the entry. The people cried out, "Served him right." But these demonstrations do no good; they rather give the enemy an advantage over us.*10LtMs, Lt 22, 1895, par. 5*

Sunday, Caldwell, Maggie Hare, May Lacey, and myself drove to Ashfield in the platform wagon. We started early to see Brother McCullagh, but missed him and arrived at the hall an hour early. During this waiting time, the enemy pressed in his temptations upon me. It seemed so inconsistent for a woman of my age to drive eleven miles to speak in the evening. I thought there would not be many out; Porter was holding forth in a tirade of abuse in the Petersham hall. His service was preceded by the baptism of eight or nine persons, and I thought my congregation would be small. I now know this was a temptation of Satan.*10LtMs, Lt 22, 1895, par. 6*

Mr. Porter's position against the law of God is mainly supported by abuse. He has trampled the Lord God of Israel under his feet by abusing His law, the transcript of His character. Next Sunday he expects to make a clean sweep of the whole law by showing that it was done away at the crucifixion. Brother Hare was present, and Maggie Hare was also there to take down his address in shorthand. Porter went out of his way to heap personal abuse upon Brother Hare; held him up to ridicule, saying, after his remarks the previous Tuesday night he thought he should have felt very much ashamed as he went home that night. He pitied him. Contempt and ridicule is the worst kind of insult, and the most difficult to endure patiently. But let us remember the proud boaster, Goliath, who defied Israel. If this is not a circumstance similar to that one, I do not know where we can find one.*10LtMs, Lt 22, 1895, par. 7*

There must be no letting up on the work here at this time. More help is needed. Another tent has been called for and will be pitched at Canterbury, about two miles from Petersham. The money has

already been pledged for this tent. There must be additional help, but where is it to come from? By the way matters are shaping, it seems that Sydney will have to be thoroughly worked before this conflict is ended. It appears to be very difficult for me to consent to leave this work now, to go to Tasmania, but I need a change. If someone could be sent here to assist the ministers already here, I might feel free to leave. Satan is stirring up the elements of his kingdom in a very decided manner. We cannot but move forward by faith. *10LtMs, Lt 22, 1895, par. 8*

Although the temptations mentioned, and other matters, caused me to be much troubled in mind last night, as I stood up before the people the blessed peace of Christ Jesus came into my heart and I was filled with thanksgiving and love toward my God. The hall was well filled with noble-looking people. There was an unusually large number of men present, who listened with deep interest. The Lord blessed me in speaking, and not one left the hall until I had ceased. *10LtMs, Lt 22, 1895, par. 9*

Sister Roberts, a nice, intelligent appearing woman, newly come to the faith, told me that while Brother McCullagh was speaking a few evenings before, she was obliged to go out with her little boy. There were two clerical appearing men sitting in the back seat, and she could hear them talking together. One said, "They ought to be got rid of. I would shoot every one of them." The battle is waxing hot, but the Lord lives and reigns. Porter boasted that he has run the tents out of different places and that the people will soon see that we will pack up our tents and leave this part of the country. But this proud boaster may be disappointed. *10LtMs, Lt 22, 1895, par. 10*

Emily's letters just received. We shall be glad to see her at any time she can come. I have not time to read her letters over this morning. *10LtMs, Lt 22, 1895, par. 11*

I shall continue to speak at Ashfield and Petersham until I leave for Tasmania. I may conclude that it is not best for me to leave here now, not even to go to Tasmania. Neither May nor myself have received a line from Willie for three weeks, except copies of letters written to others; therefore know nothing in reference to his movements. I thought you ought to know, and would tell me what is

going on.¹⁰*LtMs, Lt 22, 1895, par. 12*

I must now close, with much love to you, my brother and sister.¹⁰*LtMs, Lt 22, 1895, par. 13*

Lt 22a, 1895

Davis, Marian

Hobart, Tasmania

November 29, 1895

Portions of this letter are published in *FBS 53-54; 7MR 83*.

Dear Sister Marian:

I received your letters today, two of them. We left Armadale, Tuesday, November 26 on my 68th birthday, and I knew it not until past. Another year of my life has passed into eternity. Another year of my life has commenced. God grant me more largely of His Holy Spirit, and lead and guide me. I fear and tremble before God as I see the perils of the last days upon us. What is before us we know not. *10LtMs, Lt 22a, 1895, par. 1*

You will see by letters I have written you that Fannie has no possibility of connecting with me. She is altogether too much like a flashing meteor, to flash up and go out in darkness. If Fannie had less self-confidence, in her brilliant flashes, she would be more reliable. But her feelings is her religion. All the light, all the opportunities she has had to know the truth, handling the most precious banquet, she appropriates nothing to herself unless it will administer to her self-esteem and vanity. Certainly I could never harmonize with her in spirit. She seemed to live and breathe and work in another atmosphere. *10LtMs, Lt 22a, 1895, par. 2*

I am now relieved from this fitful, skyrocket experience. She seems to swell up into such large measurements of herself, full of self-sufficiency, full of her own capabilities, and from the light God has been pleased to give me she is my adversary, and has been thus throughout her connection with me. *10LtMs, Lt 22a, 1895, par. 3*

I have told you she had no love for the work that she was paid to do. Her mind is so full of [vanity,] a cheap surface religion that she knows not what the genuine article is. She wants her life filled with variety, and what she will do remains to be seen. Poor, shallow

soul, she does not have correct religious principles whenever herself is concerned. *10LtMs, Lt 22a, 1895, par. 4*

When we left Armadale to take the train for the boat, we feared we should have a strong wind, as the sand storm was quite severe. But we did not have it rough, only a little as we passed the heads. I had taken no dinner, only a little lunch, before leaving Melbourne, and I ate but little breakfast, therefore at six o'clock I ate supper. Four of us had to occupy the same room, May White, Maggie Hare, Sarah and myself. I was wretchedly sick and vomited for the first part of the night most heartily. This was in consequence of nervous prostration. *10LtMs, Lt 22a, 1895, par. 5*

December 3

I thought I would be able to write and close this letter ere this, but since coming here I have been very weak. My heart has had such repeated shocks that it is weak. I cannot feel any interest in touching a pen. The scenes I have been passing through with Fannie have been of so oft recurrence, and have caused me such great distress of mind, that I now have not power to rally. *10LtMs, Lt 22a, 1895, par. 6*

Although the Melbourne taxation has been great, I thought I should indeed improve if I could live to get to Tasmania; but after sleeping more hours of a night than for years, I have no strength. My heart is weak. I can scarcely totter about the room. *10LtMs, Lt 22a, 1895, par. 7*

The Lord knows all about the future. Two years ago He revealed to me that Fannie was my adversary and would vex my soul and weaken my hands, but I was so anxious to get out things that I thought the people needed. Then came other trials in New South Wales one after another, [so] that I was not able to bear it. Oh, if I had only heeded the instruction given of God, and let no other voice or influence come in to leave me in uncertainty, I might have been saved this last terrible heart sickening trial. But I hope the Lord will forgive me and have mercy upon me. But to try this matter again is out of the question. I am willing her talent shall be exercised for all it is worth, but it will never be in connection with me. I have served my time with Fannie Bolton. *10LtMs, Lt 22a, 1895, par. 8*

Lt 23, 1895

Daniells, A. G.

Norfolk Villa, Granville, New South Wales, Australia

March 5, 1895

Previously unpublished.

A. G. Daniells:

We received your letters and were glad to hear from you. Last Sunday I was invited to attend a baptism at Ashfield. The ordinance was to be administered in a nice little lake of pure, flowing water. We turned off the road to the left just before we came to the campground. We drove through the grounds of the gentleman who owns the land in which is the lake, one mile from the main road. May drove Jessie and Maggie. O how much more restful to me to go right along without the urging that is necessary when one horse has to draw the phaeton. Brother McCullagh met us, and guided us through the paddocks to the water. More than two hundred persons were gathered at the lake-side. After several hymns were sung, prayer was offered by Bro. Hare, then I spoke for about forty minutes, and the Lord helped me. I spoke from the words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." [*Colossians 3:1.*] Nineteen precious souls were baptized. Everything was done decently and in order; there was not the least confusion or struggling. *10LtMs, Lt 23, 1895, par. 1*

After the baptism three weeks ago, when seventeen went forward, the Baptists told our brethren they might have the use of the baptistry on certain days of the week at any time they asked for it. But when they asked on this occasion, the Baptists refused, saying we could not use it any more, for some of the members of their church were to be rebaptized. I was more glad than I can express, for if this refusal had not come, our brethren would not have found this beautiful lake, and it is worth while to make special efforts in finding a pure stream or a lake or to go the seaside, to the great fountain of waters, in order to celebrate the ordinance of baptism. I

would go many miles to be baptized in an open stream, rather than receive the ordinance in a little box. I think I would wait for months before consenting to be baptized in a baptistry. *10LtMs, Lt 23, 1895, par. 2*

Well, that scene at the lakeside was an advertisement, and it will have an influence. Only twelve had expected to go forward in the ordinance at this time, but several who had been halting between two opinions made their decisions to keep their first [Sabbath], next seventh day, March 9. Several kept last Sabbath as the first, and six more are now ready to go forward in baptism at the next opportunity. *10LtMs, Lt 23, 1895, par. 3*

It was as pleasant a baptism as I have witnessed for years. Bro. McCullagh administered the ordinance to the whole number. It was a picture, his pale face, his solemn, earnest words and manner. The whole scene was a victory for the truth. *10LtMs, Lt 23, 1895, par. 4*

The interest is deepening both in Ashfield and in Petersham. I speak in Ashfield next Sabbath. Brother Byron Belden and Sarah accompany me. Last Sabbath Byron reviewed the Sabbath School at Ashfield and at Petersham, and the report is that he did excellently. He is solicited to go again. I am so thankful for this good work. *10LtMs, Lt 23, 1895, par. 5*

There are some persons of the more prominent in society attending the meetings at Ashfield. The managers at the beautiful grounds of an institute which our people went to see when looking for land, have invited Elder McCullagh to visit and speak to them next Thursday. They will have a company collected, and will give him a good hearing. This is something to be thankful for. We are feeling the deepest interest in the work, and we pray that the Lord will give grace to the speaker and to the hearers. I cannot recall the name of the place to be visited. Brother McCullagh has another invitation, to go about six miles out to speak upon temperance, repeating a discourse one heard him give about three weeks ago in Ashfield. The sound seems to be going out in every direction, and calls are made for the tent to come to other suburbs. The Lord is working, and many precious souls are accepting the truth. *10LtMs, Lt 23, 1895, par. 6*

Last Sunday night there were not as many out as usual, either in Ashfield, or Petersham. The baptism was a great event, and many walked a long way to get to it, while carriages were crowded. Standing for the space of two hours made some of the people so weary that they did not come to the meetings in the evening. Four dollars was taken in the collection at Ashfield, and five dollars at Petersham. The meetings are reported as excellent. New ones are coming to the services in both places. O, we feel like humbling our souls before God, and pleading in the name of Jesus for His Holy Spirit to move upon the hearts of the people.*10LtMs, Lt 23, 1895, par. 7*

In relating the incident of the baptism, the deacon of the Baptist church that refused to accommodate us was present, and said he was in harmony with all the remarks made by Mrs. White, that the thoughts presented were new and very instructive. He said he was not in favor of refusing us their baptistry, but others urged it, and he felt it necessary to be in harmony with them, but in this case it is decidedly demonstrated, “Ye can do nothing against the truth, but for the truth.” [2 *Corinthians* 13:8.] There is created a feeling of sympathy, and an interest awakened that would not have been if we had not been driven to the lake for a place to baptize.*10LtMs, Lt 23, 1895, par. 8*

The Lord is at work by His providence. If we walk humbly with God, trusting in Him alone, we shall see of His salvation. I shall now devote my thoughts, strength, and interests in Ashfield and Petersham. All seem to receive the words the Lord gives me to speak. I am so thankful to my heavenly Father that truth is bearing away the victory. They say that two excellent persons have decided for the truth, proprietors of a soap factory. A family of high repute in society are deeply interested, and are attending the meetings, and Brother McCullagh is giving some of the family Bible readings.*10LtMs, Lt 23, 1895, par. 9*

Lt 24, 1895

Ekman, Sister

North Fitzroy, Melbourne, Australia

May 19, 1895

This letter is published in entirety in *12MR 33-39*.

Dear Sister Ekman:

Your letter reached me on my return from Tasmania, two days since. I have not forgotten you, nor the visit I made your family, where we were so hospitably entertained. I would be pleased if I could sit down by your side and talk with you face to face, but since thousands of miles of the broad waters separate between us, I will talk to you with my pen. *10LtMs, Lt 24, 1895, par. 1*

I have a message from the Lord for you. Hear His voice speaking to you: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ... Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." [*1 Peter 4:12-14, 19.*] *10LtMs, Lt 24, 1895, par. 2*

You are in perplexity as to what is the best course for you to pursue. Please consider that the Lord is acquainted with you. He knows every event connected with your life. He knoweth our frame, that we are but dust. Knowing this, He desires to impress us with the conviction that our only hope is in and through the merits of Jesus Christ. Of our own selves we cannot bear the weight of our own sins, nor atone for our mistakes and errors, but the Lord has provided a way of escape: for it is because He saw us sinners, unable to save ourselves, that God's great heart was touched, and He "so loved the world, (in their degradation and sin) that he gave

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] *10LtMs, Lt 24, 1895, par. 3*

This promise is to you, my beloved sister. Jesus loves you. You have been purchased by the Lord Jesus Christ. He gave His precious life to redeem you. Through faith, you are a child of promise. In giving Jesus, in that one precious Gift, our heavenly Father gave you all the treasures of heaven. And when you come to God in prayer, bear in mind that He is your Father, and that He regards you as His child. He looks upon you with the most tender pity. He will not forsake you, though you may be the weakest, the very feeblest of His creatures. If you put your trust in Him, He abideth faithful. *10LtMs, Lt 24, 1895, par. 4*

You are not to entertain the thought that because you have made mistakes and your life has been darkened with errors, that your heavenly Father does not love you, and therefore has forsaken you. No, dear sister. I tell you NO! Jesus loves you still. His eye is upon you, and He “will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” [1 Corinthians 10:13.] *10LtMs, Lt 24, 1895, par. 5*

You may say, I have sinned against God; but if you have, you are just the one who needs the Saviour, for Christ is our Sin-bearer. He says, “I came not to call the righteous, but sinners to repentance.” [Mark 2:17.] When Satan tells you that the Lord has forgotten you and will not regard you with favor, tell him you know in whom you believe. *10LtMs, Lt 24, 1895, par. 6*

Say to him, “Get thee behind me Satan. Jesus gave His own life for me. He suffered a most cruel death that He might save me from being overcome by your temptations. I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness, and I trust in his merits. I am his repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment I stand before the Father justified. I am of

that number who are addressed as the ‘elect according to the foreknowledge of God the Father, through sanctification of the Spirit.’” And what constitutes them the “elect”? “Obedience and the sprinkling of the blood of Jesus Christ.” Therefore he adds, “Grace unto you, and peace, be multiplied.” [*1 Peter 1:2.*]*10LtMs, Lt 24, 1895, par. 7*

If we were perfect, we would not need a Saviour, a Redeemer to rescue us from the slavery of Satan. But if we have sinned, let us rejoice with Peter when he recovered himself from his fall. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” [*Verses 3-5.*] Therefore, our Saviour’s voice echoes back from the clouds as He ascended to heaven: “Let not your hearts be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.” [*John 14:1-3.*]*10LtMs, Lt 24, 1895, par. 8*

When Christ rose from the dead, He proclaimed in triumph, over Joseph’s sepulcher, rent by the power of God, “I am the resurrection and the life.” [*John 11:25.*] Jesus died to prove that he loves you, and he has risen again, and ascended on high. And now He stands before His Father as your Advocate. He pleads your case before the throne of God, and you may say, I have slept over my task, but I will trust in Jesus Christ for pardon. As a little child believes in and trusts in its loving parents, even so do I hope in thee, O my Saviour.*10LtMs, Lt 24, 1895, par. 9*

My dear sister, you are the Lord’s purchased possession. We have a merciful and faithful High Priest. “Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are

tempted.” [*Hebrews 2:17, 18.*]*10LtMs, Lt 24, 1895, par. 10*

My dear sister in Christ Jesus, you cannot keep yourself one moment. You are kept by the power of God through faith. Let your faith rest in His merits, rely upon His mercy, trust in the sufficiency of His grace to keep you every moment. Never allow the enemy to obtain an advantage over you because you do not think you are good enough to be called a child of God. By faith you are to constantly repose in the righteousness which God has provided you through His Substitute, Jesus Christ the Righteous. He forgiveth sins, and pardoneth iniquities and transgressions. He takes away our sin and in its place imputes His own righteousness. What a blessing this is for us! It is only as you take God at His Word, accept Jesus Christ as your Redeemer, that you preserve the honor of God, that you show “that you are kept by the power of God through faith ready to be revealed in the last time.” [*1 Peter 1:5.*]*10LtMs, Lt 24, 1895, par. 11*

Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world’s history? because iniquity abounds, and the love of many waxes cold, through the deceptive workings of the satanic agencies, who especially oppose the commandment keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept by the power of God alone, which is revealed in a special manner to offset the working of Satan through the children of disobedience. He would grieve and hurt the soul of everyone who would be loyal and true, who would keep the way of the Lord and do His commandments. Manifold temptations will come to all who believe in Jesus. Satan will seek to discourage those who manifest their love for God by keeping His commandments.*10LtMs, Lt 24, 1895, par. 12*

The warfare against God’s law commenced in heaven. Satan was determined to bring God to his ideas, his way, to force Him to change the law of His government. This was the cause of the war in heaven. Satan worked upon the sympathies of the angelic host by his deceptive attitude, but he was expelled from heaven, and now he is determined to carry out on this earth the plans instituted in

heaven. If he can persuade man to be disloyal to the law of God, he will feel that he is revenged upon God. He strives to instill into the minds of men his masterly deceptions, thus perverting judgment and justice, and trampling down the law of God. This work—the conflict between truth and error—lies at the foundation of the trials and tribulations which the children of God will experience. This is the “trial of their faith.” [*Verse 7.*]10LtMs, Lt 24, 1895, par. 13

By pressing upon the soul the idea that God is displeased with us, Satan tries to torture us into unbelief. But we are to “rejoice in the Lord alway,” “though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen, yet love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls.” [*Philippians 4:4; 1 Peter 1:6-9.*] The Lord Jesus is our only hope. He is your hope, and I am commissioned in His name to ask you to put your entire trust in Him. “For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with Him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*]10LtMs, Lt 24, 1895, par. 14

Although God is so high and holy, and though His glory and majesty fills the heavens, yet He looks with pitying tenderness upon all that tremble at His Word. These are the contrite ones. They may feel that they can scarcely hope in His mercy, yet they are the special objects of His care and love. “I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.” [*Verse 18.*]10LtMs, Lt 24, 1895, par. 15

“Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame ... For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.” [*Isaiah 54:4, 5.*] My sister, this is the word of God to you. Look to your precious Saviour and live. Let your faith take hold of

the hope He presents to you in His Word.*10LtMs, Lt 24, 1895, par. 16*

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessings. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain “Thus saith the Lord” for your course of action, He will sustain you. Cherish a spirit of kindness and affection for your children, but in your love for them do not lose sight of the requirements of God. Do not evade His claims.*10LtMs, Lt 24, 1895, par. 17*

The efficiency of the Lord’s work upon the earth depends upon those whom He has made stewards of His means. We cannot afford to practice robbery toward God. If we are true to Him, we may be assured of His help. These must be harmonious action among those who are members of the body of Christ. My sister, God has entrusted to you the work of blessing and comforting those of like precious faith. Look up and believe in Jesus, and by your example, be a light to others. He has given His precious life to save you, and He wants you to respond to His love with cheerful service.*10LtMs, Lt 24, 1895, par. 18*

Christ has sent you His invitation: “Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [*Matthew 11:28-30.*] Then if Christ has not placed upon you a galling yoke, do not take one which any human being has made. Co-operating with Jesus Christ makes His yoke easy for you, and your daily burdens will be lightened by communion with Him. Let no earthly ties, however dear, obstruct the course of duty which He has made plain, but let no human agents frame duties for you.*10LtMs, Lt 24, 1895, par. 19*

Do not let depression or discouragement mar your representation of Christ. “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:9.*] Then let your light be seen. Educate your heart and lips

to speak the praises of God for His matchless love to you. If you will educate your soul to be hopeful and to see the light shining from the cross of Calvary, you will not walk in the shadow, but in the glorious rays of His righteousness. You will see His salvation brought near, and rejoice in the hope of a glorious immortality. *10LtMs, Lt 24, 1895, par. 20*

As you contemplate the cross, you will realize that God so loved the world that He gave His only begotten Son that you should not perish, but have everlasting life. This theme will ever be as fresh manna from heaven. It is indeed sacred and yet is brought so near to us that we can by faith bring it into our practical life. When we have done this, we shall indeed realize that we are “laborers together with God” [*1 Corinthians 3:9*], and in giving all diligence to make our calling and election sure, we are doing our Master’s work, for the more consecrated we are, the better we can work to save for souls of those for whom He has given His life. *10LtMs, Lt 24, 1895, par. 21*

Lt 25, 1895

Haskell, S. N.

Armadale, Melbourne, Australia

November 6, 1895

Portions of this letter are published in *4Bio 232*.

Elder S. N. Haskell
South Africa

Dear Brother:

We are at this time in our camp meeting having a feast of precious things. The Word is presented in a most powerful manner. The Holy Spirit has been poured out upon Brother Prescott in great measure. Camp meeting has now been in session for three weeks last Thursday, and will continue until next Tuesday. Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, "These are the words of God. I never heard such things before." Every evening the tent is full, and even on week days there is an intense interest to come out and hear the truth.*10LtMs, Lt 25, 1895, par. 1*

Sabbath was a remarkable day. I spoke to those assembled in the tent at half past six o'clock, and read important matters as to how we should labor, not only to be blessed ourselves by seeking the Lord most earnestly, but to be a blessing to others, as we surely will be if we ourselves are drinking of the water of life. We will voice the words of Christ, the Alpha and Omega, the beginning and the end. "And the Spirit and the bride say, Come; and let him that heareth say Come, and let him that is athirst come; and whosoever will, let him take of the water of life freely." [*Revelation 22:17.*] It is essential that everyone should have a knowledge of the truth.*10LtMs, Lt 25, 1895, par. 2*

The Lord has come very near to us, and strengthened and blessed us. We have had the truth presented in clear lines. Brother Prescott

has never had such power in preaching the truth as he has had since coming to this meeting. The unbelievers sit with their eyes riveted on him in amazement, as the truth comes forth from his lips, vitalized by the Spirit of God. When I consider the responsibility resting upon all who hear this heaven-sent message, I tremble at the Word of the Lord. Who will receive the message sent to them? Now is the time when the kingdom of heaven is proclaimed to all, "Whosoever will, let him come, and take of the water of life freely." [Verse 17.] *10LtMs, Lt 25, 1895, par. 3*

The parable of the ten virgins is given to us that we may understand that there is an hour when the gates are closed. What then will be the condition of those who have neglected this great salvation. The parable declares the situation. They did not obtain oil in their vessels (the grace of God in their hearts) to replenish their lamps, that their light might shine forth to the world in good works. They did not suppose they would have any waiting and did not provide themselves with oil to renew their lamps, so that they should burn brightly until the call should come, "Behold the bridegroom cometh, go ye out to meet him." [*Matthew 25:6.*] They neglected to form characters after the divine similitude, and when the call came, it was too late to secure that fitness to join the procession—probation was past. There was no open door for them to enter. Now is our time to be hearers and doers of the Word of God. *10LtMs, Lt 25, 1895, par. 4*

I must stop right where I am. We must move into another house today. By next mail I will try and write more definitely in regard to the prospects here. *10LtMs, Lt 25, 1895, par. 5*

Lt 25a, 1895

Haskell, S. N.

Norfolk Villa, Prospect Street, Granville, New South Wales

May 31, 1895

Portions of this letter are published in *HP 66*.

Dear Brother Haskell:

Willie read to me the letters sent to me and to him, and read to me the copies of the letters sent to Brother Prescott and to Brother Olsen. I was glad to hear from you, but not pleased to read between the lines that you were not in the cheerful, happy state of mind that it is your privilege to enjoy. I was conversing with you and saying, The Lord had given me a message for you. You are surely misjudging your brethren. You are not gathering strength and entertaining thoughts that will draw you close to your brethren, and answering the prayer of Christ with His disciples that there may be unity and express love one for another. Your suspicions are not correct. I am glad to relieve your mind in this respect. Your brethren have confidence in you, when you are harboring thoughts that they do not have confidence in you; and you certainly do them injustice. You cannot be surprised that their ideas are not exactly like your ideas in all things. Your desire to be alone is not healthful, not sound. We are a part of the great whole of humanity, and a portion of the great whole. We are to exert an influence over one another, and the Holy Spirit works that influence into its own service and proposes to sanctify and employ it as the chosen instrumentality, to cooperate with God in eradicating evils produced by its perversion. Man is to become an agent of unmingled good to every soul. I felt very sorry to read these letters to Brethren Prescott and Olsen.¹⁰*LtMs, Lt 25a, 1895, par. 1*

Have courage and faith in God. Press forward, looking to Jesus who is the Author and Finisher of your faith. It is when you get to looking at yourself, and imagining all evil things in reference to your brethren, your ideas become perverted and you lose your hold on Jesus Christ. The Lord has called you and chosen you to do His

work. When looking to Jesus, receiving your orders from Jesus, you will be thoroughly imbued with His Spirit. You will not be so easily disturbed in mind, even if your brethren should in words and actions intimate your work was not perfect. The Lord has plainly stated that their work is not perfect before Him, and yet the responsibility rests on them to work. They cannot separate themselves from the work. While they shall most earnestly seek to do the will of God, they are to look to Him for grace and help, and the light of His countenance. Jesus knows it all. He knows our every weakness, and He is a tender, compassionate High Priest. *10LtMs, Lt 25a, 1895, par. 2*

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” [*Hebrews 2:10, 11.*] Now I tell you in the Lord, not to worry and fret, and not only believe, but let the peace of God rule in your heart, and be ye thankful. There are many suppositions that you have in regard to your brethren that you feel injured over that are not correct. You think your brethren are hurting you. They love you, my brother. They express to me that your words to the people are in the power of the Holy Spirit, and they reach the hearts of the people. If they have sent for you to come to America, it is because your experience, and the way you present the truth, is just the kind of labor the people need. Now do please, do not suspicion your brethren without cause—that is, that they do not have confidence in you. You do them a wrong in thinking thus, and injure your own soul, and make yourself weak. *10LtMs, Lt 25a, 1895, par. 3*

By beholding you become changed into the same image upon which you look. If you are looking for slights and expecting your brethren are not having confidence in you, it is limiting truth in your mind, when it is not truth. You weaken your efficiency, and your brethren learning your suspicions are not true: it will lead them to think that you are really losing your balance of mind. Now do not hurt yourself and hurt your brethren. Be perfectly free, and have confiding confidence in your brethren, and it will meet with a response and be reflected back upon you again. It is the temptations of the enemy that suggest these temptations in your

mind. Oh, do put them away!*10LtMs, Lt 25a, 1895, par. 4*

Be cheerful and courageous, and leave a free and clear testimony. What greater evidence could the Lord give you than He has given you of His love? And now rest in that love; overcome this suspicion; I beg of you for Christ's sake to think no evil. I want them, your brethren, to see in you just what the Lord means you shall be, a man of clear, sound mind. Do not, my brother, give way to weakness; give no sign of dotage, for God is your Redeemer. He wants you to stand above weakness. Call back your thoughts from dwelling upon yourself. You have a right to ask the Lord that your mind may be brought into captivity to the obedience of Christ.*10LtMs, Lt 25a, 1895, par. 5*

You must be all light in the Lord. Do not eat of any of the garbage that Satan presents before you of unbelief and distrust of your brethren. These conjectures and imaginings have long been cherished; they bring only weakness, but no strength. You love the truth, and you love Jesus, and Jesus loves you; but He has no love for sin. He wants every phase of sin put away. "Let him take hold of my strength that he may make peace with me; and he shall make peace with me." *Isaiah 27:5.10LtMs, Lt 25a, 1895, par. 6*

By faith walk through the hellish shadow of Satan and center your faith in your Advocate. "Rejoice in the Lord alway; and again I say, Rejoice." *Philippians 4:4*. "And the peace of God ... shall keep your hearts and minds through Christ Jesus." *Philippians 4:7*. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Philippians 4:8.10LtMs, Lt 25a, 1895, par. 7*

If you do not now turn your mind from the suggestions of the enemy, it will become habit for you to construe the words of your brethren to mean demerit, when no such thing is in their thought. The Lord is your Helper. The Holy Spirit works in us by bringing vividly to mind the precious words of truth in God's saving operation. The Holy Spirit has given you every reason to trust in Him. He presents the truth to your mind for others, makes the

neglected Word quick and powerful, sharper than any two-edged sword. Have you not every reason to praise God, to look unto Him and live, and not feel that you are being watched as one not worthy? You are to grow in knowledge and human truth by beholding Him who is Truth. *10LtMs, Lt 25a, 1895, par. 8*

(2 *Peter 1*) is a precious chapter. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." *Verses 1-4. 10LtMs, Lt 25a, 1895, par. 9*

Now, my brother, your hand must be placed in the hand of God. You must not contemplate yourself, but Jesus Christ, whose you are. You are His purchased possession. You are not to feel you are required, because your brethren recommend you to do so, to go to America. You are to look to Jesus, your Leader, your General, and your Redeemer, who says, Follow Me. God hath bestowed upon us all things that pertain unto life and godliness, and through the great goodness and righteousness of Jesus Christ we are called unto glory and virtue. His divine power has given unto us all things that pertain unto life and godliness. Now, having much rich provision, shall we complain and fret and worry ourselves into gloom and discouragement because we fancy human beings do not appreciate our work? No! No! NO! God is our assurance, our sufficiency, our exceeding great reward. Very tenderly hath God dealt with you, my brother, and He wants you to keep your trust in Him, and in His sons and in His daughters, members of His family. Look up, LOOK UP, higher and still HIGHER than human efficiency. *10LtMs, Lt 25a, 1895, par. 10*

But I tell you, my brother, whatever your ideas may be, your brethren have confidence in you, and you are not doing them justice to imagine that they want to lessen your influence. If they desired to

do this they would not have sent for you to attend their general meetings in America. You need not go unless you want to go. But in the name of the Lord I entreat you to bind about this train of thought, else your brethren who love you and appreciate your labors will consider, [by] your unreasonable suspicions, that your mind is weakening. These things have been presented to me for years. Here is your weakness which you must overcome, for it hurts you, and it hurts your brethren; and if entertained, grieves the heart of Christ. Close that drawer which Satan opens that you may inhale his disagreeable odor. *10LtMs, Lt 25a, 1895, par. 11*

Hang in memory's hall the abundant mercies of God and believe in Him as your personal Saviour. His promises are to you exceeding great by His divine knowledge and manifestation to you of rich grace, not to exalt you, but that you may exalt Him. You are to be imitating His characteristics, partaking of His divine nature. And when you entertain thoughts that your brethren are planning some way to lessen your influence, it is as I have told you in former letters—a device of Satan to make you miserable. Satan whispers those things to your mind, and they are to you a reality; but Satan exults in your discomfiture. Do not write any more such letters, with such suppositions and such propositions made known as in your letters just sent to your brethren. Do not pity and sympathize with yourself, for it brings no relief. *10LtMs, Lt 25a, 1895, par. 12*

There is need of men such as yourself in Africa. There are places enough where you can do much good, but this is not saying it makes it your duty to stay there. We greatly desire you to be in Australia. You can be a blessing to us here. But you must not come supposing you will have no trials. We all have things to meet not of a pleasant character, and all who engage in the work for God cannot devote time to study every phase of the mind as if they could read the consequence of every proposition upon the mind. But we must not act as if we were in slavery, in connection with our brethren whom the Lord leads and counsels. God loves them, and He loves you, and He loves me, and He wants us to be one with our brethren, and one with Jesus Christ. He wants us individually to put our trust in God. The aim and end of your life is to be a partaker of the divine nature. *10LtMs, Lt 25a, 1895, par. 13*

When you see weakness cropping out in your thoughts and imaginings that, if entertained, would separate you from your brethren and lead you to regard them with distrust and suspicion in reference to yourself, put them away quickly. They are only the working of a designing Satan to make you appear like a feeble, demented man. You can rise above these things. You can rise [nearer] to God and closer to your brethren. God has evidenced to you that He loves you. Let these thoughts make you pleased, joyful, happy in such love, and lift you above the suggestions of Satan into a spiritual atmosphere. Service to God is not merely obedience to His requirements, but likeness to God. You are His child; vital is the relationship of Father and child, oneness of nature. "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." "These things I command you, that ye love one another." [*John 15:14, 15, 17.*]*10LtMs, Lt 25a, 1895, par. 14*

My brother, I write you in plain language because I cannot endure the thought that you will contemplate and act upon your suppositions until they are a living reality to you, and will [so] place you in connection with your brethren that there can be no freedom of speech between you, because you have no confidence in them, in their thoughts and movements toward you. Their very best efforts to make you happy, and to show their care of you, Satan will interpret to your suspicious mind as something objectionable, the very opposite of the truth. Will you in the name of Jesus Christ of Nazareth put these things away?*10LtMs, Lt 25a, 1895, par. 15*

It is you, my brother, that have a weak confidence in your brethren. You are to retain your individuality; you are at the same time to feel that you are not your own, but bought with a price. We are distinct individuals; but mortal sinful creatures as we are, Christ has made it possible, and our duty and privilege to be conformed to the divine image. His consciousness is to be ours, His blessedness ours, His feelings we are to manifest, and His excellence ours. Love your brethren, believe in your brethren workmen; and all this unrest will pass away, for it is you that must change before you will find rest and happiness among your brethren.*10LtMs, Lt 25a, 1895, par. 16*

Delivered from the corruptions of our own nature, having that faith that works by love and purifies the soul, we are blessed in God, and enjoy the society of our brethren. The divine sympathies are with us; our sympathies are with God and our brethren. The great [theme] of Christ in His teachings is to present the paternal character of God. That man, finite, may realize God's purposes towards us, the essential oneness of believers in Jesus Christ and all bound up in Christ, is the essential teaching of Christ. You prevent your happiness. Satan magnifies little things and distorts the very best purposes of those who love you to mean otherwise than the truth, and they can be no help in your case until yourself change, and you are determined your brethren are not trying to differ from you and hurt you.*10LtMs, Lt 25a, 1895, par. 17*

I have now spoken these things so plainly that the evil may no longer continue but the last fiber be rooted out, for the unhappiness that gathers about your soul is more imaginary than real. Christ's likeness in us is a grand truth, a practical truth. I am not merely a thing that God loves, made to be left the sport of Satan's temptations; I am a child of God, begotten unto a lively hope, big with immortality and full of glory. We are to dwell in God, and God in us. Purity in us is like purity in God; love in my heart is a living principle, like the love in the heart of God; and all the treasures of heaven are at my command because I am redeemed by the blood of the Lamb.*10LtMs, Lt 25a, 1895, par. 18*

You are not to be a poor, cringing mortal, feeling yourself demerited by human beings, longing to get away alone. God wants you to walk in His light, in His love, to accept by faith the forgiveness of your sins, and by the regenerating influences of His Holy Spirit change your moral affections and make you complete in Jesus Christ. Stand in the moral excellence of His character. "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians 6:10, 11.*]*10LtMs, Lt 25a, 1895, par. 19*

The Lord is acquainted with you, [with] every act of your life, and His blood cleanses from every sin. The Lord does not prompt you or any of His children to have a longing desire to sit by the grave of your wife. The living, THE LIVING—save all the powers of your

mind, your soul, to do your God-given work. He wants no man or woman to stop and consider the dead. Time is passing, the end is near; we have no time or strength to stop and consider needless repinings. God has given you your work; do it faithfully, cheerfully, happily, not looking and expecting that men shall appreciate that work. They never will. But our eyes are to look to God. He knows every feeling of sadness; He knows every weakness; and He knows how to restore, how to heal. *10LtMs, Lt 25a, 1895, par. 20*

I leave my dead to sleep under the eye of God until the last trump shall call them from the dead to life and to immortality. The Lord does not want you or me to cherish any weak sentimentalism. We are to arm ourselves with the mind of Christ and work as Christ worked, [to] open our hearts to pity and yearning love for our brethren, and for all out of Christ. Oh man, be ennobled, elevated, strong physically and mentally in God's nature, through or by faith escaping the corruption of this world through lust. Self must have no part in our life. *10LtMs, Lt 25a, 1895, par. 21*

We are sons and daughters of God. Satan is the destroyer and Christ is the restorer. He will make us partakers of His holiness. God does not make light of sin, but He seeks to rescue us from sin. There is not in Jesus Christ harsh, stern repulsiveness or resentment; and if we have the character of Christ we shall have His mold. There is no forcing us to holiness, but in His own likeness He wishes us to imitate His character, to admire Him—true, pure, generous, and loving. *10LtMs, Lt 25a, 1895, par. 22*

But I have no time to write more. Mail goes today. Come to Australia before you go to America. We all want to see you, and come with full faith that we believe in you and want to be benefited with your company in Jesus Christ. *10LtMs, Lt 25a, 1895, par. 23*

With much love. *10LtMs, Lt 25a, 1895, par. 24*

Please copy and send me a copy. *10LtMs, Lt 25a, 1895, par. 25*

I must add a few words more. God wants you to stand in His strength and freedom. You have despondent moods. We all have these trials, but the large aspects of God's mercy in Christ overbalances all which is dark and forbidding. We must cherish

hope and faith and trust in God. Our duties often have to be performed by faith. We cannot see reasons or properly calculate results, but we must move on. “Go forward,” is the word. All our life work laid out by God is surrounded by promises if we will take heed to them.*10LtMs, Lt 25a, 1895, par. 26*

My brother, let us come in a sacred nearness with God. You know what faith is. You have exercised faith, and you understand its efficiency. Believe, BELIEVE and trust in God, and do not shut the sunshine of Christ out of your heart. Happiness is composed of little things and great things, and as the little things are more general, we will make the most of little things in the right way; but do not mistrust your brethren in the little things. It is impossible for one mind to enter into another man’s mind and to discern all there is in that mind. We are to remember that we are to do our best in the sight of the whole universe of heaven, for we shall never misunderstand or be misunderstood by heavenly intelligences.*10LtMs, Lt 25a, 1895, par. 27*

We want to see you and to sit with you in heavenly places in Christ Jesus, and we will have precious communication to each other. We want to evidence to our brethren that we are upheld by God; that we are not standing in the strength of finite man but in the strength of One who hath said, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Our individual efficiency is in God. Let us not sow any weakness in these things. Let us give cause for our brethren to praise God for we are sustained by Him, and let us not depend upon human sympathy or human appreciation.*10LtMs, Lt 25a, 1895, par. 28*

If we would become like Christ and receive His fashion of character, we must in little things train the soul to daily progressive sanctification. We have no time to lose. Would you impress the seal to obtain a clear impression upon the wax, you do not dash it on by a violent action, but you place the seal carefully and firmly [and] press it down until the wax receives the mold. Just so the Lord is dealing with our souls. Grace—the grace of Christ—is working the human agent the same way of educating. The influence in our education is the Holy Spirit working us continually; not now and then, but constantly the new life is implanted by the Holy Spirit after

His—Christ's—likeness. *10LtMs, Lt 25a, 1895, par. 29*

Acts make habits, and habits constitute character. There is no fear of overlooking great things, but there is peril in overlooking and undervaluing little things. God is the God of the whole man, and the little things are essential. God is a God of the whole man and not a God of the part. He made all, He redeemed all, and He must be served in all, and then He will be glorified, and every breath, every sound, every touch will be peace and light and happiness. *10LtMs, Lt 25a, 1895, par. 30*

Now my brother, I shall pray that you may be strong in His strength, to reveal to saints and sinners that your peace is tuned to righteousness, that you put right construction on everything. *10LtMs, Lt 25a, 1895, par. 31*

Brother Haskell, I have written this by lamplight, yesterday and this morning. If you cannot read every word then send it back and I will copy and return you a clean copy. If you can read it, copy it for me, for some things presented themselves as I wrote that I wish to preserve; they have helped me while writing. I have much good matter just come from Melbourne. I have not time to copy. *10LtMs, Lt 25a, 1895, par. 32*

Lt 25b, 1895

Hare, Brother and Sister

NP

April 28, 1895

Portions of this letter are published in *3MR 188-189*.

Dear Brother and Sister Hare:

I am much interested in the work in Ashfield and Petersham. God has precious souls in these places, and this is why the work is meeting with so much opposition. Satan is determined to contest every point and every inch of the ground. But shall he gain the victory? We hope that you will answer, "No, never." Gird on every piece of the armor that God has provided, and do not fail or be discouraged. Error must be presented in its deceptive and fatal character, and truth must be shown to be as firm as the eternal hills of God.*10LtMs, Lt 25b, 1895, par. 1*

I am constrained to write you some things, not to discourage, but to lead you to gird on more firmly the heavenly armor. "Finally, my brethren, be strong in the Lord, and in the power of his might." [*Ephesians 6:10*.] There is no limit to the power of the Lord. He is invincible; He is your strong tower. Into Him you can run and be safe. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Verse 11*.] Never forget that there is One by your side who is mighty in battle; and although there may be unseen foes seeking to overcome us, we need not falter nor fail. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Verse 12*.]*10LtMs, Lt 25b, 1895, par. 2*

The prince of the powers of darkness will work with all deceivableness of unrighteousness in them that perish. Satan has human agents that he uses to oppose truth and the laws of God's government. He is working in Ashfield and Petersham, and it is his will that the workers for God shall faint and give up the contest. Will

you do it, or will you stand at your post of duty even at the sacrifice of your life, if need be?*10LtMs, Lt 25b, 1895, par. 3*

The truth which is being preached will bring increased bitterness and opposition. Much depends upon your attitude in regard to this. God wants you to stand at your post as a faithful sentinel, and give the enemy no quarter. Now, as never before, we must show on our uplifted banner the commandments of God and the faith of Jesus. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Verses 13-18.*]*10LtMs, Lt 25b, 1895, par. 4*

As I write you these words from the Lord, I feel, as never before, a sense of their power. You are set for the defense of the gospel. "Let this mind be in you which was always in Christ Jesus," and stand at your post, giving the enemies no opportunity to triumph. [*Philippians 2:5.*] Satan will use men to bring from their theological stores maxims and theories of human invention. They will put a mystical construction upon the plainest statements in the Word of God. They will seek to drown the voice of God speaking to the children of men by their own bold, irreverent utterances. A clear testimony for the truths of the Bible must be borne by the men who stand to defend the truth. Let your voice be heard, and the God of truth will give power to His Word.*10LtMs, Lt 25b, 1895, par. 5*

We must not, for a moment, allow our hands to drop our burdens, or our voice to be silent. Satan will do all in his power to intercept every ray of light from heaven, but we must lift our voices and with no uncertain sound, proclaim the third angel's message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the

wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.”
[*Revelation 14:9, 10.*]*10LtMs, Lt 25b, 1895, par. 6*

These subjects must be put before the people as a witness. They may receive the truth or reject it. Our work is to proclaim the truth as it is in Jesus. Brother Hare, God will strengthen and bless you if you will make Him your trust. Do not, I entreat of you, leave the field of battle. The God of Israel is on the side of truth and righteousness. Press the battle to the gates.*10LtMs, Lt 25b, 1895, par. 7*

The church at Parramatta has had much preaching. Our mission is not to those who know the truth, but to those who know it not. Sow beside all waters the Word of Life. There is a world to be warned. I beg of you for Christ’s sake to consider what I say, for I say it not of myself. It is the word of God to you.*10LtMs, Lt 25b, 1895, par. 8*

In much love.*10LtMs, Lt 25b, 1895, par. 9*

Lt 25c, 1895

Haskell, S. N.

Armadale, Victoria, Australia

November 6, 1895

Portions of this letter are published in *4Bio 233*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder S. N. Haskell:

Today I received a letter from Elder Haskell containing a draft for 100.00 pounds (one hundred pounds), a loan to Mrs. E. G. White. I thank you my brother for this favor. Will you please tell me the interest you desire on this? I will send you my note. I think money could not come in a more opportune time. We are trying to advance the work on the school grounds. We have felt almost afraid that the school building could not be erected this season, and we were reluctant to lose time and not get the buildings up at once. We will appropriate this draft to the school, unless some more urgent work requires it. I will be responsible for it, and will again thank you for your kindness in sending it. *10LtMs, Lt 25c, 1895, par. 1*

We are now in the midst of the camp meeting at Armadale, Melbourne. We shall remain here over one more Sabbath and Sunday, then break up camp and transfer tents to Tasmania. We are to commence a camp meeting in Hobart about ten days after this meeting closes. Providence has opened the way for us to hold tent meetings in this suburb. We have had the best of interest from the very commencement of the meeting. We have the best class of hearers. Many of the same ones come every meeting and a goodly number attend all through the week who are not of our faith. We have not seen just such interest in any meeting we have previously attended. Ministers of the different churches attend and are deeply taken up with these meetings. Many have expressed that they are deeply interested in these meetings and in the light that is brought

out from the Word. *10LtMs, Lt 25c, 1895, par. 2*

November 1

We were greatly surprised and much grieved in receiving a telegram from Sydney that my nephew, Byron Belden had suddenly died from hemorrhage of the lungs. We said good bye to Byron and his wife at the station when we left Sydney to come to this place about three weeks ago. They expressed their interest in us and wished us a safe journey and the rich blessing of God in our camp meeting. Byron's face seemed to bear a heavenly light. The thought came to my mind: the Lord is blessing Byron Belden in his missionary work. He had been chosen as superintendent for two Sabbath schools and he was willing to make any sacrifice that he might give to others the precious Bible truths which the Lord had given him. He had practiced self-denial all his life. He scarcely knew what self-indulgence meant. Himself and wife, Sarah, were ever ready to be a blessing to those who needed encouraging words, and to help with their limited means wherever they could. *10LtMs, Lt 25c, 1895, par. 3*

Both of these dear children were precious to me. I loved them as my own children. Byron was giving Bible readings, carrying [copies of] the *Echo*, the paper published at our office in Melbourne, and selling them. His whole soul was in his work, but he was cut down suddenly without warning. I shall never look upon his dear face again. The Lord lets his workmen be laid away to rest, but the work goes on. These dear children were obtaining a better knowledge of the work. He was soon to enter the ministry. He had been attending meetings in different places speaking on the Sabbath and giving Bible studies. Everyone was pleased with his labor. But the dear saint is at rest. All he would take for the support of himself and wife was one pound per week. He said it was enough if they lived economically. After his rent was paid he had but little left, but was perfectly satisfied and said, "Aunt Ellen, we can do with less, and you can use at least one pound per week to help support some other one in the field." I shall now take the widow as a member of my family, as my own child. *10LtMs, Lt 25c, 1895, par. 4*

I have just been listening to a discourse given by Professor

Prescott. It was a most powerful appeal to the people. Those not of our faith seemed deeply interested. They say there is no life in our churches, everything is so cold and dry; we are starving for the bread of life. The people are of the very best class of society, of all ages: noble looking men of white hair sit and listen as for their life. Some men who are superintendents of Sunday schools are eager to get the discourses as they see our reporters taking notes in shorthand. I do not want to lose one idea. All the words they say are precious.*10LtMs, Lt 25c, 1895, par. 5*

Ministers are attending, and are likewise gathering up all they can to give to their congregations. One man seems deeply interested. He said he was using all his influence to get not only his family, but fifteen or twenty more to come to the meetings. And when they come once, they want to come again. All say, "Never did we have the privilege of hearing the Bible made so plain and brought to that simplicity in explanation, that we can but understand it."*10LtMs, Lt 25c, 1895, par. 6*

This meeting, in this suburb, is being greatly blessed of the Lord. Friday and Sabbath there was steady advancing in interest, and we know that Jesus is manifesting His presence and the power of His Holy Spirit to many hearts. We are working and praying and walking humbly with God. The truth is coming from the lips of His servants, flowing forth as a vital current from heaven. Thus it is, and will we have faith to believe and win many souls to Jesus Christ. There have been many souls deeply stirred during this meeting.*10LtMs, Lt 25c, 1895, par. 7*

Three weeks this meeting has been in session, and the camp meeting proper will not close until next week, Tuesday or Wednesday. Then if the same interest is manifested, the tent will remain on the same ground two weeks longer, and as many as choose may remain in their tents to attend the meetings. At the close of two weeks Professor Prescott and my family, W. C. White and wife, and my two workers will go to Tasmania. Maggie Hare is reporting Professor Prescott's discourses and my talks for publication. Professor Prescott's sermons will never seem the same, I fear, as when given by the living preacher; for the words are spoken in the demonstration of the Spirit, and with power, his face

all aglow with the sunshine of heaven. The presence of the Lord is in our meetings day by day. The word has gone forth in the regions round about the encampment. *10LtMs, Lt 25c, 1895, par. 8*

I think I may safely say, I have never in my experience seen so large a number attending meetings who are so hungry for the truth. My heart is full of intercession to my heavenly Father that the Holy Spirit, whose office work it is to take of the things of God and show them unto the truth-seekers, may send these things home to the hearts of all. We will stand yoked up with Christ as laborers together with God. We can of ourselves do nothing. Christ is the Sin Bearer; He is the one who can forgive sins, and if He works to draw poor, perishing souls, it is the greatest honor we can have to draw with Christ, co-operating with the heavenly intelligences. We are seeking to make plain, to those who have not heard, the evidences of the truth. The Word obeyed is life and hope and salvation to all. "If ye love me, keep my commandments." [*John 14:15.*] I feel so grateful for these words, for if it were not possible for us to obey the commandments of God, these words would not have been spoken. *10LtMs, Lt 25c, 1895, par. 9*

The Lord Jesus forgets the shame, the ignominy, the reproach, the false accusations, that are soon to be heaped upon Him. He knows every phase of what He is to endure from the hand of sinful men. Step by step, He came lower down in His life of humiliation. He was despised and rejected of men. He drank the bitter cup to its dregs, and yet He found the most gracious words to present to His disciples to comfort them in their hour of great disappointment, when all should forsake Him and leave Him alone; yet not alone, for the Father was with Him. *10LtMs, Lt 25c, 1895, par. 10*

"I will pray the Father, and he will send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you." [*Verses 16-18.*] What comfort and blessing were these words after the sore trial which had come upon them! "Yet a little while, and the world seeth me no more, but ye see me (by faith); because I live, ye shall live also." [*Verse 19.*] These precious words were spoken for our

benefit. They come sounding down the line to our time, that we may be comforted, and strengthened in hope and faith.*10LtMs, Lt 25c, 1895, par. 11*

“He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him.” [*Verse 21.*] How grateful I am for these words, and so grateful that we have, through Jesus Christ, granted unto us probationary time, that we can form characters after the similitude of Christ’s character, for all this is promised to those who have the light on the commandments of God, and keep them. “If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” [*Verse 23.*] Shall we not praise God for this assurance? Is it not of more value than silver and gold, riches and honor?*10LtMs, Lt 25c, 1895, par. 12*

How glad I am, my brother, that you have these promises in keeping the commandments of God. His Word is truth; it endureth for ever and ever. We honor God when we believe His Word, when we believe that He means just what He says. It is [by] appropriating this Word to ourselves, that we feed on the flesh and blood of the Son of God. These words are positive, “If a man love me, he will keep my word.” [*Verse 23.*] Then, through Christ Jesus giving us grace, which He has promised humanity, we can keep the law of God.*10LtMs, Lt 25c, 1895, par. 13*

Praise the Lord! Praise His holy name! is the language of my heart. Christ shall not have suffered and died for me in vain. I will honor my Redeemer by appreciating and improving every spiritual and temporal endowment entrusted to me in a way that shall best glorify His holy name, in making every improvement, in cultivating the talents He has given me, so that I shall work with tact and ingenuity and heavenly wisdom to keep my own soul in the love of God, and communicate that love to all with whom I come in contact, and have travail of soul, that I shall feel the heart-yearning for those poor souls for whom Christ has paid such an infinite price.*10LtMs, Lt 25c, 1895, par. 14*

Here again we hear the words of Him who speaks as never man

spoke, "He that loveth me not keepeth not my saying, and the word which ye hear is not mine, but the Father's which sent me." [Verse 24.] This is the sure testimony, which all who live in the world are hearing. The disobedient are giving their testimony that they love not Jesus Christ and refuse His words, and choose to run the risk of binding up in bundles with the transgressors of the law of God. Those who love Jesus hear the living testimony that they are commandment-keepers, loyal and true to the God of heaven. *10LtMs, Lt 25c, 1895, par. 15*

Again and again I have asked as I stood before the congregation, "Whose side are you on? Is your influence with the great rebel, standing under the banner [of] revolt, or are you standing under the blood-stained banner of Prince Emmanuel?" It is time we were wholly on the side of Christ. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.] *10LtMs, Lt 25c, 1895, par. 16*

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid." [Verse 27.] We have the truth, precious, sacred, testifying truth. Open, my dear brother, open the door of your heart wide unto Jesus; let Him come into the soul temple; treat Him as your honored guest; and He will fill your soul with His great love. He will give you to drink of the water of life, and will give you the eternal riches of the heavenly world. One soul, saved in the kingdom of God, is worth more than the whole world. *10LtMs, Lt 25c, 1895, par. 17*

God bless you, and your family, is my prayer. *10LtMs, Lt 25c, 1895, par. 18*

Lt 26, 1895

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, Australia

October 11, 1895

See also *Lt 100, 1895*. Portions of this letter are published in *3SM 324*.

Dear Brother:

I have written a letter to Brother Henry Wessells, and will send you a copy of the same. I have thought in writing it how much there is to learn from the great lesson book that has been given us by our heavenly Father, and I am so sorry we are so slow in learning our lessons. I am glad you are still in Africa. There is no reason why you should feel lonely or in any way discouraged. The representative of Christ is your companion. Daily you may avail yourself of the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*]*10LtMs, Lt 26, 1895, par. 1*

When you begin to feel despondent, look unto Jesus, and commune with Him. When you think your brethren misunderstand you, remember that Jesus your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ, uttered in the great day of the feast, have a wonderful meaning and power. He lifted up His voice and said, "If any man thirst, let him come unto me, and drink." [*John 7:37.*] We are not to be driven to Christ. It is our part to come, to make our own choice and come to the fountain of life. Why should we not come to Christ, for in Him our hope of eternal life is centered.*10LtMs, Lt 26, 1895, par. 2*

The lessons that have come to us through Christ are not oft repeated maxims, they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate

the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer, but it is our part to lay hold upon this hope by faith in Him [who] has promised. *10LtMs, Lt 26, 1895, par. 3*

We may expect to suffer, for it is those who are partakers with Him in His sufferings who shall be partakers with Him in His glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in Him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently accept God's favor not only in this world, but in the heavenly world, since He paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and unmovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it. *10LtMs, Lt 26, 1895, par. 4*

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves, we are to look unto Jesus who is the Author and Finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others, but the only Sin-bearer is Jesus Christ. He alone can be my Substitute and Sin-bearer. *10LtMs, Lt 26, 1895, par. 5*

The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*] Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards His human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off of yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in Him who has entered within the veil. Talk of the blessed hope

and the glorious appearing of our Lord Jesus Christ.*10LtMs, Lt 26, 1895, par. 6*

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. [*Matthew 14:31.*] The same question may be addressed to us. Why do we dishonor God with our shameful unbelief?*10LtMs, Lt 26, 1895, par. 7*

The Lord has pledged Himself to give us strength to enable us to stand. As we search the Scriptures we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because He lives, I shall live also. Brother Haskell, let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith, we shall be confirmed in faith. Close the door to distrust and open the door wide to faith. Invite into the soul temple the heavenly Guest.*10LtMs, Lt 26, 1895, par. 8*

Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is someone else's Saviour, but that He is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold in the hope set before them in the gospel.*10LtMs, Lt 26, 1895,*

Brother Haskell, you need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in His name abides with you. Christ said of His followers, "Ye are the light of the world." [*Matthew 5:14.*] It is your part to let the light shine forth in clear steady rays. Let your good works represent Christ. How many there are who feel that it would be a great thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death. But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.*10LtMs, Lt 26, 1895, par. 10*

Do we want to walk in the footsteps of Jesus? We need not seek out the paths in the old Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in His blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] When the sin-cursed earth is purified from every stain of sin, when the Mount of Olives is rent asunder and becomes an immense plain, when the holy city of God descends upon it, the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of His only begotten Son. But God will cleanse away the vile blot.*10LtMs, Lt 26, 1895, par. 11*

The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and

be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.” [Revelation 21:1-5.] [R.V.] *10LtMs, Lt 26, 1895, par. 12*

I have not been well for many weeks. I have overdone in keeping myself at constant labor, and have felt very weak and exhausted. At times I have had strength to write, and as I write quite rapidly, I have been enabled to pen quite a good deal of matter. My mind has been deeply stirred over many things. It seems to me that light from heaven flashes upon me, and the Holy Spirit brings many things to my remembrance. Important views are clear to my mind’s eye, as though I was looking upon the scene as I wrote. I think I sent you matter in regard to the colored people. Precious light has come to me in regard to proper education, but I do not know whether I have sent any of this to you or not. *10LtMs, Lt 26, 1895, par. 13*

I thank you for the money you have sent. I think I shall be able to pay you at any time when you choose to call for it. Demand for money has been very urgent. We find great need of it in carrying forward the school work and buildings, in building a meetinghouse at Ashfield, and in pushing forward the work in new localities. *10LtMs, Lt 26, 1895, par. 14*

On Sabbath I shall speak in the city hall at Sydney, and on Sunday afternoon will give the dedication address in the church at Ashfield. Over one hundred have embraced the truth and have been baptized in Ashfield since the camp meeting. Six more are to be baptized on Sunday. *10LtMs, Lt 26, 1895, par. 15*

Dear Brother Haskell, you ask me why it is [that] you awake in the night and feel enclosed in darkness? I often feel in the same way myself, but these desponding feelings are no evidence that God has forsaken you or me. We must cultivate faith and hope until it is second nature to believe in the promises of God. Jesus says, “My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” [John 14:27.] The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore

our natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God. *10LtMs, Lt 26, 1895, par. 16*

It is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace. But gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself and think that God is forsaking you. You are to look to Christ. "In me," Christ says, "ye shall have peace." [*John 16:33.*] Entering into communion with our Saviour, we enter the region of peace. Satan is our destroyer, but Christ is our restorer. *10LtMs, Lt 26, 1895, par. 17*

We must put faith into constant exercise, and trust in God whatever our feelings may be. Isaiah says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." [*Isaiah 50:10.*] You can say with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house for ever." [*Psalm 23:4-6.*] *10LtMs, Lt 26, 1895, par. 18*

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord that they should praise the beauties of holiness, and they went out before the army, and said, Praise the Lord: for his mercy endureth for ever. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten." [*2 Chronicles 20:20-22.*] "Unto you therefore which believe he is precious." [*1 Peter 2:7.*] Consider the fact that the Lord has given his only begotten Son,

“that whosoever believeth in him, should not perish, but have everlasting life.” [*John 3:16.*] *10LtMs, Lt 26, 1895, par. 19*

God has given Jesus as our Sin-bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the Way, the Truth and the Life, are beloved of God even as His only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to His loyalty is precious in the sight of God. Our glorious Redeemer who died to secure our eternal happiness is a risen Saviour, who has ascended to the Father. He led captivity, captive, and gave gifts unto men. The administration of His grace is in His hands, and He ever liveth to dispense blessings in abundant measures of grace. He will give power to His children according as their circumstances demand. He says, “Incline your ear, and come unto me: hear, and your soul shall live and I will make an everlasting covenant with you, even the sure mercies of David.” [*Isaiah 55:3.*] *10LtMs, Lt 26, 1895, par. 20*

“As thy day thy strength shall be.” [*Deuteronomy 33:25.*] Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, “These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.” [*John 16:33.*] *10LtMs, Lt 26, 1895, par. 21*

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his [Satan’s] temptations. Jesus would have us comforted with faith in His goodness. Whatever may be the tribulation that shall come upon us in the world, yet we are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. My brother, turn your eyes from within and look to Jesus who is your only helper. *10LtMs, Lt 26, 1895, par. 22*

Lt 27, 1895

Howe, F.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

May 21 [31?], 1895

Portions of this letter is published in *11MR 160-161*.

Mr. F. Howe
Healdsburg, California

Dear Brother:

I received your letter and have read it through carefully. If I can, I will send you copies of matter that I have written upon the subject of which you speak. You are probably acquainted with the instruction given to teachers and scholars in Battle Creek in reference to the amusement question. I intended to write letters of warning to the school in Healdsburg, but afterwards I thought I would have the instruction sent to Battle Creek copied and sent to Healdsburg. Different matters that must be attended to engaged my attention, and I have not found an opportunity to write to Healdsburg, nor have I had an opportunity to copy the things that I wrote long ago.*10LtMs, Lt 27, 1895, par. 1*

The Healdsburg College has been presented to me as being demoralized by disgraceful games. Games have been allowed such as God disapproves. It was to prevent this kind of a thing that the Lord gave counsel to the effect that students should learn useful trades. I will not now dwell upon this, but will hereafter send what I have written concerning it. Firm discipline should have been exercised over the youth who have attended the Healdsburg College, but instead of this, students have been left to do very much as they pleased. In attending college, the youth are withdrawn from the restraint of parental influence and authority, and teachers and professors should mold and fashion them by wise discipline, for they come to them at the very time of life when they need vigilant supervision.*10LtMs, Lt 27, 1895, par. 2*

This institution is under obligation to God. Sacred interests are entrusted to those who become teachers, and who assume responsibility in this institution. Teachers themselves are aware of the dangers and temptations that beset the youth, and should realize that they need to mingle great kindness with great firmness in dealing with their charges. The tendency of human nature is always to retrograde, and all should be made to understand that unless positive and persevering influences work to counteract the natural bent of the nature, unless character is shaped and fashioned after a divine model, both teachers and students will degenerate in their habits of thought and life. There can be no sleepy sentinels in our colleges. The watchmen must be active and keep at work, seeking to exert an elevating influence. *10LtMs, Lt 27, 1895, par. 3*

If the right mold is given to the school, teachers cannot suspend their vigilance, or withdraw themselves from their vigilance, or withdraw themselves from their responsibility. In school association, inexperienced youth are brought together. All classes of minds mingle, and in their companionship together, their untested, unsettled habits and principles have a molding influence one upon another, and unless the teacher's influence works to counteract the evil, unseemly developments will take place. Teachers and preceptors must have a clear realization of the fact that they are guardians and watchmen. *10LtMs, Lt 27, 1895, par. 4*

Where were these watchmen when these unseemly games and athletic sports, these trials of animal strength and exhibition of physical skill, were in progress? Students could have had this class of education at home. We regret that some of our New Zealand boys have left a record on the books of heaven of which they should be most heartily ashamed. It is the demoralizing sports, the devotion to amusement, the exhibition of animal strength, that is making our world a second Sodom. We need decided reforms in our institutions of learning. We should follow more earnestly and zealously the instruction given in the Word of God. Men who love God, who have a daily experience in spiritual things, should present the living truth that has a bearing upon these times and reveals the necessity of possessing the faith that works by love and purifies the soul. *10LtMs, Lt 27, 1895, par. 5*

Labor should be connected with study, and through following a course of this kind, an all-sided, well-balanced education will be the result. This is the rational method through which souls may be barricaded against evil influences. In this way the mind may be preserved in its soundness, and the nervous energies may be regulated. Combining manual labor with the study of the sciences will preserve the living machinery in excellent condition, and by taking proper exercise, the mind may be taxed and yet not sustain injury in any degree.*10LtMs, Lt 27, 1895, par. 6*

But do not substitute play, pugilistic boxing, football, matched games, and animal exercises, for manual training. All of this stripe and type should be vigilantly prohibited from the school grounds. The Lord Jesus has a right to expect something better than these of those who profess to be obtaining an education for His service. The hours spent in relaxation from mental work should be put to account in some kind of manual training. These precious hours should not be frittered away in unprofitable games, or in engaging in courting, in cheap conversation, in jesting and joking. Satan is engaged in playing the game of life for our souls. It is his purpose to steal away one grace after another in order that he may take the citadel of the heart and reign supreme.*10LtMs, Lt 27, 1895, par. 7*

Let students overcome their indolent habits and study and work with the glory of God in view. Let them overcome their inclination to evade the restrictions that teachers see essential for the maintenance of discipline. Let the youth learn to economize time, [and] learn to employ their powers to the highest advantage. It will promote health to engage in regular, daily, vigorous exercise, and this may be done through manual training. It will teach the students industrious habits which are safeguards to happiness, and will also diminish the expenses of education.*10LtMs, Lt 27, 1895, par. 8*

To meet the demands of this age, literary institutions should be available to students at as small a cost as possible so that the greatest number possible may have the advantage of gaining an education. The diet of our school tables should be simple and healthful. The managers of the culinary department should not seek to place on the table a great variety of dishes that take up much time and call for much expenditure of means to prepare. We should

learn how to live upon food prepared in a simple manner. Our habits in eating, drinking, and dressing should be habits of strictest economy. The students should be taught habits that would be favorable to the formation of sound, solid characters. They should have lessons that would correct all their boyish extravagances and impart to them sobriety of mind. They should earnestly seek to know the will and the way of God in order that they may engage in His service. Let them keep the soul in the love of God, and put far from them false ideas and sickly sentimentalism. *10LtMs, Lt 27, 1895, par. 9*

How is it that our schools that have been established through self-denial and economy forget their origin, and the teachers pass along without inculcating ideas that will correct the evil, extravagant habits of their students. Even the students that do attend our schools are largely furnished by someone with money for their education. Let them remember that it is the Lord's money that is appropriated to their use. Students who obey the commandments of God, who love the Lord with all their hearts, mind, soul and strength, will practice habits of self-denial. The best teachers cannot make students attain a good education unless they put their mind and will to the task themselves. Let them improve their opportunities, showing that they respect themselves and their teachers. Let them measure the value of their personal influence by the infinite sacrifice made by our Redeemer to save them from sin. Let them do their best as did Daniel, and God will give them wisdom and knowledge and understanding. *10LtMs, Lt 27, 1895, par. 10*

At our schools money has been expended needlessly, and students have had no inclination to learn what it is that constitutes real economy. Teachers should watch the habits of their students, and seek to train the one who is tempted to expend money for trifles to make a better use of the money. Students should be taught to consider the fact that the money they spend is the result of somebody's hard labor. Youth who are improvidently supplied with means, and have full liberty to spend it as they choose, are on the road to becoming spendthrifts. *10LtMs, Lt 27, 1895, par. 11*

Some of the young men who have crossed the broad waters to receive an education in our institutions in America have failed to

make the best use of their time and money. It is true that some of these youth have been sorely tested, tempted, and tried. Some who have had excellent influences at home that bound them to the truth and to holiness have found that their association with their school companions, who have had little sense of their moral obligation to make the most of their time, has had a bad influence upon them.*10LtMs, Lt 27, 1895, par. 12*

Some have looked their disadvantages in the face, and have been determined to make the most possible for themselves in order that they might exert an influence to help their teachers and their associates, both by precept and example, and thus aid them in forming characters that would fit them for the future immortal life. Students of this kind have been stemming an impetuous current. They are the ones who appreciate the value and reason of the restrictions and regulations. O that students would make Christ the crucified One, the chief corner stone in their characters, and thus elevate the character of our educational institutions.*10LtMs, Lt 27, 1895, par. 13*

Those who are bearing responsibilities in the school find it hard to devise means to stop the current of selfish independence, of open disobedience, which students practice because they deem the regulations nonessential or arbitrary. Many are indifferent to the consequences of their disobedience and openly defy authority, while others are ingenious in evading discovery, and so escape the penalty. But even when these trying elements are found in the school, the principal should seek, if possible, to evade expulsion. Let him rather write to the parents, requesting them to withdraw the pupil, and thus the desired results will be secured without an open administration of justice, or a proclamation to the whole school of the charges made against the student who sets himself in defiance to laws.*10LtMs, Lt 27, 1895, par. 14*

Lt 28, 1895

Haskell, S. N.

Norfolk Villa, Granville, N. S. W., Australia

June 25, 1895

Portions of this letter are published in *VSS 402-403, 4Bio 259*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder S. N. Haskell
Africa

Dear Brother:

I am informed that the mail for Capetown leaves today. I cannot write you a lengthy letter, but will send you copies of matter that I have written to others. Since I came from Tasmania, I have had a tremendous tax in preparing personal matter for persons at Battle Creek and at other places, and in speaking to the churches.*10LtMs, Lt 28, 1895, par. 1*

While in Tasmania, we stopped at the home of Brother and Sister Lacey, who with their large family will move to Cooranbong in a few weeks in order that they may have the advantages of the school.*10LtMs, Lt 28, 1895, par. 2*

In writing to Battle Creek my mind has been deeply stirred in regard to the way that finite men have been working out their own will and judgment, and have sought to enforce their opinions upon those who have had experience in the things of God far in advance of what they themselves have. It has been clearly revealed to me that God is not made manifest in this masterly managing ability. I have been drawn out to write very plain things. I do not know how it will be taken, but I could not hold my peace.*10LtMs, Lt 28, 1895, par. 3*

On June 8 I spoke in the hall at Petersham. The hall was filled with brethren and sisters from Sydney and suburbs. We have had tents

pitched at Petersham, Ashfield, and Canterbury. The Lord gave me a most solemn message for the people, and we had a most excellent testimony meeting. There were souls there who were in the valley of decision, and the next Sunday eight of them went forward in baptism. The outside ministers are filled with a spirit of opposition and intense hatred against the truth. They are stirred by the powers from beneath, and our people have to meet the agent of the enemy, who works in the children of disobedience, and have to breast an opposition that is full of satanic frenzy because of the work that has been and is going forward in and about Ashfield and Petersham. *10LtMs, Lt 28, 1895, par. 4*

The last place in which the tent has been pitched has been at Canterbury. The people of this suburb were most ignorant of the Scriptures, and were wholly irreligious. They were not church-going people. For some reason they had no confidence in churches or ministers. The tent has only been pitched a few weeks in Canterbury, but an interest has been awakened that is deep and abiding, though the number that attend the meetings is not large. Nine precious souls have embraced the truth in Canterbury. *10LtMs, Lt 28, 1895, par. 5*

Last Sabbath I spoke in Parramatta. The Lord has been giving me His Holy Spirit in rich measure, and I had a message for the church. I called for those who desired to give themselves wholly to the Lord to come forward, and quite a number responded. Our labors continued from eleven o'clock until past two o'clock, but there was good accomplished. But, O, what a task it is to try to lift a church whose individual members do not experience daily conversion! It nearly takes every particle of strength that is in me. The same work has to be done again and again, because the church members do not live in Christ, do not meditate on His Word, and [they] walk apart from Him. *10LtMs, Lt 28, 1895, par. 6*

I have far greater influence and much better success in working for unbelievers, however ignorant they may be, than I have in working for those who know the truth and are not being sanctified through the truth. But we are not to fail nor be discouraged. That which I grieve over is the fact that the Lord Jesus is dishonored and that many will lose eternal life, because they do not seek heaven with

earnestness, and Satan finds their hearts ready to respond to his temptations. *10LtMs, Lt 28, 1895, par. 7*

On Sunday June 23 I spoke under the tent at Canterbury. A general meeting had been appointed, and many of our people were present from Ashfield, Sydney, and Petersham. Several souls were convinced of the truth who had not fully decided to obey. As I entered the desk I could not seem to fasten my mind upon any subject upon which to speak, but as soon as I rose to my feet, everything was clear, and the text given me was the question of the lawyer to Christ, "What shall I do that I may have eternal life?" [*Luke 10:25.*] The power of God came upon me, and the truth of God was presented by His human agent in a most clear and powerful [way]. *10LtMs, Lt 28, 1895, par. 8*

Elder Corliss said that he had heard me speak under almost every circumstance for the last forty years, but that this was the most powerful discourse he had ever heard me give. I seemed to be lifted up and away from myself. It was the Lord's Spirit that came upon me, and to His name be all the glory. In my next letter to you, I will give the substance of what was spoken. After the discourse we spent about one hour in social meeting. The testimonies borne were excellent, and our meeting closed, leaving a most favorable impression upon the minds of those who were hesitating at the cross, and wondering how they should make a living if they accepted the truth. *10LtMs, Lt 28, 1895, par. 9*

Our meeting began at three p.m., and it was nearly dark before we were seated in our platform wagon, drawn by two colts, to begin our homeward journey, a distance of twelve miles. We had in our wagon W. C. White, wife and two children, myself, and Sister Fannie Bolton. Besides attending meetings we had traveled twenty-seven miles during the day, and I returned home very weary. *10LtMs, Lt 28, 1895, par. 10*

Next morning I rose about three o'clock and wrote about ten pages. At half past eight, in company with W. C. White and his wife, I was on my way to Brother Corliss' house to meet with our ministers and workers. At the meeting we had every worker tell what he had been doing and what had been the result of his labors. It was a very

interesting recital. After this we counseled together in regard to entering Sydney itself. The dearth of means seemed to be our greatest hindrance. It is expensive to enter halls, and difficult to obtain them, for there are many religious meetings that are held in the cheap halls.*10LtMs, Lt 28, 1895, par. 11*

We cannot tell how the matter will develop; but we will trust in the living God, and make a trial of working in Sydney. He can open up the way for us. Then we counseled concerning the matter of working in the suburbs of Sydney where the interest is only developing in some places, and in other places there is need of having decided labor in order to bind off the work that has been done so that it shall not ravel out. We decided to hold fast to the suburbs, and to make a beginning in Sydney also. This will require diligent work. We decided that we would publish two of the discourses that are given in thus opening the work.*10LtMs, Lt 28, 1895, par. 12*

One discourse will be printed in the *Echo*, and the workers will try to sell the paper, and the other discourse will be published in sheet form and given away from house to house. Thus the words of the living preacher will be communicated by the silent messengers, and it is hoped that hundreds who do not come to the meetings will have the subject matter of the discourse brought before them. The matter of meeting the expense for the hall was next considered. W. C. White and myself had consulted concerning this matter and had decided that for three months I would be responsible for the hall rent. After this we shall be able to decide how far we can afford to work the city of Sydney where Satan's seat is.*10LtMs, Lt 28, 1895, par. 13*

We then talked of the preparation we need as laborers. We spoke of the necessity of heart being bound up with heart. No laborer whom God is using is to stand apart from his fellow laborer, and criticize him because he does not labor in exactly the same way that he does. It is not God's plan for one to set himself off in one corner of the vineyard and think that that is his special plot to work, and that no one else is to enter it. We are not all after the same mold of character, and it would be the greatest of misfortunes if we were all alike.*10LtMs, Lt 28, 1895, par. 14*

We have our own individuality, and must work in our own armor. But at the same time we must be very careful that we do not cherish the idea that we cannot make any improvement in our manner of labor, and resent suggestions that may be made to us as to improving our ways and manner of labor. Let no worker entertain the thought that because the Lord counsels him through another worker, pointing out more successful methods of labor than his own, that he is not appreciated, and that he must labor by himself, in order to carry out his own ways. The Lord would have His laborers learn one from another, and gather up every ray of light that God has been pleased to impart to [their] fellow workers. "Light is sown for the righteous, and gladness to the upright in heart." [*Psalm 97:11.*] *10LtMs, Lt 28, 1895, par. 15*

Let no one think that his way of handling an interest is the only perfect way. Each one might have more success in changing their manner of labor in some respects. It is natural for laborers to form habits that may be exchanged for better habits. The Lord will certainly bless those who are willing to learn, who are willing to receive help from others. One man may grasp certain ideas and see light upon certain portions of the Scriptures, and another man may be impressed with other portions. Both are important, and let one be enlightened by the other's light. This is God's purpose. The Lord has never designed that every suggestion should be received as though inspired. *10LtMs, Lt 28, 1895, par. 16*

God teaches His laborers to be subject one to another, in honor preferring one another. We read the blessed words from the prayer of Christ with profit. He says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee. That they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. ... I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*John 17:19-23, 26.*] *10LtMs, Lt*

While we should not put a bit and bridle into the mouth of our brethren in order to guide and rule them, yet the Lord would have us manifest confidence and love one for another. He designs that unity shall exist among the brethren. Every man is to look unto Jesus, and to learn of Him, and when this is done, I am sure we shall have respect one for another, and shall manifest confidence one in another. There will be more of the heavenly fragrance in our life, and more sweet harmony among us. Willie spoke with much clearness and wisdom in regard to these things, and I tried to impress upon our brethren that if we would have the Holy Spirit work with us, we must give ourselves into the hands of Christ, and be willing to be hewed, squared, and polished, according to the direction of the Master Builder.*10LtMs, Lt 28, 1895, par. 18*

We are God's building, and we want the most excellent timber brought into our characters. If it is left for us to make the selection, we shall be anything but a symmetrical temple. We need to submit to God, in order that we may be rightly impressed. Brother Hare led in prayer, and the Spirit of the Lord indited the petition. We need not doubt this at all, for his own heart was softened and subdued. The melting mercy and love of God was among us. After several had prayed, I felt drawn out in more earnest supplication, and prayed that the Lord would bind heart to heart among the workers and remove from every soul all suspicion and distrust one of another so that our love might be without dissimulation.*10LtMs, Lt 28, 1895, par. 19*

We thank the Lord with heart and soul and voice for the good spirit of the meeting which we had. Some made acknowledgments as to their lack of confidence in some of our ministering brethren; but expressed themselves as glad that we had had this meeting, saying, "I have been helped and blessed, and I now feel different in regard to these things." It was then decided that we should have another meeting next Sunday, similar to that of last Sunday's gathering, and hold it in Ashfield. The subject for consideration will be the building of a church in Ashfield. Willie, his family, and myself had decided to leave Granville for Cooranbong next Wednesday, but the brethren insisted that I must be with them in the general

meeting for Sunday, and speak to them on Sunday afternoon. Of course, you know that I could not please myself and carry out our plans of going to Cooranbong when duty pointed the other way.*10LtMs, Lt 28, 1895, par. 20*

The brethren at Ashfield have put forth every effort to find a hall where they could hold meetings on Sabbath and Sunday. But no hall is available, and there is no alternative but to build a plain, neat meeting house in this suburb, where those who have embraced the truth in the vicinity may be accommodated. You see, my brother, that this means more expenditure of money; but we cannot tell from what source it may come. I may be able to hire a few thousand dollars in America. Those who have embraced the truth will do their utmost; but we cannot expect any help from the other churches that have been raised up in this colony. The people are in a poverty-stricken condition, and I have to help several families in their extreme want. The Lord does not require that which cannot be provided.*10LtMs, Lt 28, 1895, par. 21*

At the present time I am supporting three laborers in the field, paying to each \$7 per week. Brother Collins has a family of four; Brother Pallant has himself, his wife, his child, and his father and mother to help support; Brother and Sister Belden have only themselves, but they are constantly assisting others. These brethren cannot sustain themselves. The expense of food and rent eat up all the little wages that they receive. I am doing the best I can for them. They must not go out of this part of the Lord's moral vineyard. They are doing a good work in awakening an extensive interest by giving Bible readings and holding meetings in different localities.*10LtMs, Lt 28, 1895, par. 22*

Brother Haskell, will you inform me whether I can hire the use of a couple of thousand dollars without interest or by paying a small interest? I would be so glad for the use of the money to advance the work at this crisis. I have pledged myself to create a fund for the working of Sydney, and I want all the help that I can get from different sources. The Lord has means for us from some source. I ask you to lay this matter before our brethren in Africa. Let them take the matter to the Lord and ask His counsel, and He will answer their prayers. If they will give this amount, or lend it to me at low

interest, I will be greatly relieved. This I send to you in the name of the Lord.*10LtMs, Lt 28, 1895, par. 23*

Whenever you need the means you have placed in my hands, will you let me know, for I shall certainly raise it for you. I am surprised that you have not called upon me for it before this. I have invested it in the cause of God, it has served a good purpose, and I know you may consider that it is out to the exchangers. It will be put into your hands whenever you shall call for it. I again extend my invitation to you to come to this field whenever your work is done; your work must not be cut short in Africa. America does not need you as much as Africa does.*10LtMs, Lt 28, 1895, par. 24*

Lt 29, 1895

Hare, Robert

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

March 22, 1895

Portions of this letter are published in *VSS 283-285, 321, 329, 340-341, 345*.

Dear Brother Hare:

I want to speak to you upon some points in relation to your ministry. We are living in an important time, and there are many souls who are not at rest. The truth has been brought before the minds of some of this class, and you should make the most of your opportunity to press home upon the conscience the claims of the present truth. Be careful, my brother, that you do not soar too high. Let the truth come from your lips in plain, decided utterances. Break the bread of life to suffering, starving souls. You have made a mistake in weaving into your discourses so many things which the Holy Spirit could not impress upon the soul.¹⁰*LtMs, Lt 29, 1895, par. 1*

The members of the various churches are very ignorant in regard to the Bible, and the simplest lessons on practical godliness come to them as a new revelation. They need to know what is truth. Do not take up lines of thought that will simply please the fancy or gratify curiosity. Break the bread of life to the people. Let every discourse that does not enlighten the soul, that does not answer the question, What must I do to be saved? be cut off from your program. Preach the testing message of the third angel. It is essential that our ministers preach the truth that has a direct bearing on the message for this time, and that they present the subjects in the most simple language. What must I do to be saved, and the righteousness of Christ, are themes that are of vital importance to the people.¹⁰*LtMs, Lt 29, 1895, par. 2*

You have been too anxious to present lines of thought that would bring glory to yourself. You have thought it was necessary to dwell

upon subjects which do not enlighten minds in regard to vital truth, or make clearer the way to present salvation. For Christ's sake keep to the point. In every discourse break the bread of life, present fresh manna, lay upon souls the solemn responsibilities that God has placed upon them, and keep in view eternal realities. Call the attention of the people to vital questions, and keep them to the point of decision, asking them, "What are you going to do?" Cooperate with heavenly intelligences. When you allow your mind to be diverted from plain lines of truth and to be engrossed with subjects that please your fancy, you are simply losing time. The Holy Spirit does not work with you, and thus you make a mistake.*10LtMs, Lt 29, 1895, par. 3*

In every congregation there are souls upon whom the Spirit of the Lord is moving, and they need help in order that they may understand what they must do to be saved. You have often presented grand scenes before them which they could not comprehend. Those who are imaginative may grasp these lofty thoughts, but to the larger number such discourses are only as Greek. Dwell upon truths that convict and convert souls. God is at work in the tent, though there be few or many present. From unfeigned lips you should breathe a prayer that God would guide you to give to every man his portion of meat in due season, and so aid you that you will not get above the simplicity of the gospel to dwell upon favorite subjects which will not enlighten the darkened conscience, or convince men of sin, of righteousness and judgment to come. In distinct lines, present to your hearers what they must do to be saved; lead them into the paths of truth and holiness. As the flock of the pasture, lead them where they may drink the water of salvation.*10LtMs, Lt 29, 1895, par. 4*

Many voices are advocating error, but let your voice advocate the truth of God. Study to present subjects that will be as green pastures to the sheep of God's fold. Do not lead them forth into waste tracts where they will be no nearer the fountain of living water than they were before hearing one who claims to be an advocate of truth. In no uncertain language bring home the decisive question to the minds of the hearers. In place of unfolding the Scriptures, instead of making plain the positive requirements of God, you have presented themes that divert the thought from the testing truths for

this very time. But all that you say, though it seems very beautiful to you, is simply the fruit of your own imagination. It is you that speaks, the Holy Spirit does not speak through you, and your hearers are neither convicted nor converted.*10LtMs, Lt 29, 1895, par. 5*

The solemn, important truth should be heard by the congregation who gather to listen to one whom God has sent to present the message for this time. You should present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the Way, the Truth, and the Life, and speak of His power to save all who come unto Him. Present line upon line, precept upon precept. The most wonderful descriptions will not feed the soul that is starving for the bread of life. In every discourse it is the efficiency of the Holy Spirit that will make the ministry of the Word effectual. Time and opportunity are too valuable to be wasted, and those who know not the truth should not be obliged to listen to words that do not enlighten the mind.*10LtMs, Lt 29, 1895, par. 6*

For years the people have been in barren pastures where no water is. Starving souls need a nutritious spiritual diet. Speak the truth to the people in love, do not feed the imagination. Follow the example of Christ, imitating His simplicity and earnestness. Keep as close as possible to His themes, and follow after His method of teaching. Christ is removed from before the eyes of the people, but His minister is to be His representative, and the Holy Spirit is to work with the speaker of truth and with those who hear Him. What will move the obstinate heart? The love of Jesus alone as He manifested it in His sacrifice on the cross. It is the sacrifice that was made upon Calvary that will melt and subdue the soul.*10LtMs, Lt 29, 1895, par. 7*

The Captain of our salvation who was made perfect through suffering is to be lifted up as the ascended Saviour who intercedes for His people, presenting His own merits, not as a petitioner to move the Father to compassion, but as a Conqueror who claims the trophies of His victory. He is able to save unto the uttermost all who come unto God by Him. Make this fact very plain to the people, for it is new to all who hear it. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to

save them to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” [*Hebrews 7:24-26.*]*10LtMs, Lt 29, 1895, par. 8*

The teaching of the Spirit is often perverted on account of passing through the corrupt channel of humanity. We may spend a long lifetime in studying the Bible, and yet leave half its treasure unexplored. The Holy Spirit imparts fresh ideas as the word of God is presented. Christ speaks through His human agent, and His Spirit comes close to every heart. It is Christ who opens the understanding in order that the soul may discern truth as it is in Jesus.*10LtMs, Lt 29, 1895, par. 9*

I have been shown congregations whose minds were carried to a height on themes of imagination. The people listened as if entranced, and it was supposed that the sermon had proved a great success; but when the discourse ended, the spell was broken. Following the people to their homes, listening to their conversation, proved that the truth woven in with beautiful descriptions had left little impression on the mind, had fixed no lasting fact in the memory concerning the conditions of salvation. They had been carried away by their feelings, and the impression had been so slight as to be easily effaced by something else of an interesting character. Their interest had been as the dew, or the morning cloud, that passeth away.*10LtMs, Lt 29, 1895, par. 10*

Unless men are led to value the truth as a choice possession, to receive it as that which will sanctify the soul, no lasting good has been accomplished. He who presents eloquent words, simply causes the people to forget the truth that is mingled with his oratory. When the excitement passes away, it is found that the Word of God has not been fastened upon the mind; nor have the simple gained in understanding. The people may go away from the church and may speak in admiration of the oratorical powers of the man who has preached to them, but they may not be convicted by the truth or brought any nearer to the point of decision. They speak of the sermon in the same way as they would of a play, and of the minister in the same manner as they would of an actor at a theater. They

may come again to listen to the same kind of a discourse, and may again go away unimpressed and unfed.*10LtMs, Lt 29, 1895, par. 11*

People should not be encouraged to prize oratorical display. This kind of sermonizing has the same kind of an effect upon the mind as does the reading of an exciting story. It has a stimulating effect, but does not transform the character. The influence of this kind of preaching has been made plain in the results that have followed. The people are attracted to the man, and think no one is equal to him; but I have been shown that as it was in Palmerston, so it is in other places, that no solid foundation is made for the organization of a church. When such a minister leaves those who have apparently embraced the truth, it is made manifest that the people are not bound up with Christ, but have been bound to the man. Christ was as a stranger to them, and they knew Him not. The people left His company, and walked no more with Him.*10LtMs, Lt 29, 1895, par. 12*

The messengers of God are to deliver the last, solemn, testing message of mercy to a fallen world. If the minister exhibits himself, he interposes himself between the message and the people. If he educates himself to present the truth in a certain manner, he can make his work of no effect, and leave it so that it will ravel out. This is because the Holy Spirit does not work with his efforts. The people are encouraged to look to him and to exalt him, and Jesus is not the One who is seen, but the man [who] steps into the place of the crucified and risen Saviour. The minister may preach a discourse which will go clear above the people into the clouds and stars, but leave no lasting impression upon the hearts of his hearers. Unless conviction is fastened on a heart, then time and means are expended to no effect. Of what value is it that the people think much of the minister, when they do not have a regard for saving, testing truth?*10LtMs, Lt 29, 1895, par. 13*

The Holy Spirit must work the man; the man must not endeavor to work the Holy Spirit. The Holy Spirit is not a servant, but a controlling power. The Holy Spirit causes the truth to shine in every mind, and speaks through every discourse where the minister surrenders himself to its working. The Holy Spirit walks with the soul by the way, and talks with the human agent. It is He who gives the

atmosphere that surrounds the soul, and speaks to the impenitent through words of warning. It is the Holy Spirit that points the soul to Jesus, the Lamb of God who taketh away the sin of the world. The Holy Spirit gives efficiency and wisdom to the human agent for the salvation of souls. The message that is to be given to the people is to rouse them from their lethargy, to convince them of sin, and to turn them from transgression. Christ's witnesses are to hold for the Word of life. *10LtMs, Lt 29, 1895, par. 14*

Only the most earnest, persevering labor can accomplish anything in this time; but we are to do everything that can possibly be done to win souls to Christ. We should pray, presenting our petitions to the throne of grace. Many whom you address are dead in trespasses and sin. Let the work that needs to be done, go forward. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins." [*Isaiah 58:1.*] I have been shown that your past labors would have been far more efficient in establishing souls in the truth, if you had cut out from your discourses, in a large degree, your favorite themes. The people do not need them, but they do need to know what is truth. *10LtMs, Lt 29, 1895, par. 15*

The salvation of souls is the end of a minister's labors. You cannot be excused altogether from visiting the people. Ministers can do much more for souls by coming in personal contact with them than by the ministry of the word alone. As ambassadors for Christ, we are to do everything possible in every line by which we may save a soul from perdition. We are to do all we can to build up the soul who is just entering upon a new experience. It is not praise we want, but results. God accepts the work at our hand that builds up souls in the truth and righteousness. Let us do whatever we can do by holy living, by fervent prayer, by painstaking efforts to discharge our duty, and by showing loyalty to our crucified and risen Saviour. *10LtMs, Lt 29, 1895, par. 16*

Bear in mind that we can make no atonement for the sins of any transgressor; but we are to make every effort possible to lead them to seek God while He may be found, to call upon Him while He is nigh. The minister may spend too much time in study, and depend more upon human wisdom than upon the wisdom that cometh only

from above. In the heavenly court, pure eloquence is that which cometh from hearts that are filled with love to Christ and with love for souls for whom He has given His life. Learning and eloquence are not to be despised, but when the truth is spoken in clear, simple language that may be grasped by humble minds, it is pronounced eloquence in the courts of God. Let truth be exalted above everything else.¹⁰*LtMs, Lt 29, 1895, par. 17*

Lt 30, 1895

Hardy, Brother

"Norfolk Villa," Prospect St., Granville, N. S. W., Australia

January 29, 1895

Formerly Undated Ms 57. Portions of this letter are published in *UL 43*; *LDE 60-61*.

Dear Brother:

The apostle writes, "Husbands, love your wives, and be not bitter against them." [*Colossians 3:19*.] You have not followed this instruction but have treated your wife in an unchristlike manner during your married life. You have not acted as a father and husband in your family, but have acted more the part of a stranger. You should have borne the burden and carried the household expenses for food and raiment, and not have let this burden fall upon a frail woman. You have taken no more responsibility than has a boarder, and yet you have been very exacting in demanding your privileges as a husband. You have been free to criticize, have been overbearing and dictatorial, but have allowed the burden of planning and devising [to] fall upon your wife. You have been willing that the taxing part of keeping up the home, of providing for the household expenses, should fall upon her. *10LtMs, Lt 30, 1895, par. 1*

You have not behaved yourself as a house-band. You have felt grieved and wronged if you did not have all the privileges you claimed. You did not take into consideration how much suffering your selfish course brought upon your wife, and yet you suppose yourself a Christian, though you were determined to have your own way, and to do exactly as you pleased. You have been unkind and unjust, and have manifested a hard, unsympathetic spirit. The fruits you have born are not the fruits of the branches that abide in the vine, but the fruits which grow upon the wild olive tree. These fruits are not palatable, but very bitter, and the result of your course has brought bitterness to yourself. *10LtMs, Lt 30, 1895, par. 2*

A mere profession of truth will not bring the peace of Christ to your

soul. You will experience this peace only by being sanctified by the truth. Christ prayed, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] If you had believed the Word and obeyed the Word, you would not need the reproof the Lord sends you on this occasion. When the converting power of God comes upon you, a great change will be seen in your character. You will be a new man in Christ Jesus. You will search the Scriptures to know what God says unto you in order that you may live by every word that proceedeth out of the mouth of God.*10LtMs, Lt 30, 1895, par. 3*

The matter that is of greatest importance to you is to see that your every step tends in the right direction heavenward. Your great anxiety should not be to set someone else in order, but to see that your own soul is in order. Your eternal interests demand that the truth be brought in contact with your soul, to sanctify, elevate, and ennoble your whole being. When you are sanctified by the Holy Spirit, your whole nature will be regenerated through the instrumentality of the Word of God. When you are thus sanctified, the disturbing elements that now make you most miserable will be expelled from your soul. Truth is not truth to you because you have not an experimental knowledge of the truth as it is in Jesus. You have a knowledge of the theory of truth, but do not understand the vital influence of its sanctifying power upon the heart and character.*10LtMs, Lt 30, 1895, par. 4*

I want to say to you that the history of your private life is a terrible chapter for the universe of heaven to look upon. You have no need that it should be rehearsed to your ears, for you know all its secret evil. You left your wife and your children for the sake of another woman, and you have little sense of your sin in so doing. You have had little realization of the life of toil, privation, and hardship that your wife has had to lead in order to care for your children. Does not God care for these things?*10LtMs, Lt 30, 1895, par. 5*

Since you have returned to your home, you have simply been as a boarder. How much have you done to redeem the past? What efforts have you made to make your wife's burdens lighter and her life easier? Unless you repent and bring forth fruit meet for repentance, the Lord will repay for your neglect of your duty to your companion. It was a mistake on her part to think that it was her duty

to accept you back into her home. You have expected her to yield in submission to your lustful passions without a question, when such a course brought upon her great suffering of body. She has tried to live a Christian life, and God loves her. In the midst of all her trials, she has made determined efforts to secure and maintain her home, but what have you done in this direction? You have been very exacting, and have thought you were having a hard time, because you have not been able to sway everything in the direction you desired, to meet your arbitrary requirements.*10LtMs, Lt 30, 1895, par. 6*

What is God's definition of the word husband? It is houseband, the one who binds the family together. The husband is to be the priest in the family, and he is to carry the burden of accountability and responsibility; but this you have not done. You have felt at liberty to find fault, and to express the feelings of your natural heart. You have been hardhearted and unsympathetic, and the trials that have resulted from your own unconverted heart, you have blamed upon your wife at home, and upon your brethren in the church. Your case is illustrated by that of the relentless servant. Unless you fall upon the Rock and become broken all to pieces, unless your hard heart becomes melted and softened, the Lord will repay for all these things.*10LtMs, Lt 30, 1895, par. 7*

If your wife in your judgment makes some mistakes, where is your pity, where is the manifestation of the love for her on your part, that Jesus has manifested toward you? Where is the patience on your part that God has manifested toward you in your many errors and sins? You should exercise the love that suffereth long and is kind, tender, pitiful. The world is full of men who are called husbands who are husbands only in name, just as they are Christians only in name. Will it be possible for you to take the spirit you manifest in your home life and in the church into heaven? Could you do so, you would certainly find fault with God and the holy angels, and with the saints in light. You would object to being under discipline to God, and would want to have everything your own way. If ever you are saved in the kingdom of heaven, you must be entirely renewed in heart and mind and spirit. You must die to self and become a new man in Christ.*10LtMs, Lt 30, 1895, par. 8*

When Philip visited Christ where He dwelt, and listened to the words that fell from His lips as He expounded the Scriptures in regard to the work and mission of the Messiah, the Holy Spirit spoke to his heart. He looked up into the face of Christ, and as he listened to His gentle words, they were as rain upon the mown grass, as seed sown in good soil. The teaching of Christ came from an inwrought conviction and experience, and Philip became a teacher after the divine order. He went in search of Nathanael, and when he found him, he did not say, "I want you to see the Saviour of which Moses speaks;" but he said with assurance, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [*John 1:45.*] It was not a supposition with him, but a live truth, his whole soul was aglow with the truth which he had found. He taught as one who knew whereof he spoke, and the one who heard saw the reasonableness of the truth and laid hold upon it. *10LtMs, Lt 30, 1895, par. 9*

The converting power of the truth works upon the soul to make a man a new creature in Christ Jesus. The preacher or teacher of truth may not know the true meaning of truth, or have experienced its sanctifying influence upon heart and character, and yet may present truth to others in such a way that souls may be brought to Christ. But if the heart of the teacher is under the sanctifying influence of the truth, He can say with Philip, "I have found him of whom Moses in the law, and the prophets, did write. I have tasted myself, I have myself handled the word of life. I have found, and am assured that this is the Christ, and I can tell you what the truth has done for my soul." *10LtMs, Lt 30, 1895, par. 10*

Though the Word of truth may be preached by one who has not experienced its power, and that Word be blessed to the conversion of his hearers, because truth is truth, no matter who may handle it, yet when it is spoken by those who are cleansed from all sin, who have received the truth in the love of it, there is a life-giving power, a freshness that goes with its utterance, that makes it attractive to those who hear it, and convicts them of the fact that it is a living reality. It is as a light shining in darkness, that dispels the mists of error and unbelief. The teacher who has received the truth in the love of it, makes this manifest in the persuasion of his manner, in the tones of his voice. He makes known that which he has heard,

seen, and handled of the Word of life. This he declares to his hearers, that they may have fellowship with him through the knowledge of the truth. The testimony from those whose lips have been touched with a live coal from off the altar is truth to the receptive heart, and works sanctification upon his character. *10LtMs, Lt 30, 1895, par. 11*

The Word and the Spirit agree, and through the power of both, the human agent becomes the possessor of that faith that works by love and purifies the soul, and he is thus enabled to bear a decided testimony saying, "I know whom I have believed. Christ is my personal Saviour, not merely because I have read of him, but because his grace has transformed my heart and character." He realizes the fulfillment of the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." *[Verses 12-14.] 10LtMs, Lt 30, 1895, par. 12*

When the truth has a sanctifying power upon the heart, the spirit that prompts to unholy lust will be expelled from the soul. The spirit so full of selfishness that is manifested in home life, manifested in your church connection, will be banished from the soul temple. You will not then be left without occupation, for through co-operating with the Holy Spirit you will find an abundance to do in conforming your own life to the divine character, and you will see that there is no need of becoming an ally of Satan's in accusing the brethren. You will see that your eternal interest depends upon your having the faith that works by love and purifies the soul. *10LtMs, Lt 30, 1895, par. 13*

Read carefully the following verses: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have

fellowship with us and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” [1 John 1:1-6.] *10LtMs, Lt 30, 1895, par. 14*

“And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” [1 John 3:3-8, 10.] *10LtMs, Lt 30, 1895, par. 15*

Read the whole chapter, for it will be applied to your case by the Holy Spirit of God. Read also *Ezekiel 33:1-16*. Let the Holy Spirit come into your heart and abide there, and let Satan be expelled from the soul temple. If you will open the door of your heart to Jesus, you may enjoy the richest blessing. He says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:18-21.] *10LtMs, Lt 30, 1895, par. 16*

God has laid weighty responsibilities upon men who are placed in positions of trust. They are to watch for souls as they that must give

an account. They must be endowed with the Holy Spirit which is the appointed agency through whom men may represent Christ in all places and at all times. Christ said to His disciples, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me." [John 16:7-9.] "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.] The Holy Spirit will reprove "of righteousness, because I go to the Father and ye see me no more; of judgment, because the prince of this world is judged," by the Lord God of heaven and the whole angelic family. [John 16:10, 11.] *10LtMs, Lt 30, 1895, par. 17*

The Lord appeared unto Saul, revealing Himself as the Son of God. In speaking of his experience he said, "I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou? And he said, I am Jesus whom thou persecutest" (in the person of his saints). "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." [Acts 26:14-18.] *10LtMs, Lt 30, 1895, par. 18*

The same work is given to every minister as was given to Paul. The servants of Christ are "to turn them from darkness to light, and from the power of Satan unto God." [Verse 18.] The Lord has sent His messengers with His message to the Sydney church for the purpose of opening the eyes of its members to discern their spiritual necessities, that they might turn from darkness to light, from the power of Satan unto God; [that they] might repent, confess their sins, receive forgiveness of sin and have an inheritance among those which are sanctified by faith in Jesus. But how little has been the effect of the preaching of the Word upon many who have

listened. *10LtMs, Lt 30, 1895, par. 19*

How little has the Word of God been brought into the practical life of men and women who have been leavened with the spirit of evil surmising, who have talked at random concerning the messages that have been brought to them, and who have made the messengers of God the subjects of criticism. Instead of receiving the Word into good and honest hearts, they have barred it out of their hearts by criticism and misjudging. The Word presented to them has not profited them, not being mixed with faith in them that heard it. This is the condition of everyone who has played the part of a critic, and instead of getting a blessing from what they have heard, they have questioned the messengers, and pointed out defects in the message. *10LtMs, Lt 30, 1895, par. 20*

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation ... For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel, for Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.” [*Romans 10:10, 13-17.*] *10LtMs, Lt 30, 1895, par. 21*

“Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers with Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, Today if ye would hear his

voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [*Hebrews 3:7-4:2*.] *10LtMs, Lt 30, 1895, par. 22*

The Lord has given us many warnings, that show us that to refuse light sent us from God, is to refuse Christ. In these last days God's people will be exposed to the very same dangers as were ancient Israel. Those who will not receive the warnings that God gives will fall into the same perils as did ancient Israel and come short of entering into rest through unbelief. Ancient Israel suffered calamities on account of their unsanctified hearts and unsubmitted wills. Their final rejection as a nation was a result of their own unbelief, self-confidence, impenitence, blindness of mind, and hardness of heart. In their history we have a danger signal lifted before us. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God ... For we are made partakers with Christ, if we hold the beginning of our confidence steadfast unto the end." [*Hebrews 3:12, 14*.] *10LtMs, Lt 30, 1895, par. 23*

In pursuing a wrong course, the eyes of our understanding become blinded. Through cherishing evil thoughts, through surmising and speaking evil, we lose our sensibilities to good. The virtue of Christ, the Spirit of the living God, alone can keep the heart. My brother, you have had your own way so long that your heart has become hardened, unimpressible to the Spirit of God. His living power cannot abide in the heart that cherishes evil, nor can his perfection be revealed in the character of one who seeks not to represent Him. God will not be mocked by those who claim to be Christians, who think themselves righteous, and imagine that they have spiritual discernment to see the faults of others, when they do not see that

they themselves are sinners in the sight of God.*10LtMs, Lt 30, 1895, par. 24*

How can a man who has a beam in his own eye see clearly to pick out the mote that is in his brother's eye? Yet this is a picture of your condition, and shows the manner in which you have acted in the Sydney church. We read that Christ was hindered from doing the mighty works of God because of the unbelief of the people. The record states that when He visited His own country, "He did not many mighty works there because of their unbelief." [*Matthew 13:58.*] This is the reason that mighty works are not done in the Sydney church. God speaks to you in Sydney, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [*Hebrews 3:12.*] Unbelief always results in separation from God; men refuse to hear His voice, and as a result the heart is hardened.*10LtMs, Lt 30, 1895, par. 25*

The Lord has His chosen instrumentalities to do the work that Christ would do were He upon the earth in person. Of His ministers He says, "So thou, Oh son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt bear the word at my mouth, and warn them from me. When I say unto the wicked, Oh wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he is not turned from his way he shall die in his iniquity; but thou hast delivered thy soul. Therefore, Oh thou son of man, speak unto the house of Israel;"*10LtMs, Lt 30, 1895, par. 26*

"The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again

that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live.” [*Ezekiel 33:7-10, 12-16.*]*10LtMs, Lt 30, 1895, par. 27*

Thus it is that the Word of the Lord is to be spoken to the people. The warning is to be respected and the message received. The people are not to set themselves up to think evil or to speak evil of God’s messengers. But this has been done in Sydney. Some of the brethren have found fault and accused the messengers of God, and as a result unbelief has been sown in the hearts of the people. Complaint of God’s messengers often amounts to complaint of God. Hear the Word of the Lord: “The children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. Oh ye house of Israel, I will judge you every one after his ways.” [*Verses 17-20.*]*10LtMs, Lt 30, 1895, par. 28*

Brethren, your lives are sadly defective, and you need to be converted in order to be vessels fit for the Masters use. You have lost much time. You have failed to obtain a correct experience. You have not been agents through whom the Holy Spirit could communicate. It is the Spirit’s work to convince you, not of other people’s sins, but of your own sins. If you had obtained a knowledge of God and of Jesus Christ whom he hath sent, if you had represented Christ in character, you would not have been a scourge to the church, but a savor of life unto life. Will you see yourselves as you really are, humble your hearts before God and pray as you have never before prayed, “Create in me a clean heart, Oh God, and renew a right spirit within me”? [*Psalms 51:10.*]*10LtMs, Lt 30, 1895, par. 29*

The Lord will reply to the contrite heart, saying, “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the

stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” [*Ezekiel 36:25-27.*] The stubborn heart is represented as refusing to hear the continued messages of the Lord. *10LtMs, Lt 30, 1895, par. 30*

Pharaoh hardened his heart, and despised the messengers and hated the message. He sowed his contempt of God in bitter words and in stubbornness, and his heart became like one of stone, devoid of tenderness and compassion for the bondmen of Egypt. Many are following the same course in this day, and walking the same path as did Pharaoh. Again and again God speaks through His servants, and men do not dare to hear the words and will not receive it. If they would receive it, they would be made wise unto salvation. But because of their rejection of the message of God, the labor of His servants is in vain. *10LtMs, Lt 30, 1895, par. 31*

Why do you, Brother <Hardy> and Brother <Humphrey,> stand apart by yourselves, and do nothing to strengthen and build up the church? Have you been faithful in paying your tithe as God requires you? Have you not robbed God in tithes and offerings, and have you not by precept and example led others to walk in the path of unfaithfulness? Read what Malachi says, and you will see your duty plainly manifested. “Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [*Malachi 3:10.*] *10LtMs, Lt 30, 1895, par. 32*

Brother _____ have you been God’s faithful steward in paying your tithes, or have you excused yourself in any way from doing your duty? No excuse that you render for not doing God’s requirement in paying to God His own to the uttermost farthing, will stand as a valid excuse. God means what He says, and says what He means. His Word has gone forth to the ends of the earth and cannot be changed in the least particular. There are many among those who profess to believe present truth who are committing robbery against God. God saw that there was danger that men’s hearts should become estranged from Him, and [they] would fail to practice self-denial, and fail in giving to the Lord that which He claims in tithes,

and gifts, and offerings. Therefore He has not left His requirements in a fog of mysticism, but has made plain and positive commands concerning this duty, and has pronounced a special blessing upon those who will meet His requirements. If we do His will we shall meet the conditions of prosperity and blessing. *10LtMs, Lt 30, 1895, par. 33*

The question is, Shall we obey God or practice robbery against Him? Jeremiah says, “Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou showest loving kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them. The Great, the Mighty God, the Lord of hosts, is His name. Great in counsel, and might in work: for thine eyes are open unto all the ways of the sons of men, to give every one to his ways, according to the fruit of his doings.” [*Jeremiah 32:17-19.*] “The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” [*Jeremiah 17:9, 10.*] *10LtMs, Lt 30, 1895, par. 34*

In the time of Christ the people trusted in the traditions of men, and supposed that the words of the rabbis were above the Scriptures and that their misinterpretations of the Word of God would lead them in the straight path. They did not heed the injunction of Christ: “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life.” [*John 5:39, 40.*] The rabbis were blind leaders of the blind. They did not see that the Scriptures testified of Christ, and that they must come to Him and believe in Him, or else they would perish. Their understanding was blinded, and they studied not the Scriptures in the light and power of God’s Spirit, and so they failed to know God, and Jesus Christ whom He has sent. *10LtMs, Lt 30, 1895, par. 35*

Many think that they have eternal life in the Scriptures, and yet they do not receive the living Christ as their personal Saviour. They have a theoretical knowledge of the Word, but are strangers to its sanctifying power on heart and character. We are enjoined to “Walk

in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor.” [*Ephesians 5:2.*] Self-denial and self-sacrifice [are] surrendering self to God. Self-sacrifice is the very essence of true love. Christlike love consists in forgetting self and benefiting and blessing others.*10LtMs, Lt 30, 1895, par. 36*

Christ loved the human race, and this love impelled Him to sacrifice His own happiness for the good of others. He took upon Himself human nature in order that He might unite divine power with human weakness. Although it cost Him a great sacrifice, He was willing to humble Himself, in order that He might elevate humanity and make all who believed in Him sharers of His own blessings, honor, and glory. Revelations of His love are among the great secrets which eternity will reveal. The highest glory of the love of God was manifested in the self-sacrifice of Christ, and the highest glory of the Christian is in imitating his Lord in self-denial and self-sacrifice.*10LtMs, Lt 30, 1895, par. 37*

Without entirely sacrificing self we cannot love one another as Jesus has loved us. This is conformity to the image of Christ; but the standard of Christianity is trailing in the very dust. True religion is to follow Christ; but a religion built upon selfishness is worthless. The sinful, selfish heart can never be satisfied, for it has never been surrendered to God, and the peace of Christ cannot enter in, the Sun of Righteousness cannot shine into the chambers of the mind and illuminate the soul-temple. He who makes compromise with sin, cannot be accepted by Christ, for he that “gathereth not with me, scattereth abroad.” [*Matthew 12:30.*] True repentance and true conversion change the entire man, and there is no complaint that the service of Christ is a hard one.*10LtMs, Lt 30, 1895, par. 38*

The Lord is calling upon the church in Sydney, and saying, “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your

thoughts.” [*Isaiah 55:6-9.*]*10LtMs, Lt 30, 1895, par. 39*

If the Lord should deal with the human family as men deal with one another, we should have been consumed; but he is longsuffering, of tender pity, forgiving our transgressions and sins. When we seek him with the whole heart he will be found of us. When we repent and confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The Lord is merciful and gracious, and His limit of forbearance is far beyond that of humanity. On one occasion Peter came to his Lord, and said, “How oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto you, Until seven times: but, Until seventy times seven.” [*Matthew 18:21, 22.*]*10LtMs, Lt 30, 1895, par. 40*

Christ is our Sin-bearer, One who constantly pardons iniquity and sin. Mercy, forbearance, longsuffering, in the glory of his character. When Moses prayed to the Lord, saying, “Show me thy glory,” He said, “I will cause all my goodness to pass before thee.” [*Exodus 33:18, 19.*] The question that Peter asked of Christ was suggested to him by the lessons that Christ had previously given in regard to church discipline.*10LtMs, Lt 30, 1895, par. 41*

The Jewish precepts enjoined upon men the duty of forgiving five offenses, and Peter thought that in suggesting seven times he had reached the limit of human patience. But Jesus would have him understand that those who had the divine mind, and were imbued with the divine spirit, would exercise forgiveness without limit. The plan and ground of salvation, which is love, is the principle which must be carried out by [the] human family. Should Christ limit His mercy, compassion, and forgiveness by a certain number of sins, how few men would be saved! But the mercy of Christ in forgiving the iniquities of men teaches us that there must be free forgiveness of wrong and sin that are committed against us by our fellow men. Christ gave this lesson to His disciples to correct the evils that were being taught and practiced in the precepts and examples of those who were interpreting the Scriptures at that time.*10LtMs, Lt 30, 1895, par. 42*

The principle upon which Christ acted in seeking the recovery of the

human family through the plan of salvation was the very same principle that must actuate His followers in their dealings one with another, when brought into church capacity. The lesson was also to impress upon our minds the fact that we cannot reach heaven by our own merits, but only through the wonderful mercy and forbearance of God which is exercised toward us who can in no way render an equivalent. Men can be saved only through the wonderful forbearance of God in the forgiveness of his many sins and transgressions. But those who are blessed by the mercy of God should exercise the same spirit of forbearance and forgiveness toward those who constitute the Lord's family. *10LtMs, Lt 30, 1895, par. 43*

In spite of the plain directions given in the Word of God, there are many who are walking in deceptions. These who do not profess to be Christians seek to excuse themselves for standing in opposition to Christ by this subterfuge: "I see so many faults in those who are members of the church, that I do not think I would improve my condition by becoming a member myself. Men and women who profess to be Christian do not make religion attractive to me. My standard is high, and unless I see that those who profess to believe in Christ are better men and women for so doing, I conclude that I will remain as I am, for I do not discover that they are any better than myself." But this excuse will not stand. *10LtMs, Lt 30, 1895, par. 44*

Because there are counterfeit Christians, because there are false representations of Christianity does not argue that there is no genuine Christianity. Those who show such keep perceptions as to discern that the standard of Christianity is high and elevated, pure and noble, and yet refuse to do the will of God, are walking against light and evidence, and are covering their defects with the shortcomings of those who, though professing to be on the Lord's side are on Satan's side of the question. A faultless Pattern has been given to men in the character of Christ, and all are to look to Him. *10LtMs, Lt 30, 1895, par. 45*

No one is required to take Christianity upon a false representation. The attributes of Satan are distinct from the attributes Christ, and men are not blind to this fact. The Saviour says, "By their fruits ye

shall know them.” [Matthew 7:20.] There is power provided for every son and daughter of Adam through the virtue of Christ. Men may become partakers of the divine nature. The offer of pardon and forgiveness is based wholly on the atonement of the spotless, perfect offering. *10LtMs, Lt 30, 1895, par. 46*

Unless those who believe in Christ have the mind of Christ, and walk as He walked, in love, in forbearance, in long patience, kindness, and tender compassion, their names are not written in the Lamb’s book of life. The reception of truth in the heart in the reception of Christ. It is obedience to all God’s commandments that constitutes the human agent a child of God. He studies the Pattern that he may obtain Christlikeness, and becomes holy and undefiled, elevated and ennobled, by coming into harmony with the law of God which is a transcript of the divine character. *10LtMs, Lt 30, 1895, par. 47*

How foolish it is to take the position that you will not perform your duties to God and to your own soul that has been purchased by the precious blood of the only begotten Son of God, because there are false Christians whose conduct misrepresent Christ. These are the tares that Christ refused to give into human hands to root up, lest they should root up the wheat also. There will always be counterfeit believers; those who are uncircumcised by grace will be found among those who are true disciples of our Lord. Why should any one refuse to believe in Christ because some unchristlike professor walks and works contrary to Christ? Will another man’s sin excuse you in continuing in sin? Will these feeble excuses cover you in the day of God? Never, no never! *10LtMs, Lt 30, 1895, par. 48*

Lt 31, 1895

Harper, Walter

Cooranbong, N. S. W., Australia

January 17, 1895

Previously unpublished.

Dear Brother Harper:

I can write but little to you at this time; but will send you copies of matter I have written to others. I wish to ask you in my behalf to solicit means to advance the work in Australia. There is need of much work to be done here, but we have not money with which to pay the workers. Everybody is poor, and however much they may desire to work, they cannot work for nothing and leave their families to suffer. At present there are two excellent, intelligent and able workers who know not what to do to provide for their families. We could live much cheaper in America than we can here, but there are souls to be saved in this land. God has means in the hands of somebody for this work, and it may be our duty to refresh the minds of some in regard to their duty of providing the means necessary to sustain the work in this country and to carry it into regions beyond. Rather than let these two brethren go out of the work, I shall have to take them under my charge and use the means that comes to me from the royalty on my books in Europe in supporting them. I have let the workers in Europe have the royalty to use, but there is so great a dearth of means, that I must change this order of things, and call for the royalty to expend where I see it is necessary. *10LtMs, Lt 31, 1895, par. 1*

We know not what to do; but be assured that the money you have lent us shall come to you, and you shall draw it from the Pacific Press when ever you desire. You were kind enough to loan it in our great necessity, and I shall not take the least advantage in withholding borrowed money. The Lord is very good to me in placing me in a position where I can use His entrusted means in this missionary field. I am so thankful that I can help with soul, mind, might, and means. *10LtMs, Lt 31, 1895, par. 2*

A little longer, only a little longer, and it will be said in heaven, "It is done." "He that is unjust let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [*Revelation 16:17; 22:11.*] I can say that my heart panteth after God as the hart panteth after the water brooks. He will freely give us a great peace, and a great possession. He says, "I am come that you might have life." How much Lord? "Life more abundantly." [*John 10:10.*] We are complete in Him. We must lift the cross of self-denial and self-sacrifice. "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] The righteousness of Christ is a great, a wonderful, gift. It comes from the heart of Christ to our hearts. *10LtMs, Lt 31, 1895, par. 3*

How sorry I am that there are so few who are ready to deny self, to lift the cross and follow in the steps of Jesus! Selfish indulgences keep many souls from hearing the truth, for how can they hear without a preacher, and how can they preach except they be sent, and how can they be sent, unless a living interest constantly supplies the treasury with means to sustain the ministry? Oh that God would open the eyes of understanding of His people, that souls might awake to realize their responsibilities! I am very tired and can write no more. *10LtMs, Lt 31, 1895, par. 4*

Lt 31a, 1895

Himes, J. V.

Cooranbong, N. S. W., Australia

January 17, 1895

Portions of this letter are published in *4Bio 180*.

My Brother in Christ Jesus: *10LtMs, Lt 31a, 1895, par. 1*

I received your donation of forty dollars. In the name of our Redeemer I thank you. Be assured we shall invest this money in the best possible way to accomplish the most good for the salvation of souls. My son W. C. White, if he were here, would express his thanks to you much better than I. He is at present at Melbourne attending an important conference convened for the purpose of considering the work in its various branches in Victoria, New South Wales, New Zealand, and the islands of the sea. New fields are constantly opening calling for workers. *10LtMs, Lt 31a, 1895, par. 2*

It costs money to raise the standard of truth in the “regions beyond.” [2 *Corinthians 10:16*.] The failure of banks has made the times unusually hard for the poor, and their wants have to be considered. Every worker must have his wages, and this is right, for we find very few situated so that they can give their time and strength, and receive nothing in return. We are working upon missionary soil in the most economical manner to make a little means go as far as possible, but the treasury is often drained in order to supply the necessities of the workers. *10LtMs, Lt 31a, 1895, par. 3*

The spirited participation evidenced by your donation for this field has rejoiced my heart, for it testifies that you have not lost the missionary spirit which prompted you first to give yourself to the work, and then to give your means to the Lord to proclaim the first and second angels’ messages in their time and order to the world. This is a great gratification to me, for it bears an honorable testimony that your heart is still in the work. I see the proof of your love to the Lord Jesus Christ in your freewill offering for this “region beyond.” [Verse 16.] *10LtMs, Lt 31a, 1895, par. 4*

We are now contemplating an aggressive work in Sydney. It is a wicked city, but the Lord has many souls there who are hungering and thirsting for light. Many souls have come to understand the reasons of our faith through the reading of our publications alone, and several have accepted the present truth who had no knowledge that there were any others in Sydney keeping the Sabbath of the fourth commandment. The Holy Spirit led them through the reading of the Scriptures alone, and when they learned that there were other people obeying the fourth commandment just as God gave it, they were overjoyed.*10LtMs, Lt 31a, 1895, par. 5*

The work in Ashfield during the camp meeting and since our meetings on the campground has resulted in the turning of many souls to the Lord. Thirty have taken a decided stand, and many more are in the valley of decision. The tent is about to be moved two miles nearer Sydney, and after these suburbs are worked, the city itself will be the great central point for most earnest, persevering labor. We have a wonderful, compassionate Saviour; His heart of infinite love is yearning to save those that are ready to perish, and we are privileged to be co-laborers with Jesus Christ.*10LtMs, Lt 31a, 1895, par. 6*

Again I thank you for your generous contribution.*10LtMs, Lt 31a, 1895, par. 7*

Lt 31b, 1895

Harper, Walter

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

March 7, 1895

Portions of this letter are published in *WM 332*.

Dear Brother Harper:

I received your letter, with other letters, from America yesterday. I have written to you and sent you copies of letters also. I am pleased to hear that you are doing so well at the canvassing work, for we want you to send us all you can consistently to help advance the work of God, which is staggering under financial pressure. The end is near, and we need now as never before to watch and pray and wait in faith and hope, looking for our Lord's appearing. We see that it requires a much more persevering effort in this country to bring the people to a decision than in America. The Scriptures seem like a new revelation to them. The people sit and listen as though charmed, but it seems far more to them to decide in this part of the globe than in America. The times are so hard, and they have to learn what it is to trust in God. *10LtMs, Lt 31b, 1895, par. 1*

Many are convinced, but if they decided to obey, they would immediately lose their position. O, they think they would be so glad to keep the Sabbath if their families could be furnished with the mere necessities of life; but to see their children without bread is too large a test for them. Others, after hearing for some time the truth, and feeling its power applied to their hearts by the Holy Spirit, decide to obey and find rest and peace and joy in the Lord. *10LtMs, Lt 31b, 1895, par. 2*

Sabbath before last, I spoke in Ashfield to a hall well filled. The Lord blessed me and the people, and a most precious testimony meeting was held. Then May Lacey, W. C. White's intended wife, drove our horse, Jessie, eleven miles back to Granville. On Sunday, we rode twelve miles to Petersham, and I spoke Sunday evening. The tent was filled, and many stood outside. All listened with the deepest

interest. The whole community seemed to be awakening to the idea that there are precious truths for them which they have not received or as much as heard of. Calls are coming in from the suburbs all around us, and there is earnest work to be done.*10LtMs, Lt 31b, 1895, par. 3*

Oh, how I long for some of the means that is being wasted in unnecessary things for selfish gratification. The \$1,000 loaned me I have invested in helping in the payment of the land on which to locate the school. I donated \$1,000 more than my last year's wages, after paying tithe on the same. I am now paying the expenses of two workers in Ashfield and Petersham. They are capable men, but the conference had not money to pay them, and rather than go in debt deeply, they thought of dispensing with their labor. The ministers who carry on the work in these cities are Brother Robert Hare and Brother McCullagh. They have all they can possibly do in this special line of work. Meetings are held every evening but one where the tent is pitched, and three evenings in the week at Ashfield. They are now calling for one evening more.*10LtMs, Lt 31b, 1895, par. 4*

The two men, Brother Collins and Brother Pallant, who are paid from my purse, have been doing visiting, getting access to families, interesting them by personal labor, and giving them Bible readings. Both are capable men, and will soon be ordained to the ministry. As much depends upon the work of visiting, talking and praying with the people, and opening the way of truth to them, as in giving discourses, and I could not let them go out of the work. I pay them each \$7 per week, and they board themselves. They barely make a living. Brother Collins has a wife and two children. Brother Pallant has a wife and two aged parents to help to support, so you see they have to practice close economy. They love the work; their hearts are in it. The Lord is using them, and I praise His holy name.*10LtMs, Lt 31b, 1895, par. 5*

There are women of excellent ability who, I think, should be connected with the work. One, a worthy woman, has been a teacher on Norfolk Island. She left there to educate her children, two nice young girls. She has been canvassing in order to sustain her family, who have, you may be sure, no luxuries. This sister,

Edwards by name, is a pre-possessing woman of excellent qualifications; and if I could make my purse stretch a little further, I would say, "Sister Edwards, take right hold, and visit the families you know are interested in the truth, and talk with them." We have no women workers here now, since we let Sister Walker go up to Queensland at the earnest call of Bro. Starr for women workers in the homes of those who are interested hearers of the truth. *10LtMs, Lt 31b, 1895, par. 6*

We feel deeply over the situation—[the] dearth of workers—but we can only go as far as our purse will allow. If someone could be induced to purchase my place in Battle Creek, I would be able to do more, but I do not know how to hold back even as it is. I have no meat or butter upon my table. We live very plainly, and our furniture is very plain, bought secondhand, and in jots and tittles as we can get it. In moving from place to place, we have no anxiety about breakage, for it is all old-fashioned and strong. I see several people to whom I long to say, "Go right into the work, and I will give you one pound per week and your board," but I dare not now. *10LtMs, Lt 31b, 1895, par. 7*

Mr. Walling has taken from me in all \$2000, besides the \$1000 I paid the lawyers just before coming to this country. So you can see that he has cost me \$3000, besides \$3000 in the expense of educating and training his children. Oh, how I need that \$3000 to invest in the truth! I shall, if I remain here and am connected with the school interest, need to have a humble house built for myself and my workers. May the Lord direct me is my most earnest prayer. I was not able to sleep past one o'clock this morning, and sent the most earnest prayer to God that he would direct me in all things. *10LtMs, Lt 31b, 1895, par. 8*

I am obliged to pay \$300 per year for rent, and that is just a little more than half the price the house was to bring a few months before we rented it. It is a healthy place, very pleasant and convenient. We have the only place where our ministers can be accommodated, and we keep a free hotel; the comers and the goers are always welcome, although it costs quite a large sum. I will always make the Lord's servants welcome. The people here are too poor to entertain. I have not eaten one meal outside of my own

home in New South Wales, only as I carried my provision with me when I visited the families. *10LtMs, Lt 31b, 1895, par. 9*

The poor, our family have had to assist in food and clothing, and to help the widow and fatherless by money gifts as well as food and clothing. This is a part of our work as Christians which cannot be neglected. Christ said, "The poor ye have always with you" [*Matthew 26:11*], and in this part of the Lord's vineyard, that is literally true. Doing good in all its forms is enjoined upon the Lord's missionaries by the Holy Scriptures. Read *2 Corinthians 9*. You see, our work is not only to preach, but as we see suffering humanity in the world, we are to help them in their temporal necessities. Thus we will be instruments in the hands of God, "being enriched in everything to all bountifulness, which causeth through us thanksgiving to God, for the administration of this service, and not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men." [*Verses 11, 12.*] We have, as Christians, to be missionaries. Holy and beneficent action, flowing from pure love to God and the souls for whom Christ died, constitutes the highest development of evangelical piety, and is the most conclusive evidence that we can give to the world that our religion is not spurious and selfish and hypocritical. "By their fruits ye shall know them." [*Matthew 7:20.*]*10LtMs, Lt 31b, 1895, par. 10*

Those who have given themselves to the Lord will yoke up with Christ and will work in Christ's lines, ever looking to Jesus for wisdom and correct judgment as to how to move. Many bring their zeal and natural temperaments into their benevolence; they move by impulse: they give to those to whom they take a notion to give; and others who are every bit as worthy they, like the priest and Levite, look upon them, but do not feel any particular interest, and pass by on the other side, which is the side of indifference and neglect. Doing good in all its forms is enjoined in the Holy Scriptures, but prudence and careful consideration are needed to know how to show mercy and help the really needy. *10LtMs, Lt 31b, 1895, par. 11*

The way that is profitable to both parties is to help them to help themselves; open ways before them in the place of giving them money; find some work for them to do; manifest discretion; and be sure we make such use of means as will do the most good for the Lord's poor in the present and future. There is such a thing as following impulse, and bestowing upon the poor in such a way as to injure them by encouraging them to expect to receive help and to depend upon others in the place of exercising their own ingenuity and power to help themselves. Indolence must not be encouraged. *10LtMs, Lt 31b, 1895, par. 12*

One thing we can be assured of in our missionary work. The Holy Spirit is to come to the aid of every true seeker, for God has said He is "more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children." [*Luke 11:13.*] Under the guiding influence of the Holy Spirit, self will not be made prominent. The natural temperament should not be strengthened into selfishness. We should keep the eye steadily fixed upon Jesus, that we may know best by studying and contemplating his character how to work in Christ's lines. *10LtMs, Lt 31b, 1895, par. 13*

We have a line of duty, clear and plain, laid open before us. It is to seek most earnestly for thorough consecration to missionary work. We are to seek the salvation of souls for whom Christ has made the sacrifice of everything pleasant and agreeable in order to lift men and women, youth and children, to comprehend the great salvation which He has made possible. He has given His own life that those who live upon His merits by faith, should not perish, but have everlasting life. He gave Himself for the world, shedding His blood to obtain possession of His own creatures, His by creation and by redemption. *10LtMs, Lt 31b, 1895, par. 14*

When the human agents, who claim to be followers of Jesus Christ, consider that the giving of Jesus Christ for the life of the world was to save precious souls from eternal death, that in Him they might have life and have it more abundantly, they will appreciate the sacrifice that He has made. We are to be co-laborers with Jesus Christ in our own salvation, not merely in saving our own souls, but in becoming channels of light to diffuse light to others, and in this way we show our faith by our works. *10LtMs, Lt 31b, 1895, par. 15*

Christ brought health to the bodies of those for whom He labored, and by that means was able to reach their souls. Having cleansed physical impurities and afflictions, the way was prepared to reach the citadel of the soul. In co-operating with Jesus Christ, in doing good to the souls and bodies He estimated of such value that He gave His life for them, we shall reap our reward. The work is opening up in this country, nigh and afar off. Will everyone who claims to be a follower of Jesus Christ do their duty as Christians that the Lord has given them to do? Will they consider that they are handling the Lord's money, and make the best use of the means entrusted to them?*10LtMs, Lt 31b, 1895, par. 16*

We are fearfully behind the spirit of our holy faith in our conceptions of duty. Our faith must be more and purer than it is now. Do we believe the Word of God? What sacrifice are we making in self-denial? Has the Word of God power to move our consciences so that we will be doers of the Word? Are we doing missionary work in the Spirit of Jesus Christ? We hear of several keeping the Sabbath in Gouldbourn, a place between Sydney and Melbourne. These newly come into the truth must be looked after and their needs be attended to. Oh, that church members would realize their responsibility!*10LtMs, Lt 31b, 1895, par. 17*

Lt 31c, 1895

Harper, Walter

Refiled as *Ms 4, 1894*.

Lt 31d, 1895

Harper, Walter

"Norfolk Villa," Prospect St., Granville, N. S. W., Australia

January 1, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Harper:

I have just looked over your letter in order to answer it. I was much exhausted after the camp meeting, too much exhausted to do much writing. During the camp meeting the Lord sustained me in a wonderful manner. It seemed necessary for me to attend many conference meetings, and to have something to say in them. I will send you a copy of an account of the meeting, taking it from my diary. I will not worry any more over the one thousand dollars. I know that the Lord will open ways for His work in this country. There were quite a number of souls converted at our last camp meeting. It was held in Ashfield, and though there were not so many encamped upon the ground as at Melbourne, yet the attendance from outside was fully as large as at the camp meeting in Brighton. After the camp meeting in Ashfield, the tent was pitched somewhat nearer the center of the town, and Brother Corliss has labored with great perseverance and earnestness. Twenty-seven have signed the covenant, and others are reported as keeping the Sabbath who have not yet united with the church. I am very thankful for this.¹⁰*LtMs, Lt 31d, 1895, par. 1*

Since the close of the camp meeting, a trained debator challenged Elder Corliss to discuss the Sabbath question. Three times during the debate the Lord opened before me the manner in which the discussion should be conducted. I will send you a copy of this matter, for I would be pleased to have you read it to others. There are many who feel that it is their privilege to be sharp and severe in dealing with an opponent who states falsehood as though it were

truth and makes misrepresenting assertions. This debator, like Goliath, was proud and boastful, and defied the armies of Israel; but the truth like the small pebbles that David used, brought about his defeat. His weakness was apparent.*10LtMs, Lt 31d, 1895, par. 2*

Elder Corliss under the guidance of the Holy Spirit, carried the controversy through without giving occasion for his congregation to say that he had once lost his temper. For six nights he met this opponent of the truth, and the Lord stood by His servant. His brethren stood by him also, and special prayer was offered every night before entering the meeting, that the Lord would give victory to the truth. The discussion was carried through with dignity, and the impression left upon the minds of the people is of a right order, causing many to favor the truth. Poor Brother Corliss is now suffering from the strain that necessarily was brought upon him.*10LtMs, Lt 31d, 1895, par. 3*

You mention something in regard to purchasing a carriage for me. I must have overlooked this part of your letter or else you failed to send it. I will look over your letters again. I shall have to have another carriage soon. The one I have is a second hand phaeton. I purchased it because the wheels were low, and I could get in and out of it more easily than out of a high-wheel carriage. For one year it was impossible for me on account of the rheumatism to raise my feet, or to use my arms in climbing into a carriage. For many months I had to be assisted to step even into the low phaeton, and it was necessary for me to have a carriage of this kind. But this carriage being so low is very heavy for the horse to draw. It is a comfortable riding carriage, and will do very well as long as it will hold together. Will you please tell me in your next letter what your propositions were in regard to the carriage.*10LtMs, Lt 31d, 1895, par. 4*

Lt 32, 1895

Israel, Sister

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

July 24, 1895

Previously unpublished.

Dear Sister in Christ Jesus:

I received your letter, but at the time I received your letter, you must have received the letter which I sent to you. I hope you will find the comfort and encouragement the Lord has commissioned me to give you. God is love. He loves every one whom He has created and that are His both by creation and redemption. He loves every one on earth however much they refuse to love Him. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish; but have everlasting life." [*John 3:16.*]*10LtMs, Lt 32, 1895, par. 1*

The love and sympathy of Christ extended beyond His own kindred and nation. His love encircled the world. "I, if I be lifted up, on the cross, if I die and am buried, I shall rise again, and ascend to my Father, I will be your Advocate." "I will draw all men unto me." [*John 12:32.*] All the human family have the gracious invitation to accept and to believe in Jesus. The one Good Shepherd has laid down His life, not only for one flock, but for all the sheep of His pasture; scattered they may be on hills, and in deserts, but the Great Shepherd calls them all, and everyone may come as they hear the Shepherd's voice, and know the voice of the True Shepherd, and follow Him.*10LtMs, Lt 32, 1895, par. 2*

Jesus announced in Nazareth His work and His mission. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*] All marveled at the gracious words that proceeded out of His mouth.*10LtMs, Lt 32,*

Shall my sister look at the dark side, and grieve the heart of Christ by questioning His love for you? No, you will not do this. The Lord Jesus bids me to tell you, "Look and live." [*Numbers 21:8.*] The glad tidings of God's unspeakable love to all who are in trouble, to all who need His sympathy, embraces you. The Lord loves to heal you as a good physician of all your maladies. Infinite wisdom is acquainted with all the maladies and diseases of both body and mind that the poor human heart suffers. *10LtMs, Lt 32, 1895, par. 4*

I bring to you a message from the lips of Christ, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Lay off the yoke of oppression in doubting my love to you; believe me that I break this yoke from your neck. I put my own yoke upon you, binding you close to my heart of infinite love. Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for My yoke is easy, and my burden is light." [See *Matthew 11:28-30.*] *10LtMs, Lt 32, 1895, par. 5*

The Great Healer speaks to you, "Believe in Me; trust the keeping of your soul to Me." There is not a sorrow, there is not a grievance, there is not a human weakness for which God has not provided a remedy. He has not passed you by; temptest-tossed you may be, but listen to the voice of Jesus as He says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [*John 14:27.*] "There is balm in Gilead; there is a physician there." [See *Jeremiah 8:22.*] He wants you to trust Him implicitly. He wants you to put away your doubts, and rejoice in His loving-kindness and tender pitying love. Whatever difficulties you labor under, which weigh down soul and body like a cruel bondage, He waits to make you free. *10LtMs, Lt 32, 1895, par. 6*

He is touched with the feelings of our infirmities. He was tempted in all points like as we are, and He knows how to succor those that shall be tempted. All you have to do is simply to believe Jesus is your personal Saviour. Press close to His side; let gratitude be expressed in your heart, and be upon your lips. Look at the hopeful side. Stay your soul upon the One who died that He might be able

to save you—not partially, but save you to the uttermost, making you complete in Him. However unworthy you may feel, Jesus gave His life for you. He came to take you with all your defects of character, with all your weaknesses, to purify, refine, elevate, ennoble, and give you a place with the saints in His kingdom. *10LtMs, Lt 32, 1895, par. 7*

“Draw nigh to God, and He will draw nigh to you.” [*James 4:8.*] He came to take away our sins. He came to give us His righteousness and make us complete in Him. We cannot, any one of us, aside from Christ improve ourselves, or be a blessing to others, only through the merits of the blood of a crucified and risen Saviour. We each have our cross to bear; but let us bear it after Jesus, feeling highly honored to follow Him, and sing as we go, “Jesus, I my cross have taken, all to leave and follow Thee.” Follow where Jesus leads the way. “The rains may descend, and the floods may come, and the winds may blow, and may beat upon that house; but the house will not fall, for it is founded upon the rock.” [See *Matthew 7:25.*] *10LtMs, Lt 32, 1895, par. 8*

Open your heart to the cheerful rays of the Sun of Righteousness. “For the Lord God will help me; therefore shall I not be confounded. Therefore have I set my face like a flint,” “looking unto Jesus, who is the author and finisher of my faith,” “and I know that I shall not be ashamed. Behold the Lord God will help me; who is he that shall condemn me? Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” [*Isaiah 50:7, 9, 10; Hebrews 12:2.*] Read *Psalms 23.* *10LtMs, Lt 32, 1895, par. 9*

“Sing, O heavens; and be joyful, O earth; break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.” [*Isaiah 49:13-16.*] “Believe in the Lord your God, so shall ye be established. Believe His prophets, so shall ye prosper.”

[2 Chronicles 20:20.]10LtMs, Lt 32, 1895, par. 10

I have risen at half past three this Thursday morning to write to you, and I want you to come out of the cave of unbelief and rejoice in the precious light of the Sun of Righteousness. "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I will praise Him, who is the hope of my countenance and my God." [Psalm 42:11.]10LtMs, Lt 32, 1895, par. 11

My heart is drawn out to you in tender pitying love, my sister, but how helpless I am to do anything for you; but there is One mighty to save. He loves you; He is waiting to be gracious to you; He longs to help you. Will you let Him? Yes, you will do this. You will open the door, and let Jesus come in, the Sun of Righteousness. You will rejoice in His love. You will praise His holy name. You will receive the Holy Spirit. You will be better prepared to be a blessing to others. Be of good courage in the Lord.10LtMs, Lt 32, 1895, par. 12

Lt 33, 1895

Israel, Sister

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 24, 1895

Portions of this letter are published in *ML 184, 313; 7BC 916, 948; 4Bio 251*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Sister Israel,

I was conversing with you in the night season, and I was saying to you: "Fear not for I have redeemed thee; I have called thee by thy name; thou art mine." [*Isaiah 43:1.*]*10LtMs, Lt 33, 1895, par. 1*

Often our trials are such that they seem almost unbearable, and without help from God they are indeed unbearable. Unless we rely upon him, we shall sink under the burden of responsibilities that bring only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in His love; we must repeat the words that Christ has spoken to our souls, "What I do thou knowest not now; but thou shalt know hereafter." [*John 13:7.*]*10LtMs, Lt 33, 1895, par. 2*

When souls are converted, their salvation is not yet accomplished. They then have the race to run; the arduous struggle is before them to do, what? "To fight the good fight of faith," to press forward to the mark for the prize of the high calling which is in Christ Jesus. [*1 Timothy 6:12; Philippians 3:14.*] There is no release in this warfare; the battle is life-long, and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future, immortal life, if we hold the beginning of our confidence steadfast unto the end. Think of this.*10LtMs, Lt 33, 1895, par. 3*

The promise is, “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.” [1 *Corinthians* 10:13.] Maintain to the last your Christian integrity, and do not murmur against God. “Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” [2 *Peter* 3:17.] Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence. The Lord loves you, trust in the Lord. The Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain or condemn yourself. Neglect no means of grace, encourage your soul to believe and to trust in God. “Take unto you the whole armor of God, that ye may be able to stand in the evil day, having done all, to stand.” [*Ephesians* 6:13.] *10LtMs, Lt 33, 1895, par. 4*

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of Righteousness. When you talk doubts and distrust your heavenly Father’s love, Satan comes in and deepens the impression, and that which is shadowed is made the blackness of despair. Now, your only hope is to cease talking darkness. In dwelling on the dark side you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, “How do you know he loves me?” I look where you may look—to the cross of Calvary. That blood shed upon the cross cleanseth from all sin. An angel was represented to me pointing you to Jesus who is light and life and peace. *10LtMs, Lt 33, 1895, par. 5*

Supposing you do make mistakes. “Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” “If ye be willing and obedient, ye shall eat the good of the land.” [*Isaiah* 1:18, 19.] “Purge me with hyssop and I shall be clean: Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones that thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” [*Psalm 51:7-13.*] *10LtMs, Lt 33, 1895, par. 6*

Let your prayers ascend to our heavenly Father, and let this *fifty-first Psalm* be assurance and comfort to you. Do not keep yourself away from Jesus, for He loves you. You may say, “He will not hear my prayers; I am a sinner; I neglected my duty.” God has not given any message of reproof because you neglected your duty, but Christ says, “I am not come to call the righteous, but sinners to repentance.” [*Matthew 9:13.*] We are all sinners liable to err, and Christ is our only hope. Then you are not to wait, but to come now and believe that He will receive you just now. *10LtMs, Lt 33, 1895, par. 7*

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] You cannot enjoy His blessing without you have faith on your part. Salvation is a gift offered to you free; on no other conditions can you obtain it, only as a free gift. But co-operation on your part is essential for your salvation. “Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] You are to come humbly saying, *10LtMs, Lt 33, 1895, par. 8*

“In my hands no price I bring;
Simply to thy cross I cling.” *10LtMs, Lt 33, 1895, par. 9*

Jesus is doing the work in your heart; Satan is seeking to counteract it, but as the Lord works in you, you must co-operate and work out that which He works in your heart to your own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God’s saving operations in the plan of redemption. We would forget the truths and rich promises of God which we neglect to obey, and for us they would lose their efficiency, but the Holy Spirit works upon our hearts; He takes of the things of God and presents them anew to our minds. *10LtMs, Lt 33, 1895, par. 10*

The Lord would not have us forget that we are to place the keeping of our souls to God. He imparts from the riches of His grace that we

may daily work out our salvation. We have a crown of eternal life to win. We certainly cannot save ourselves, and we know that Christ wants us to be saved; He gave His own life, that He might pay the ransom for our souls. Then when He has made this infinite sacrifice, He does not regard us with indifference. He is ready to help us when we get into straight places and feel our need of help, and come to Him, penitent and believing, trusting in His compassion and grace and love to save us to the uttermost. *10LtMs, Lt 33, 1895, par. 11*

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [*Matthew 7:7, 8.*] What you need, my dear Sister, is faith, living, active faith. Do not go about with a gloomy countenance because affliction has touched you, for this increases the sorrow for yourself and for others. You want to encourage cheerfulness; do not go about as if Jesus were in Joseph's tomb and a great stone were rolled before the door. This will not have any saving influence upon your friends in their great affliction. *10LtMs, Lt 33, 1895, par. 12*

In the trial of your faith, show that you know you have a risen Saviour, One who is making intercession for you and your loved ones. If they will only come to Jesus, He will receive them. You can help show them the way, not by desponding, but by encouraging hope, cheerfulness, faith, and perfect confidence in God. Jesus ever liveth to make intercession for us. He has no pleasure in the death of a sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." [*Luke 15:7.*] *10LtMs, Lt 33, 1895, par. 13*

To make God's grace our own, we must do our allotted part, which is to believe in Christ as our personal Saviour, our helper, and talk light, and talk faith, and thus reveal Christ in our lives, bearing fruit to the glory of God. *10LtMs, Lt 33, 1895, par. 14*

Now do not please Satan and glorify him by carrying a sad, mournful countenance. Now is the time, when the furnace fire kindles about your soul, to reveal your confidence, your trust in Jesus. I wish I could say something, dear afflicted one, that shall lead you to repose in Jesus Christ trustingly. The Bible places the responsibility of our happiness upon ourselves. We are to look to the light of life. Our usefulness depends on our own course of action. When any afflicted ones inquire earnestly, "What must I do to be saved?" the answer comes, "Come, suffering ones, come to Christ just as you are. Him that cometh I will in no wise cast out." [See *Acts 16:30*; *John 6:37*.] Do not then refuse the drawing of His Spirit. He wants to make you happy even in this life. Resist not the Spirit of God. *10LtMs, Lt 33, 1895, par. 15*

"Lay hold on eternal life." [*1 Timothy 6:12*.] Come to Jesus in faith. Ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death. The arms of Jesus are open to receive you now just now. Will you come to Him? Jesus presents to you the gift of eternal life. Will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you, they are the fruit of faith. But living faith will reveal itself in action. *10LtMs, Lt 33, 1895, par. 16*

The hand of Christ is stretched forth to receive you. Will you put your hand in that of the dear Saviour and say, "Lead me; I will follow Thee, my Saviour"? You must not be neglectful of the conditions of salvation which are faith and obedience. There must be a co-operation of the human with the divine. Without holiness no man shall see the Lord. But Jesus is ready to receive you now, and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious Friend. Simply trust in Jesus, receive Him as your personal Saviour. You will never seek His face in vain. If you are afflicted in any way, He is your present help, He is at your right hand to help you. *10LtMs, Lt 33, 1895, par. 17*

Again I say to you, now is your opportunity to look to Jesus, to show that you have not lost Jesus, but that you love Him, and trust in Him. Thus you can reveal by your example confidence and perfect

faith, and thus point souls to the Lamb of God that taketh away the sin of the world. There is no need for you to despair. Look away past the hellish shadow of Satan, and open your heart to the bright rays of the Sun of Righteousness. Only trust your loving, compassionate Saviour. His grace is sufficient for you; His strength is made perfect in your weakness. *10LtMs, Lt 33, 1895, par. 18*

The Lord Himself has pledged His word: "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." You are standing under the banner of Jesus Christ. Now mark the following words: "Whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me" (how? by faith) "because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments" (he that hath light in regard to the binding claims of the law of God), "and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:14-21.*] *10LtMs, Lt 33, 1895, par. 19*

You are the subject of His love. This message I bring to you. He hath loved you with an everlasting love. Will you believe the promises of God? The Lord will fulfill His Word. It is often presented as an excuse for not serving the Lord, trusting hopefully that your imperfect life quenches your faith. We have a perfect character in Jesus Christ that the Father accepts in our behalf. Have you not a Bible that reveals [that] the self-sacrificing life of Jesus was in our behalf? "By their fruits ye shall know them." [*Matthew 7:20.*] *10LtMs, Lt 33, 1895, par. 20*

The complaint is made that the world forms its estimate of Christianity by the imperfect lives of its professors. This is true, but such judgment is unjust. Men have the sure Word of God, the Bible standard. There is revealed the unpolluted fountain of the water of life, clear as crystal, the holy truth of heavenly origin. The truth, received into the heart works wonderful changes in the character. If

men and women profess the truth, and are not made pure, not transformed; if they do not become upright, and in their words and actions show that there is a change in character, then they are not what they claim to be.*10LtMs, Lt 33, 1895, par. 21*

The truth brought into the heart is a sanctifier of the life. It lifts man up from his depravity and profligacy; it is the power of God unto salvation. By its work in the soul, every faculty is brought into subjection, and laid under contribution to Christ. Though professed Christians may set their standard very low, and reach no higher, that should not lead us to doubt the truth as it is in Jesus, in the love of God expressed for us. Christ is the Pattern for every believer. Only believe.*10LtMs, Lt 33, 1895, par. 22*

I wish to call your mind away from the insinuations of Satan to Christ, the Fountain of life. He says, "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 7:37; 4:14.*] We want to cling to the Way, the Truth, and the Life. Let us be sincere followers of Christ. You will certainly have trials; Satan has his human agencies, the children of disobedience through whom he works; but we have the sure word of prophecy; we have not followed cunningly devised fables; we have a living Saviour, a living Intercessor, One who will help us in every time of need. When tempted to go into the dark cave of doubt and despair, sing:—*10LtMs, Lt 33, 1895, par. 23*

"Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding Sacrifice,
In my behalf appears;
Before the throne my Surety stands;
My name is written on his hands."*10LtMs, Lt 33, 1895, par. 24*

"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." [*1 John 2:1.*] How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us, and leave

us to perish. No, no, that is not our Saviour. Christ prayed for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor those who are tempted.*10LtMs, Lt 33, 1895, par. 25*

Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the one who can save to the uttermost, and the fragrance of the all-sufficient Offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour.*10LtMs, Lt 33, 1895, par. 26*

"If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." [*Romans 5:10.*] What greater assurance can we have of the willingness, yea, yearning longing, of Christ to have all come unto Him, believe in Him, that they may have eternal life! O, when we see the sorrows and sufferings of loved ones shall we turn away from Christ, dissatisfied, murmuring, and complaining? No, I say no; shall we demerit our individual self because they are taken away? No! No! That is the time to come close to the only One who can be our helper in every time of need.*10LtMs, Lt 33, 1895, par. 27*

You have no time for repining now, no time for unbelief now, no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might in justice have swept the earth clean of the guilty transgressors, but He reveals Himself as a compassionate, loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye." [*Ezekiel 33:11; 18:32.*]*10LtMs, Lt 33, 1895, par. 28*

The Son of God bore the contradiction of sinners against Himself. Behold His agony in the garden of Gethsemane. Hear His thrice repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in His human agony, He added, "Nevertheless not as I will, but as thou wilt." [*Matthew 26:39.*] Hath then God no knowledge of His suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this? The Prince of Life, the holy and beloved of God.*10LtMs, Lt 33, 1895, par. 29*

Faint and weary after His long, agonizing struggle in the garden of Gethsemane, He was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced Him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in His dying agonies, the rude soldiers quarreling over His few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting Him, "He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him." [*Matthew 27:42, 43.*]*10LtMs, Lt 33, 1895, par. 30*

How could heaven keep silent? Can we wonder at the horrible, unnatural darkness over and about the cross? Can we wonder at the rending of the rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they behold their loved Commander suffering such base indignity? The crown of thorns He wore, the curse of the cross He suffered,—who could have imagined that He, the Son of the infinite God, the Majesty of Heaven, the King of Glory, would bow His righteous soul to such a sacrifice! For sinners, for sinners, He died. Wonder, O heavens, and be astonished O earth! The Son of God has died on the shameful cross, [that] the world should not perish; He died to bring life, everlasting life, to all who shall believe.*10LtMs, Lt 33, 1895, par. 31*

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher, Christ is risen.

Rejoice, O rejoice, that there is hope for you! Pray to the Lord Jesus that a holy influence may be brought [into] your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. [*James 1:12.*] Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look across the hellish shadow to Jesus, your only hope, you will see the bright beams of the Sun of Righteousness, and not walk in the shadow of the cross.*10LtMs, Lt 33, 1895, par. 32*

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much He bore for us, and then count it not a mark of God's anger against you because you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, stronger, and purer for the trial. Satan is always trying to press the soul into distrust with God, therefore we must educate the mind to trust Him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God and die." [*Job 2:9.*]*10LtMs, Lt 33, 1895, par. 33*

If you trust God, you will see more reasons to trust Him. As you talk of His goodness, you will see more of His love to talk about. Thus the mind may be trained to live in the brightness of the Sun of Righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance and our God. I testify to you, God loves you. Last night I was talking with you, and bright angels seemed encircling you. Then believe, commit the keeping of your soul to God as unto a faithful Creator. He loved your friends with an unselfish love. He will judge righteously. They are His property. He is good and kind and merciful. Trust Him.*10LtMs, Lt 33, 1895, par. 34*

Lt 34, 1895

Ings, Sister

North Fitzroy, Melbourne, Australia

May 16, 1895

Previously unpublished.

Dear Sister Ings:

I have just written May Walling a letter advising her to connect with the Health Retreat. She is indeed the best hand to give treatment I have ever seen in all my experience. I have had many work over me, but none who could do as good work. I wish to have her connect with the Health Retreat and not be drifting about here and there and everywhere. She has knowledge in giving massage that she practices thoroughly. *10LtMs, Lt 34, 1895, par. 1*

I can write you but a few lines now. So many duties have pressed upon me that I have not been able to secure time to get off letters for this month's mail. I have visited Tasmania and spoken about nine times in Hobart, and three times at Bismark thirteen miles from Hobart, right up amid the mountains, which resemble ____; have spoken twice at Launceston and twice at Melbourne, on this month's trip, and have done writing that could not possibly be neglected, so you will excuse me this time. Tell Brother Ings we received his letter and the draft for \$100.00. Will use it for the purchase of a suitable carriage. I have a second-hand phaeton, but it is altogether too heavy for one horse to draw, except on the level streets of the city, when it will not be a horse-killer; but in the country, going up and down hills, it is unmerciful for a horse. *10LtMs, Lt 34, 1895, par. 2*

I purchased this carriage when I was so sick so long a time, because convenient to get in and out; and although so easy to get in and out, Brother Belden has had to put his hand under my foot and lift it up the short step and into the next short step into the carriage; and I had to have arranged a board conducted from the step to the piazza leading into the carriage from the house, then

only women could help me into and out of the carriage.*10LtMs, Lt 34, 1895, par. 3*

Now the Lord has again given me activity and helpfulness and quite a measure of strength, and I am grateful to Him every day of my life that I can step about as actively as I used to do; but the lower part of the spine and the right hip demands an easy bed, easy cushions, and without this special care I should soon be unable to ride at all. The Lord is good. I can put my whole care in His hands. I love the Lord; I love His work; I love souls for whom Christ has died. I am of good courage in the Lord.*10LtMs, Lt 34, 1895, par. 4*

Well, I hope you will encourage May to come to the Health Retreat. I know she has improved much since she left to come with me, and still there is room for improvement, and this is the case not only with her, but with us all. I wish I could see you and talk with you; but I will now say, The Lord bless you, and strengthen and guide you. This is my prayer.*10LtMs, Lt 34, 1895, par. 5*

The work in Ashfield still goes forward. Souls are constantly being added to the church. Five ministers have concentrated their efforts at that point, Ashfield and Petersham, to make of none effect the proclamation of the truth; but they saw they could do nothing against the truth, but for it, and then they set in operation a plan to turn us out of the hall we had hired, a pleasant little place. The Plymouth Brethren set this in operation, and there is no hall we can secure only by paying enormous prices. This forces us to erect a cheap, commodious little church, which will hold the people. More than forty have embraced the truth in Ashfield, and the opposition opened upon us has been of an intense character; but this keeps the truth a live subject, and souls are constantly coming into the truth.*10LtMs, Lt 34, 1895, par. 6*

We have just purchased a new tent, the new converts doing much to pay for it. The cost was one hundred and seventy-five dollars. This tent is pitched in Canterbury, two miles from Petersham, the same distance from Ashfield, and four miles from Sydney. Brethren Hare and McCullagh, ordained ministers of excellent ability, are there with Brethren Collins and Pallant as helpers. I have paid these two men myself, each seven dollars per week. They board

themselves since the camp meeting, for the conference was so heavily in debt they could not pay for those workers, but I dare not let them go. Brother Pallant works at North Shore, five miles from Sydney, and has created a large interest there in giving Bible readings and holding little meetings of instruction. He has intellect and can instruct. Brother Collins is able to fill in as minister. He has excellent ability and is apt to teach. *10LtMs, Lt 34, 1895, par. 7*

These men visit and hold Bible readings, and then invite their readers to the halls and to the tent where discourses are given. I have through a sense of duty added one more worker to the company, to take care of the tent and to visit and hold Sunday school for children, and to work in various lines. These workers I pay myself \$19.00 per week, for I feel a travail of soul for the suburbs of Sydney, and when the outposts are fully worked we will carry the warfare into the citadel itself. I am trying hard to sell my place in Battle Creek, but as yet am not able to sell. "No sale," is the news that comes from Battle Creek, for my property, horses, or carriages. *10LtMs, Lt 34, 1895, par. 8*

The work must go, even under difficulties. I shall continue to keep those workers in the field. We cannot let them go. Calls are coming in for the tent to be pitched in adjoining suburbs. Brother Collins will leave Melbourne Monday for the scene of conflict, and will give his help, which is a strong force. Brother Collins has been with us in Tasmania and Launceston and Bismark, and now he returns to Sydney. God help him and give him wisdom to carry the battle forward! When the Lord sees us doing all we possibly can, then He will undertake for us more decidedly doing things which we have no power to do. *10LtMs, Lt 34, 1895, par. 9*

I want to write to Brother Harper that if he can feel perfectly free to donate that one thousand dollars to be used in just this kind of work I have presented to you, I know the Lord would bless him in doing it. I am making no reserve of my time, strength, or resources to advance the work. I ask our brother, who has been ever so kind to me, to do me this favor and honor the Lord in so doing. This is a very destitute field. We have so few advantages when compared with the work in America, and this mission field must be worked. I plead for every jot of help we can get. I feel no delicacy in calling for

God's own entrusted capital to advance His work. All the money I am investing is the Lord's entrusted capital. We have been placed in this far-off region as missionaries, and we would be faithful sentinels for God, vigilant, possessing tact and skill in methods and ways, that souls shall receive the truth. We need all the assistance we can get to erect the standard of truth where nothing has been done.*10LtMs, Lt 34, 1895, par. 10*

In next mail I have important matter to send. I cannot get it copied in time to send it in this month's mail. I have had no one to copy for me for one month.*10LtMs, Lt 34, 1895, par. 11*

With love.*10LtMs, Lt 34, 1895, par. 12*

Lt 35, 1895

Jones, A. T.

Campground, Melbourne, Victoria, Australia

November 21, 1895

This letter is published in entirety in RH 04/13/1911 with *SpTA* #7 59-64 and 11*MR* 33. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount, *Matthew* 5:38-41. The principles that you present to others, you should first know are faultless, because sustained by a "Thus saith the Lord." *10LtMs, Lt 35, 1895, par. 1*

How careful we should be in giving advice lest our counsel should result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, <even if they are placed in the chain gang.> The bigotry that exists, the prejudice against truth to sustain religious error is firm, for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows all about the sufferings of His people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil. *10LtMs, Lt 35, 1895, par. 2*

There is a matter which I have written in regard to the introduction of the truth among the colored people. This cannot be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who

refused to bow to Nebuchadnezzar's image, that time will present decisions for or against the commandments of God. There is no need of closing up our own way <entirely.> It will be made more difficult to work the many fields that have not yet been touched.*10LtMs, Lt 35, 1895, par. 3*

Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practices of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon. "I, Jesus, have sent mine angel to testify of these things unto the churches." [*Revelation 22:16.*] There is need of strictly guarding the word that the pen traces upon paper. The Lord help us to learn in the school of Christ His meekness and His lowliness.*10LtMs, Lt 35, 1895, par. 4*

If the Majesty of heaven guarded His every word lest He should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things <in connection with His work.>*10LtMs, Lt 35, 1895, par. 5*

I think it would be very becoming to all who claim to follow Christ to be indeed learning of Christ, His methods, and His meekness and lowliness of heart. We have a decided message to bear. In (*Jude 1-8*) we have the description of the pollution of the world, and the working agencies of Satan to corrupt the world, yet Michael the archangel, when contending with the devil, disputed about the body of Moses, dared not bring against him a railing accusation, but said, "The Lord rebuke thee." [*Verse 9.*]*10LtMs, Lt 35, 1895, par. 6*

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." *Zechariah 3:1*. These things are written for our benefit, and we are to study the Word in all these things now, for they concern us, particularly. There is to be such a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing

rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. *10LtMs, Lt 35, 1895, par. 7*

The most solemn responsibility for the Jewish nation was when Jesus was in their midst. It was that generation, the generation who rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, “Ye would none of my counsel, ye despised all my reproofs.” [*Proverbs 1:25.*] If thou art destroyed, it is thyself alone who are responsible. “Ye will not come unto me that ye might have life.” [*John 5:40.*] Warning, expostulation, forbearance, and patience are about to close. *10LtMs, Lt 35, 1895, par. 8*

Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curses pronounced upon that fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark [that] the trees representing the Gentiles, were not covered. They were leafless, making no pretension to having the knowledge of God. Their time of fruit-bearing was not yet. *10LtMs, Lt 35, 1895, par. 9*

Let not any hard reproaches be made against those who know not the truth. Even the churches are in darkness. Those to whom God has entrusted the treasures of His grace are to be made the living, responsible agents, but what is their position? They have lamps—a knowledge of the truth—but how few have communicated the precious light God has given them, how few have borne fruit to the glory of God. They do not improve the light and privileges given. They do not “Arise shine; for thy light is come, and the glory of the Lord is risen upon them.” [*Isaiah 60:1.*] They have no fruit, and the condemnation of God is upon them. The Lord will not work a miracle to open the eyes that refuse to see. The moistening showers, the sunshine God has given to quicken into life, continues, but they remain fruitless. Shall those for whom the Lord has done so much, have the form of godliness, and stop there? [Read] *2 Timothy 3:1-5.* *10LtMs, Lt 35, 1895, par. 10*

The Lord pities the world, His vineyard, which has not been worked. In wrath He remembers mercy. He is sparing the world to let increased light come to it. In the midst of wrath He remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom He has given every advantage, as He did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing. *10LtMs, Lt 35, 1895, par. 11*

I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or to speak things which will close the ears and door of the heart and hedge up the way, so that Satan's power shall take possession of human minds, to give the imagination a false viewing that will, through any course that we shall pursue, bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world. *10LtMs, Lt 35, 1895, par. 12*

How shall correct impressions of what we really do believe be given to our world? By studying methods not of contention and condemnation, for there are thousands living up to the best light they have, and every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in His people, if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them. *10LtMs, Lt 35, 1895, par. 13*

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light and diffusing the same. Here is our great sin. We are years behind. The

ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but there [has] not one hundredth part been done or [is] being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, "Lord, I am that fruitless fig tree." *10LtMs, Lt 35, 1895, par. 14*

May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do. "I, Jesus, have sent mine angel, to testify these things in the churches." "I am the root and the offspring of David, and the bright and morning star." [*Revelation 22:16.*] Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God. The large halls in our cities should be secured [so] that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money has been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists. *10LtMs, Lt 35, 1895, par. 15*

Why do not the church members communicate that which they have received? Why this negligence? Why this selfish neglect, when the value of souls is at stake? Why is there not now something being done in a larger measure than has been done. Why are camp meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line. *10LtMs, Lt 35, 1895, par. 16*

A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light—the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning

Saviour, Christ as the Sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.*10LtMs, Lt 35, 1895, par. 17*

Dear brother, I am your friend, and I would stand in perfect harmony with you. I do not want those who have closed the door of their hearts to light, to have any occasion to feel that they are right in criticizing you and Brother Waggoner and Brother Prescott. I have a great desire that you shall show Christlike wisdom in every movement.*10LtMs, Lt 35, 1895, par. 18*

With Christian love.*10LtMs, Lt 35, 1895, par. 19*

Lt 35a, 1895

Jones, C. H.

Cooranbong, New South Wales, Australia

July 8, 1895

This letter is published in entirety in *1888 1408-1411*.

Dear Brother Jones:

I have here a letter sent to Edson, all I am able to send to America in this mail. I would very much like to see and talk with you, but this cannot be. Will you see that this letter is copied and sent to Brother Olsen, Sister Ings, Brother Lockwood, Brother Harper and one to me; and send the original to Edson. *10LtMs, Lt 35a, 1895, par. 1*

We are so pleased to tell you that the prospect is good here. I know of no place anywhere that we have examined that has so many favorable accommodations and advantages as this location at Cooranbong. The enclosed ground is just what the students need for physical soundness. Those who came upon the ground weak and pale are now ruddy and strong, and have keen appetites. No meat is used, and yet all work hard, and make, Brother B. says, just as much advancement as when they gave all their time to study. The land has been falsified. It will produce crops. Some of the land is poor, and thus we found it at other places we visited; and there is good land here as well as the poor. The light has not been acted upon in regard to our schools having manual labor connected with them. The Lord knew He could better educate Adam in giving him employment, and the Lord can better impress human minds in giving them something to do. *10LtMs, Lt 35a, 1895, par. 2*

I have just returned from the second morning meeting at six o'clock. There were twenty-six present yesterday morning and twenty-four today. Heavy frost last night, and the ground was white this morning. *10LtMs, Lt 35a, 1895, par. 3*

The Lord bestowed His blessing upon me in giving me power in prayer, and the Holy Spirit rested upon us. We were all encouraged

and blessed. Fourteen good testimonies were borne after I had spoke to them clearly and pointedly in showing them what they might be and what they might do for the Lord in cooperating with Him in the great work of unselfish labor in seeking to save the souls perishing out of Christ. The Lord gave me words to speak. I praise the Lord for His Holy Spirit to convict, to convert, to comfort, and to bless. I then had the privilege of listening to fourteen testimonies. The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul and spirit, He will do just as He said; He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. *10LtMs, Lt 35a, 1895, par. 4*

I sought to impress upon the young that every provision, God had made. That they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God if our hearts are contrite, meek, and lowly. We cannot have light and truth to increase with us unless we let it shine. *10LtMs, Lt 35a, 1895, par. 5*

Dear Brother Jones, there is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do. *10LtMs, Lt 35a, 1895, par. 6*

The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. *10LtMs, Lt 35a, 1895, par. 7*

If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice cannot be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity and helpfulness of one another as sound principle; but I do not and

cannot give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. [In this] I see danger. I am sure from the light given me of God, [that] some of the men, who are the main movers in councils in Battle Creek, first need to confess to God their rejection of the messengers and the message He hath sent; then we shall see everything established after the fashion of the Holy Spirit, and not after the mind of imperfect men who are not under control to God. *10LtMs, Lt 35a, 1895, par. 8*

I send you warning not to follow in their wake, for God has a controversy with them and He will not serve with their selfish plans, neither will He accept robbery for a burnt offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God, to do His will, to keep the ways of the Lord, to do justice and judgment. *10LtMs, Lt 35a, 1895, par. 9*

Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue at Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to one of His children He will punish for these things. They have not done, in dealing with some, as they should; they have grasped greedily every dollar possible (acquired by talents God has given), saying, "It is for the cause of God." This principle of dealing God abominates, for He is misrepresented, dishonored, and souls are imperiled, if not ruined, through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects. *10LtMs, Lt 35a, 1895, par. 10*

God would have had the Pacific Press Publishing House stand free and clear, and untrammelled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments and plans and resolutions will clog and impede our heavenly advance movements. I cannot write more; but a word to the wise is sufficient. (Send me a copy of this

letter.)*10LtMs, Lt 35a, 1895, par. 11*

With much love to yourself and family.*10LtMs, Lt 35a, 1895, par. 12*

Lt 36, 1895

Jones, A. T.

Norfolk Villa, Prospect St., Granville, Australia

October 13, 1895 [May 1895, see note at end of letter.]

Portions of this letter are published in *6T 394-401*; *LDE 90, 216*; *VSS 240-242* +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I would be pleased to see you, and converse with you face to face. But as I cannot do this at present, I will write some things to you that I wish you to consider. There is danger that you and others will work too ardently in presenting matters on religious liberty. You are in danger of taking a course that is not wise. Many things have been spoken and written that are interpreted to mean antagonism to government and law. It is not wise to continually find fault with what is done by the rulers of government. This course will not help Seventh-day Adventism in any way. It is not our work to attack individuals and institutions, but to set forth the truth in the power of the Holy Spirit. *10LtMs, Lt 36, 1895, par. 1*

It is our work to magnify and exalt the law of God, and to exercise great care lest we be understood as putting ourselves in opposition to civil authorities. It is true that our warfare is aggressive, but the weapons that we are to use are those found in a plain "Thus saith the Lord." Our work is to prepare a people to stand in the great day of the Lord. We are not to be switched off in lines that will educate <a spirit of controversy and> a debating spirit, or arouse a spirit of antagonism in those not of our faith. <They think they are right and Seventh-day Adventists are wrong.> We should remember that we war not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *10LtMs, Lt 36, 1895, par. 2*

We should not work in such a manner as will mark us out as a

people who seem to advocate treason. We should weed out every expression in our writings, our utterances, that if taken by itself could be misinterpreted so as to make it seem antagonistic to law and order. Everything should be carefully considered lest we place ourselves on record as uttering things that will make us appear disloyal to our country and its laws, for if we speak unguardedly, we shall be treated as disloyal to government before the crisis comes that will put us to the test. <We are not required to defy authorities.> We shall be treated as traitors at some time <in advocating Bible truth,> but let it not be because we <have moved unadvisedly and> have stirred up animosity and strife, and by uttering things that will close up our way before our work is done.*10LtMs, Lt 36, 1895, par. 3*

We are to go forward in the name of the Lord, unfurling His banner, advocating His Word, <the commandments of God and the faith of Jesus Christ.> When the authorities command that we shall not do this work, when they forbid us to proclaim the commandments of God and the faith of Jesus, it will be time enough for us to say as did the apostles, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have received and heard.” [*Acts 4:19, 20.*] Let the truth of God’s Holy Word be made manifest. Hold up the Scriptures as the rule of life. My dear brother, you need to give your attention fully to proclaiming the truth as it is in Jesus, and as it is applicable <as present truth> to the situation of these last days. In all modesty, in the spirit of grace, and in the love of God, point out the fact to perishing souls that the Lord God is the Creator of the heavens and the earth, and the seventh day is the Sabbath of the Lord.*10LtMs, Lt 36, 1895, par. 4*

The less you make direct charges against authorities and powers, the greater work you will be able to accomplish in America and in foreign countries. Foreign nations will follow the example of America. Though she lead out, yet the same crisis will come upon all our people in all parts of the world. The Holy Spirit alone will be able to make the word you speak effective. Victory will be gained and held only through the Spirit’s power. The human agent must be worked by the Holy Spirit. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom

in order not to utter anything that will by any means stir men up to make extra efforts to close up our way. *10LtMs, Lt 36, 1895, par. 5*

It is not our work to continually <charge> against governments and rulers. Through the inculcation of spiritual truth, we are to prepare a people who shall be able to give a reason for their faith in meekness and fear <before the highest authorities in our world.> How greatly we need to present the truth in its simplicity, to advocate practical godliness, personal holiness, and to do this in the gentleness of Christ. The manifestation of such a spirit will have <the very best influence upon our own souls, and> a convincing influence upon those who hear. Give the Lord a chance to work through His own human agents. <Let everyone in responsible positions remove their> hands of authority, and let God work as He will. Do not imagine that it will be possible to lay out your plans for the future. *10LtMs, Lt 36, 1895, par. 6*

Let God be acknowledged as standing at the helm to guide and control <at all times and> under every circumstance. He will work by means that will be suitable and will maintain, increase, and build up His own people. His agents should have a <sanctified> zeal that is wholly under His control. Stormy times will come rapidly <enough> upon us, without our taking any <special> course <of our own> that will hasten them. Tribulation will come <of> such <a character> as will drive <all those> to God who wish to be His and His alone. We do not know ourselves until we are tested and proved in the furnace of trial, and it is not proper for us to seek to measure the characters of men and condemn those who have not yet had the light of truth. Many who have not the privileges that we have had will go into heaven before those who have had great light, and who have not walked in it. *10LtMs, Lt 36, 1895, par. 7*

Many have lived up to the best light they have had, and will be judged accordingly. But the Lord requires those who have had light to walk as children of light. They are to manifest His compassion toward those who have not had the truth. If we wish to impress upon those who are in error, and who occupy high positions, that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations, <for we are in danger of having a zeal that is not

according to knowledge.> In this way we will force the <opposing elements> to the conclusion that the doctrine we profess cannot be the Christian doctrine, as it does not make us kind, courteous, and respectful, but <has an influence to make us> manifest roughness and unkindness. Christianity is not manifested in pugilistic accusations and condemnations. *10LtMs, Lt 36, 1895, par. 8*

Some who are now so ready to take up weapons of warfare, in times of real peril will make manifest the fact that they have not built upon the solid Rock <themselves,> and they will yield to temptation. Our mission is set forth by the apostle when he says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in the past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. Having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." [*1 Peter 2:9-12.*]*10LtMs, Lt 36, 1895, par. 9*

Our work is a most solemn one. We are in danger of presenting to our own brethren, and to those who are ignorant of our faith, themes that are <not in season and that are> objectionable, ideas that are not likely to attract to the truth as it is in Jesus Christ. In doing [it] this way we may create <our own selves> stumbling blocks which may greatly <hedge> up the progress of the truth in the most important centers. <Quietly work. Let unbelievers make the raid.> Satan is presenting every worldly attraction to allure the souls of men. The churches are teaching for doctrine the commandments of men. Ministers in <their churches> are declaring that there is no law. But many do not see their error, nor understand that if there is no law there is no sin in the world, for sin is the transgression of the law. *10LtMs, Lt 36, 1895, par. 10*

To those who are in error, to those who are in sin and ignorance, we must proclaim the truth as it is in Jesus in all simplicity. The last message of warning and of mercy is ours to give to the world. We

must bring the truth into [the] practical life, we must be one with our brethren, that the prayer of Christ which He uttered just before His humiliation and crucifixion, will be answered. The love of God, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. As trials thicken around us, separation and unity will both take place in our ranks. Those who have had great light and precious privileges, and who have not improved them, will go out from us under one pretext or another, <for all will be tested.> Not receiving the love of the truth, they will be taken in the delusion of the enemy, they will give heed to seducing spirits, and doctrines of devils, and will depart from the faith. But on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice.*10LtMs, Lt 36, 1895, par. 11*

Self-denying efforts will be put forth to save the lost, and those who have strayed away from the fold will come back to follow the great Shepherd. The people of God will draw together and present a united front to the enemy. <Dissension and variance are the work of the enemy.> In view of the common peril, strife for supremacy will cease, and there will be no more disputing as to who shall be accounted greatest! No one of the true believers will say, I am of Paul, or I am of Apollos, or I of Cephas. The testimony of one and all will be, I cleave unto Christ, I rejoice in Christ as my personal Saviour.*10LtMs, Lt 36, 1895, par. 12*

But now how careful should we be not to say or do anything that will place us in a position where our actions may be interpreted as disloyal and lawless, <for this will be working against the truth.> The time will come when unguarded expressions of a denunciatory character, that have been <carelessly> spoken or written by our brethren, will be made use of by our enemies to condemn us. These will not be used merely to condemn those who have made the statements, but will be charged upon the whole body of Adventists. They will say, On such and such a day one of their responsible men said thus and so against the administration of the laws of this government.*10LtMs, Lt 36, 1895, par. 13*

Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of

our adversaries. Many will be surprised to hear their own words strained into a meaning that they never designed them to have. Then how careful should our workers be that they do not speak impulsively, but that they speak guardedly in all things. Let all be careful lest by unguarded statements they bring on a time of trouble before the crisis comes that will try men's souls.*10LtMs, Lt 36, 1895, par. 14*

God will be with us in the work of proclaiming the truth as it is in Jesus. Preach the Word, be instant in season and out of season. Let gospel lessons be given in so simple a way that even children may comprehend their meaning. Children should have far more attention than they have received. Many of our people are in danger of exercising controlling power upon others, and of bringing oppression upon their fellow men. But those who handle sacred things should be under the special guidance of the Holy Spirit, in order that they may be doers of the words of Christ.*10LtMs, Lt 36, 1895, par. 15*

We should heed the lesson given by Christ to His disciples when they came unto Him saying, "Who is the greatest in the kingdom of heaven?" "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh. ...*10LtMs, Lt 36, 1895, par. 16*

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone

astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.” [Matthew 18:1-7, 10-14.] *10LtMs, Lt 36, 1895, par. 17*

There is danger that those who are entrusted with responsibilities will acknowledge but one power—the power of an unsanctified will. Some are exercising this power unscrupulously, and are causing great discomfiture to those whom the Lord is using. One of the greatest curses in our world, and it is seen in churches and in society everywhere, is the love of supremacy. Men become absorbed in seeking to attain popularity. It is in the ranks of Sabbath keepers to our grief and shame. But spiritual success comes only to those who have learned meekness and lowliness of heart in the school of Christ. *10LtMs, Lt 36, 1895, par. 18*

We should remember that the world will judge us for what we appear to be. Let those who would represent Christ be careful that they do not exhibit inconsistent features <of character.> When we bring ourselves fully to the front, let us see to it that the Holy Ghost is poured upon us from on high. When this is the case, we shall give a certain message, but it will be of a far less condemnatory character than that <which some> have been giving, and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments, wholly in His own keeping. Let us defend <as faithful sentinels> the principles of the truth as it is in Jesus in the spirit of meekness and love. *10LtMs, Lt 36, 1895, par. 19*

The one thing needful to be found among the ranks of God’s professed, commandment-keeping people, is peace and love. Where love is lacking, irretrievable loss is sustained, for souls are driven away from the truth, even after they have been connected with the cause of God. Our brethren who are in responsible positions, who have strength of influence, should remember <the words of> Paul, “We then that are strong ought to bear the infirmities of those that are weak and not to please ourselves. Let every one of us please his neighbor for his good edification. For even Christ pleased not himself; but, as it is written, The reproaches

of them that reproached thee fell on me.” [*Romans 15:1-3.*] Again he says, “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ.” [*Galatians 6:1, 2.*]*10LtMs, Lt 36, 1895, par. 20*

Bear in mind that the restoring <work> is to be <our burden,> not in a proud, officious, masterly manner. Do not do <the work> as saying by your manner, “I have the power, and I will use it,” and pour out accusations upon the erring one. Do your restoring, “in the spirit of meekness, considering thyself, lest thou also be tempted.” [*Verse 1.*] The work set before us to do for our brethren is never to cast them aside, not to press them into hopeless discouragement, not to drive them into despair by saying, “You have disappointed me, and I will not try to help you.”*10LtMs, Lt 36, 1895, par. 21*

He who sets himself up as full of wisdom and strength, and bears down upon one who is oppressed and distressed and longing for help, manifests the spirit of the Pharisees, and wraps himself about with the robes of his own self-constituted dignity. In his spirit he thanks God that he is not as other men are, and supposed that his course is praise worthy, and that he is too strong to be tempted. “If a man think himself to be something when he is nothing, he deceiveth himself.” [*Verse 3.*] He is in constant danger himself. He who ignores the grave necessities of his brother in the providence of God will be brought over the <very same> ground that his brother has traveled in trial and sorrow. And by a bitter experience it will be proved to him that he is as helpless and needy as was the suffering brother he repulsed.*10LtMs, Lt 36, 1895, par. 22*

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting.” The character of the sowing is plainly set forth in the following verse: “And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” [*Verses 7-9.*] Will it not pay us to put far from us the spirit that would cause us to discourage

and destroy those who feel wretched, miserable, wounded, and bruised by our course of action toward them?*10LtMs, Lt 36, 1895, par. 23*

Is it not a good and gracious work to restore and heal those who are broken in heart? Let us not bring ourselves under the rebuke of God. “Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” “I know thy works that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent, If therefore thou shalt not watch I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Revelation 2:4, 5; 3:1-3.*]*10LtMs, Lt 36, 1895, par. 24*

Let us not take a course that will make these Scriptures applicable to ourselves. Would it not be well for us to be jealous of ourselves, and to become doers of the Word of God? “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy, fulfill ye my joy that ye be likeminded, having the same love, being of one accord of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” [*Philippians 2:1-5.*]*10LtMs, Lt 36, 1895, par. 25*

Who are doers of the words of Christ, and not hearers only? How many live up to the profession they make? If we would draw men from the pit of sin, we ourselves must have a firm platform beneath our feet. The closer we keep to Christ, the more meek and lowly, the more self-distrustful, the firmer will be our hold upon Christ, and the greater will be our power through Christ to convert sinners, for it is not the human agent who moves the soul. Heavenly intelligences co-operate with the human agent, and impress the truth upon the heart. Abiding in Christ, we are able to exercise an influence over

others, but it is because of the presence of Him who says, "Lo I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*10LtMs, Lt 36, 1895, par. 26*

The power we have to overcome Satan is the result of Christ working in us to will and to do of His good pleasure. The truth should be presented with divine tact, gentleness, tenderness, and come from a heart that has been softened and made sympathetic. Only such will be enabled to reach those who are approachable, <to save those who are in deceptions and error.> We need to have close communion with God lest self rise up as it did in Jehu, lest we pour forth a torrent of words that are unbefitting <to be connected with the truth, words> that are not as dew and as the still showers that fall upon the withering plants to revive them. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand; we are to watch unto prayer, and be ready always to give a reason for the hope that is within us with meekness and fear.*10LtMs, Lt 36, 1895, par. 27*

Lest we shall impress some <soul for whom Christ died> unfavorably, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. Thus you will undertake work for God, and the Spirit of God will help those who are workers for Him. The Holy Spirit will apply the word that is spoken in love to the soul. But let it be understood that no good is accomplished when the voice or the pen expresses that which is harsh, or even expresses the truth in a harsh manner. Let the region of human passion be passed by, lest the truth be misapprehended, misinterpreted, and misconstrued. The truth will have quickening power that is spoken under the full <influence> of the grace of Christ. God's plan is first to reach the heart. Speak the truth and let him carry forward the reformatory power and principle; but let us not work according to our own individual impulse.*10LtMs, Lt 36, 1895, par. 28*

What matter of good can be accomplished for souls who are in darkness by castigating them with denunciations? Those who have not a knowledge of the truth, who are blinded and warped in judgment, do not understand what it means. Speak the truth in love.

Let the tenderness of Christ come in to the soul. Make no special reference to what opponents say; but let the truth alone be spoken —“It is written.” The truth will cut to the quick. Let not your own spirit and passions mingle with the truth as common fire with the sacred flame. Plainly unfold the Word in all its impressiveness.*10LtMs, Lt 36, 1895, par. 29*

Many who are now the bitterest opponents of truth are acting up to their honest convictions of duty, but they will yet see the truth and become its warm advocates. Those who now treat them with ridicule, who manifest a harsh spirit toward them, will fall under temptation and bring reproach upon the cause of God and cause the loss of souls through their indiscretion. Many who go into the field at the call made at the eleventh hour will, through the grace of Christ, so present the truth that they will be accounted first.*10LtMs, Lt 36, 1895, par. 30*

We are not to voice inconsistency. It is our work to advance the light, to inculcate ideas in the spirit of meekness and dependence upon God. We are to leave issues with God. Let us seek to become overcomers, and thus receive the overcomers' reward. Do all in your power to reflect light, to bring souls to a knowledge of the truth as it is in Jesus, but abstain from speaking irritating and provoking words. Present the truth in its simplicity, for it must be confessed before men as it involves their eternal interest.*10LtMs, Lt 36, 1895, par. 31*

<This letter was written last May but we could not get it copied before it was edited.>*10LtMs, Lt 36, 1895, par. 32*

Lt 37, 1895

Johnson, Lewis

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

June 13, 1895

Portions of this letter are published in *3MR 352-353*.

Dear Brother Lewis Johnson:

Some weeks ago, in compliance with your request, I wrote to Sister Ekman. I have had it in the hands of a copyist for some time, but other matters of necessity have crowded in so, that it has been delayed. I am sorry for this. *10LtMs, Lt 37, 1895, par. 1*

It is, I know, a most difficult matter for a mother to feel compelled to displease her children by walking in the path of obedience. Still God's requirements cannot be set aside and Satan allowed to have his way. The Lord will help our dear sister consider that all she has is the Lord's, and she must not, in trying to please her children, dishonor God. She must work intelligently, in faith, keeping the glory of God ever in view. God has committed to the charge of everyone talents to be used for His glory. Talents comprehend much for they represent every God given endowment. The various graces and gifts, opportunities, and privileges are given us of God for wise use. The physical, mental, and moral powers consecrated to God will do honor to Him. *10LtMs, Lt 37, 1895, par. 2*

The money trust is plainly represented in *Malachi*. The Lord provides gold and silver through His representatives upon the earth, to sustain the work of God in its various branches; therefore every child of God should consider and value money in the sense of the good that he can do with it, inasmuch as he can appropriate it to advance the cause and work of God upon the earth for the salvation of the purchase of Christ's blood. In the wise disposal of His goods, the Lord does not act capriciously, but with an intelligent knowledge of the known ability of every entrusted agent. *10LtMs, Lt 37, 1895, par. 3*

The Lord would have men of intellectual capacity connected with Him in the great work; but if this class do not appreciate their God-given abilities to study how to exercise their talents in the right way, they may make a decided failure. Therefore Jesus gives the invitation, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] Some may think it a curious method of finding rest, to take a yoke and wear it. This is the spiritual yoking up with Jesus. Some always refuse to wear Christ's yoke and to be learners of Christ [and] laborers together with God.*10LtMs, Lt 37, 1895, par. 4*

In the time of famine in Samaria, the Lord had His human agents to work the will of God. See *2 Kings 4:42-44*. "And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord." The Lord Jesus was presiding over the people of God on this occasion. This same Jesus when He was in our world fed five thousand with five loaves and two fishes. It was the miracle working power of God that multiplied the loaves and fishes. *Luke 9:16, 17. 10LtMs, Lt 37, 1895, par. 5*

The Lord has need of human agents through whom He can work, and all have enough to supply their necessities, and have something left. We shall need larger faith. We cannot perceive there is the closest connection between God and nature. God works a miracle upon every plant and upon every tree that beareth fruit, and the Lord under the express necessity of the case, can work an instantaneous miracle and prepare food. Nature without God is dead. The continual life of men, of trees bearing fruit, of vegetables, and of every living substance in nature is [dependent] upon the active, living, working agency of God. God has a continual relation to this world and to all His people.*10LtMs, Lt 37, 1895, par. 6*

We have evidence that when men acknowledge their allegiance to God and do their best, by the touch of His hand and the word of His power, the Lord Jesus can multiply a very meager supply of food, making it sufficient for all. The human agent at the Lord's bidding does his part, and the Lord in the infinitude of His love condescends to human weakness and necessities in the presence of believers and unbelievers. He increases our faith in Him as our Great Benefactor who, in the case of the necessities of His people in the Old Testament history as well as in the New, should satisfy the wants of all.*10LtMs, Lt 37, 1895, par. 7*

The Lord moves upon men's hearts and minds to do a certain work, as in the case of the man from Baal-shalisha, who brought the man of God bread of the firstfruits. We thank our Heavenly Father that the church have not lost this benevolent spirit, but will be workers together with God. Individually we should not be remiss here. And if, as in the Old Testament history, the church would bring their firstfruits to God, would they not meet with rich blessings? The liberality of those who believe the truth is because of the work of the Holy Spirit upon their heart.*10LtMs, Lt 37, 1895, par. 8*

It is not essential to have a large amount of wealth to bestow, or to be most highly educated, in order to act a part in this blessed service for the Master. A Christian is Christlike, and he works with the graces of Christ, and if he withholds, he will be incomplete, weighed in the balance and found wanting. We are offered the privilege of being complete in Him who is the Head of all principalities and powers. "And of his fullness have all we received, and grace for grace." *John 1:16*. First we receive grace, second we bestow grace, and as we impart we receive grace more abundantly.*10LtMs, Lt 37, 1895, par. 9*

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints. And as they did, not as we hoped, but first gave their own selves to the Lord, and

unto us by the will of God. *10LtMs, Lt 37, 1895, par. 10*

“Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the necessity of your love. For you know the grace of your Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that ye through his poverty might be rich.” [2 *Corinthians* 8:1-9.] See also 2 *Corinthians* 9. *10LtMs, Lt 37, 1895, par. 11*

The Lord Jesus has not left you who are compassed with poverty to receive no blessing. Bring in from your meager store your limited offerings, bearing in mind that His blessing can make these willing contributions bountiful, as He made the five loaves and two fishes by the blessing of God to feed a very large number. Christ’s blessing on the little will increase it to do a great work. But let not those who have received larger supplies from our heavenly Father do no more in sustaining His cause than those who have been entrusted with limited talents of means. Our gifts should be proportionate to our means. *10LtMs, Lt 37, 1895, par. 12*

The tithe of all we possess, of all our income, is God’s. And if we withhold that which belongs to God, it is robbery toward God. A tenth the Lord claims as His own, and gifts and offerings beside this as His cause may need. All the Lord requires of anyone is to deal justly. See *Malachi chapter three*. With some a tenth would represent a sum far below the right proportion of their giving; let it be measured with an eye single to the glory of God, whose we are and whom we serve, whether our expenditures for our own gratifications exceed that which the treasury needs for the advancing of the work of God. There can no definite rule be laid down upon which individuals shall act, further than the Lord has given to us in His Word. The giving must be heartily, essentially acknowledging our responsibility to God for every blessing He has given us. *10LtMs, Lt 37, 1895, par. 13*

“Bring ye all the tithes into the store house, that there may be meat

in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.” [*Verses 10-12.*]*10LtMs, Lt 37, 1895, par. 14*

We are to shrink from constantly practicing robbery with the Lord's goods, [for] the Lord will not, after sufficiently proving us, bless us in our withholding from Him. The cause of God does not depend upon us, although the Lord has graciously honored us in making us laborers together with Him, that we shall share the joy with Christ in seeing souls saved through our instrumentality. When we enter in through the gates into the city, we shall hear the heavenly benediction, Welcome thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler of many things, enter thou into the joy of thy Lord. Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. What was that joy? It was in seeing the travail of His soul and being satisfied. O let us shrink at no self-denial, or self-sacrifice for His dear name's sake! For consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.*10LtMs, Lt 37, 1895, par. 15*

The Lord has condescended to make you greatly privileged, to yoke up with Jesus and learn of Him. If any one refuses to keep the way of the Lord, He will let us have our choice, and lose the eternal weight of glory.*10LtMs, Lt 37, 1895, par. 16*

Lt 38, 1895

Jones, C. H.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

February 17, 1895

Previously unpublished.

Dear Brother:

I have just read your letter to Willie in reference to Mrs. Scott's note. I feel very tenderly toward her. On one occasion after praying to God most earnestly for help in reference to the Healdsburg school, Mrs. Scott tapped at my door offering money for the aid of the cause of God. She urged me to accept five thousand dollars to appropriate where the cause needed help. She had a very tender spirit then, and felt kindly toward the cause. Apparently she wished to see the cause advance as much as I did. She also wished to give her piano to the school with the understanding that if she wanted a home on the school ground, she could be thus favored. I cannot call to mind all the particulars concerning the matter. She also has made other donations which I do not now remember.*10LtMs, Lt 38, 1895, par. 1*

In consideration of the great relief that came to us at the time when she made this large donation, I think we should move very mercifully towards her. If she will renew the note, so that it will not become outlawed, I will be satisfied. But if she refuses to do this, then I would propose another plan. You say that it would cost from two to three hundred dollars to foreclose the mortgage. Propose to her that if she will pay me one thousand dollars, she may have the benefit of the sum that would have to pay in foreclosure, and that the note shall be canceled.*10LtMs, Lt 38, 1895, par. 2*

I have been paying interest on large sums of money which I have hired. I have paid seven per cent on several thousand and six per cent on other money that I have borrowed. But I am willing that Sister Scott shall have the benefit of the discount I have mentioned in settling up this matter. I do not want to oppress Sister Scott in

any way. I greatly need the money to carry forward the work in this missionary field. We are bound about on every hand for want of money to advance the work. But if it would oppress her to pay me this money, I will not urge the payment if she will renew the note. It is because we have need of help in advancing the cause of God that I have asked for the money. I would not press Sister Scott to make this payment, nor would I put it into the power of anyone to oppress her. What a pity it was that when she offered to take up the note, the note could not be found. *10LtMs, Lt 38, 1895, par. 3*

I have given the Power of Attorney to Brother Lindsey. You can consult with him, and you two can pursue the course you think God would approve. But I would not create any disturbance in her mind if it can be avoided. We need money very much to invest in the cause in this new field. Fields are continually opening up in regions beyond. We shall have to make a call for means to furnish facilities for the education and training of workers who will go forth to do a precious service for the Master. We need both men and means very much; poverty binds us about on every hand, but the Lord lives and reigns. *10LtMs, Lt 38, 1895, par. 4*

I leave it to the judgment of you and brother Lindsey to arrange this matter, and I will be satisfied with your arrangements. Investigate Sister Scott's situation thoroughly, and do the best you can. I think now I have said enough on this point. The Lord knows all about my circumstances, and I trust Him fully. I call nothing that I have my own. The Lord is rich in resources. If he permits that money shall be taken from me to be given to Mr. Walling, I will not murmur. He can and will advance His own work. I have found that the more I have given to the cause, the more I have been enabled to give. I feel constrained to give, for the open fields present themselves much faster than we can find men and means with which to supply them. I thank you for that which you have done in the cases of Lockwood and Leiningers. I accept the matter as you have presented it. *10LtMs, Lt 38, 1895, par. 5*

Lt 39, 1895

Kellogg, J. H.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

February 3, 1895

Portions of this letter are published in *WM 330-331; FBS 38; 4Bio 173*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have received your letter in which you asked a question in reference to the publication of a new edition of *Christian Temperance*. It is my mind as well as yours that another edition, is needed, and as Fannie has the papers supplied far ahead, I shall set her to work at once selecting matter and arranging for this new edition. I have had my mind drawn out upon the very lines you have mentioned, and think that something in book form should be gotten out upon practical Christian work. If the Lord will give me health and strength to do this work, I believe it can be done.*10LtMs, Lt 39, 1895, par. 1*

I have many severe duties to do which cut down my strength. Two weeks ago last Sabbath I was obliged to bear a most decided testimony to the Sydney church. Before attending the meeting in Sydney, I spoke to a nice looking congregation who assembled under the tent at Ashfield. About thirty in this place have signed the covenant, and there are some talented people among this number. Mr. Richardson, a noble looking man, who has been and still is a temperance lecturer, has taken his stand on the truth. He came into possession of *Great Controversy* in some way and became deeply interested in the book. At the time of the discussion between Mr. Picton and Brother Corliss, he became much interested, and has attended the meetings in the tent since that time.*10LtMs, Lt 39, 1895, par. 2*

Brother Corliss is an excellent teacher. He makes things very plain

and interesting. He loves the work so well that he overworks. The Lord has blessed him in presenting the truth in this late debate, and he has been enabled to give himself into the Lord's hands to be worked by the Holy Spirit, instead of trying to work the Holy Spirit. There are many things that arise in such discussions to try the soul of the man who would stand in defense of the truth. *10LtMs, Lt 39, 1895, par. 3*

During the camp meeting Elder Corliss was obliged to do much heavy labor, and he could not find time in which to rest. Almost immediately after camp meeting he was challenged for this debate, and the discussion could not be avoided. But the Lord helped him signally. We have every reason to praise God because He gave power to the truth, and caused it to bear away the victory. The people could see the difference in the spirit of the men who took part as well as in their arguments. Error was weak, but truth was mighty. *10LtMs, Lt 39, 1895, par. 4*

After speaking in Ashfield in the morning, I drove to Sydney and bore my testimony in the church as I have before mentioned. I called two of the brethren by name and clearly set before them their true condition. One, by the name of Hardy, has educated himself in the line of criticizing both ministers and people, and ever since the church was organized, he has done nothing to encourage or strengthen the people, but rather has been an agent through whom evil angels could work to sow doubt and to bring clouds and unbelief over the meetings. The other brother is in a similar condition. *10LtMs, Lt 39, 1895, par. 5*

These men would pay no tithes, give no offerings, but made only contributions of complaints against the ministers and the people. No one seemed to have a particle of influence over them. All reasoning was thrown away upon them. When I bore my testimony, at first, Brother _____ attempted to justify himself in some matter, and said that the testimony was not applicable to him. I had dreaded doing this work so long that I was determined, through the help of the Lord, to leave nothing undone. I quoted the message to the Laodicean church to show him that he knew not his true condition. *10LtMs, Lt 39, 1895, par. 6*

“Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed and that the shame of thy nakedness may not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous therefore, and repent.” [*Revelation 3:17-19.*]*10LtMs, Lt 39, 1895, par. 7*

This man had educated and trained himself to be a criticizer, both in his home and in the church, but this is the special work of Satan. I told him that he had been an agent through whom Satan could bring his accusations against the brethren. I pointed out the fact that ever since the church was organized they have worked at the job Satan had given them to do. There was only one course for them to pursue, and that was to change leaders, to dismiss the adversary of God and man, and wear the yoke with Christ. I read about fifteen pages of type written paper, in which was presented the condition of the church. Again and again I have labored in presenting Bible principles in a clear and decided manner. I had brought out matters in such a way that these faulty individuals could have seen and made the application to their own cases, but it seemed that these general principles did not make the least impression. This was the reason that I wrote out the matter in definite lines, and made the application that they failed to make.*10LtMs, Lt 39, 1895, par. 8*

I told them that though they had been agents for Satan, they might now yoke up with Christ, and come into partnership with one who by his grace could work a transformation in their characters, and make them kind, tender helpers, both in the home and in the church. If they would not do this, it would be better for them to withdraw from the church and no longer be disturbers of God's people. This cut deep, and when I asked, What are you going to do about this message that I present to you from the Lord? are you going to treat it as you have treated other messages, and instead of applying it to your own cases criticize the message and the messenger, or will you receive the message of heaven, and acknowledge it to be truth?*10LtMs, Lt 39, 1895, par. 9*

The man Hardy, who had been so difficult to reach, began to melt. I

then cried out, Who will be on the Lord's side? Let him come over with us. Let us see if we cannot expel Satan from the church so that he shall no longer be entertained here as a welcome guest. Hardy said, "The testimony is true, and I will receive it." Then the other brother made some confession, and several others bore a decided testimony to the effect that they would be on the Lord's side, and wear the yoke of Christ. *10LtMs, Lt 39, 1895, par. 10*

For three hours I labored almost continually. I felt that this was a case of life and death, and that these men must be rescued. They saw that their power was at an end, and the deep conviction of the Spirit of God was upon them. When I left the room to step into my carriage to ride thirteen miles with Sister Campbell as driver, Brother Humphrey came out into the hall, and with a most imploring look, he said, "Sister White, do not give me up. You can help me. I do not see all things clearly yet, but pray for me." I took his hand, and said, I will present your case before my heavenly Father. But be assured that you have an able Advocate in the court of heaven. All the universe of heaven has been looking down upon us this afternoon; the message I have given you will be to you either a savor of life unto life or of death unto death. You alone must determine which it shall be. Jesus has given His precious life for you. He has an interest in you. He wants you to surrender yourself unreservedly to the control of the Holy Spirit. He said, "I will." *10LtMs, Lt 39, 1895, par. 11*

On our way from Sydney we stopped at Ashfield at the home of Brother McCullagh. No one was at home except the lad who lives there, and he gave us the only refreshments he could find. I had an egg beaten up in a cup of milk, and after this relish, we started on our journey home. I had been up since about three o'clock in the morning, and with riding and laboring through the entire day, I had become very weary, and could scarcely sit up in the phaeton. For several days I felt prostrated, and have felt so weak that I have not attended a service since. *10LtMs, Lt 39, 1895, par. 12*

W. C. White came from the Melbourne conference about two weeks ago, bringing a number of brethren with him. As usual our house was thrown open to council and committee meetings, and for the entertainment of the brethren. One night we lodged seventeen

persons, including the family. It seemed like olden times, and I am glad that I can serve the cause of God in this way. But at my age it seems that I ought to have more retirement and quietude, but God can sustain me, for in the past He has done this in a remarkable manner. I am beginning to gain a little strength, but this aggressive warfare is very painful to me. *10LtMs, Lt 39, 1895, par. 13*

On Sunday our house was full of brethren. Brother Hardy solicited an interview with me, and he said, "Sister White, you have helped me. You have helped me to see myself. Every word of the testimony you have laid so firmly upon me is true, but I never saw myself before as I do now. O, can you tell me what I can do to get into the light?" I said, "I will help you all that I can; but you are already submitting to the yoke, and beginning to wear the yoke of Christ. He will lead you into the perfect light." The man is all broken to pieces. I encouraged him by showing him as clearly as possible what he could do. He was to believe that as he confessed his sins, Jesus would fulfill His word, forgive his sins, and cleanse him from all unrighteousness. A great change has taken place in him. The lost sheep is found, and heaven rejoices. *10LtMs, Lt 39, 1895, par. 14*

Yesterday, a brother came from Ashfield and greatly relieved my mind in regard to Brother Humphrey. He told me that Brother McCullagh had read the testimony to Brother Humphrey, and that he had accepted it all, and had wept like a child. Now it is said that these men who have stood so long in the way of the church are like new converts. An entirely different atmosphere surrounds their souls, and the Holy Spirit is working upon their hearts. I praise God with heart and soul and voice. *10LtMs, Lt 39, 1895, par. 15*

I have not slept much the past night. The rheumatism extends from my hip down my limb to the ankle that you ministered to so faithfully, and has kept me awake the first part of the night. I awoke about two o'clock, and since then have not been able to sleep on account of thinking of things that must be prepared for the American mail. I go to Sydney today to the yearly sales to purchase some goods. They have these sales to rid the stores of their old stock. The poor around us are suffering for food and clothing, and I can buy at an advantage by visiting these stores. We economize as

much as possible, and there is need enough for it. *10LtMs, Lt 39, 1895, par. 16*

Job says, "The cause that I knew not, I searched out." [*Job 29:16.*] But there are so many cases that press upon our notice, and demand our charity that we have no need of hunting up cases at all. There are many poor who are distressed for want of food and clothing who are of the household of faith. Our purses will scarcely suffice to reach the needs of those we know. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] How precious are these words of comfort to the poor! *10LtMs, Lt 39, 1895, par. 17*

The opening of new fields in regions beyond also makes demand upon us, and causes us to strain every spiritual nerve and muscle. Sydney has never yet been worked. The suburbs have had some labor, but the work in Sydney proved a failure some years ago, and has not been attempted since. But Sydney must be worked, and the battle must be pressed to the very gates. The conference treasury is exhausted. At this time the conference is paying out fifty pounds every week to the workers, and this is all in excess of what is coming in. I am now sustaining five workers in the field to assist in carrying on the work in Sydney. The Australian Conference thought that they must give these workers up. I have used the royalty on my books, and the donations that have come in, with the greatest economy in order to keep the work from stopping altogether in times of trying emergency. The Lord has money, and He will open to us some way by which the work may be continued. *10LtMs, Lt 39, 1895, par. 18*

The Lord is removing hindrances that have long blocked the work of the Sydney church. As long as I have any capital, I shall see to it that the work does not languish. I will do my best for the poor and the needy, and will keep the work moving; and when my funds become exhausted, God will move on others to send us help. *10LtMs, Lt 39, 1895, par. 19*

The question of making books is a serious problem. I have precious things to write, but I have not yet completed the life of Christ. So many things urge themselves upon my attention, that I feel cannot

be set aside, [that] I have very little time to devote to writing the life of Christ.*10LtMs, Lt 39, 1895, par. 20*

Willie, Brother Colcord, and Brother and Sister Corliss left for Auckland last Wednesday evening. We have had almost constant rain and wind. This has made it very disagreeable on land, and what it must have been on the water from Sydney to Auckland is hard to tell. They must have had a very disagreeable passage. The voyage from Sydney to Auckland is usually very rough, but it must have been unusually tedious through such weather as we have had. We expect that they have reached Auckland this morning. If so, we shall receive a telegram. We hope to hear of their safe arrival. The brethren thought that it was not best for me to go in my weak condition.*10LtMs, Lt 39, 1895, par. 21*

I was very much surprised to receive a draft for \$40.00 from J. V. Himes in the last mail. We needed money very much just at that time, in order to pay two of our workers whom the brethren thought of sending to the islands of the sea, because they had not funds with which to pay them even one pound per week. I wrote to Melbourne saying that it would not do to send these brethren away. We needed every worker that we could find to carry on the work in Sydney and its suburbs. So this donation from Brother Himes was very acceptable.*10LtMs, Lt 39, 1895, par. 22*

We have no time to lose. I will sell my property in Battle Creek. I shall need the money to advance the work, and to furnish me with a home where our brethren can be accommodated. I am thankful every day that we have the beautiful residence which we now occupy. It is on high ground, surrounded by scenery that is attractive, and the rent is a marvel of cheapness. We only pay 1.3.1 pound per week for rent. It is God's own mercy and love that has provided for us so pleasant a home. Eight months ago when we inquired at what price the house would rent, the answer was two pounds per week. There was then no stable on the place; but now they have built a stable, and only charge us the price I have mentioned. There is open land all around us, upon which we pasture our horses and cows. We give them some food beside, and they come in as regularly for their meals as though they had human reason.*10LtMs, Lt 39, 1895, par. 23*

When Willie returns, he will marry the woman of his choice, and of my choice. There is no criticism to make about this contemplated marriage, and this is an exceptional thing. I have never been acquainted with any other case where there were no criticisms to make. Her father, who is her only living parent, is perfectly well pleased. Her step-mother, sisters, and step-sisters are all delighted, and I am glad for Willie's sake. The next thing is to get his children across the broad waters. Mary Mortensen might come with them, and then either become the matron of my home or serve in the school in some capacity. Willie will have a home separate from mine. I would be very much pleased to have Mary here, and so would Willie, but she must decide herself what she would like to do. We respect Mary very much. She has done nobly by the children. I love her for her faithfulness. *10LtMs, Lt 39, 1895, par. 24*

But I only intended to write to you about books. You proposed to send me a "paste up" of matter to indicate what you would consider appropriate for the book you mentioned. This would please me very much, and I hope you will do it as soon as possible. Meanwhile, after supplying the papers, Fannie will do something in this line. I wish I were prepared to give my whole time to writing some things which I would like to have appear in this book on temperance. We have now in the hands of the publishers at the Echo office the manuscript of a book on the sermon on the mount. *10LtMs, Lt 39, 1895, par. 25*

We would be pleased to see you here. The climate of New South Wales is the most favorable climate that I have ever been in in all my travels. I shall not think of going to Africa. And I may spend the remnant of my life here. I have written you at length, but may not be able to do this again. *10LtMs, Lt 39, 1895, par. 26*

Lt 40, 1895

Kellogg, J. H.

Newtown, Tasmania

December 1, 1895

This letter is published in entirety in *8T 153-157*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg
Sanitarium
Battle Creek, Michigan, U. S. A.

Dear Brother:

Every institution that bears the name Seventh-day Adventist, is to be to the world as Joseph was in Egypt and as Daniel and his fellows were in Babylon. As in the providence of God these chosen ones were taken captive, it was to carry to heathen nations the distinguishing characteristics of their religion. They were to be representatives of God in our world. They were never for one moment to compromise with the idolatrous nations, but were to bear their religious sentiments as a special honor conferred upon them, to bear the name of the worshippers of [the] God who created the heavens and the earth. These youth who honored the Lord, the Lord honored. These youth who stood firm as a rock to principle were in vital connection with God and acknowledged God in all their ways. God was their wisdom. God gave them understanding and knowledge.*10LtMs, Lt 40, 1895, par. 1*

Now, Dr. Kellogg, you have stood nobly for the faith once delivered to the saints, and you will be tested and tried as you have been, only more sorely. There was a figure or symbol presented to me. The remnant people of God were to glorify His name under the proclamation of the last message of mercy, the last message of warning, the last invitation to be given to the marriage supper of the Lamb. The Lord has Himself wrought through human agents to fulfill

the symbolical prophecies. He has made sacred and eternal truth to stand amid the heresies and delusions that Christ declared should exist in the last days. *10LtMs, Lt 40, 1895, par. 2*

The only way God's people can fulfill the expectation of God is by being representatives of the present truth for this time. There are to be decided efforts made for unbelievers. You are situated where you can be a representative of the truth. Keep close to the great Teacher. I saw you holding the banner on which was written, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [*Revelation 14:12.*] Several men, <and some of> those with whom you are connected <with> in the sanitarium, were presenting to you a banner with another inscription upon it, and you were letting loose the banner of Seventh-day Adventists, and were reaching out to grasp the banner presented to you. *10LtMs, Lt 40, 1895, par. 3*

One approached you with great dignity and with earnest words, said, "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner: and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [*1 Peter 2:7-9.*] Your hand firmly grasped the true banner. These encouraging words were spoken, "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in white linen, clean and white, for the white linen is the righteousness of the saints." [*Revelation 19:7, 8.*] *10LtMs, Lt 40, 1895, par. 4*

I have many things to write, but cannot do this now, for I am exhausted and can only trace a few words. I was shown that you were in danger of seeking for large patronage in hiding the principles of our faith, which [are] now to be firmly represented. One jot, one tittle in this line, in the place of extending the influence of the truth, will diminish its advance. God is to be recognized in the people calling themselves Seventh-day Adventists. The truth has, to

the honor of God, been represented before the world with convincing power, and God will accept no less of you at the sanitarium, but far more. *10LtMs, Lt 40, 1895, par. 5*

You, with your associates, are to labor on in faith and firmness to insure further progress, and to prevent decline. There must be no narrowing down, but there must be a widening of the base of operations. More zeal, more faith, more influence, more prayers, and more active, whole-spirited workers are needed. Bear in mind that you are laboring for time and for eternity. Every day the heavenly agencies are commissioned to work with your efforts to make conquest of souls. While your efforts should be increased to make advance in different localities, there must be no blanketing of our faith. Truth must come to the souls ready to perish, and if it is any way blanketed or hidden, God is dishonored, and the blood of souls will be upon our garments. *10LtMs, Lt 40, 1895, par. 6*

The Lord God of heaven has been moving upon souls to seek for relief at the sanitarium in Battle Creek, and the Lord will require that everything connected with the health institution shall be all that the word of God requires. The more you lean your helpless soul upon God, the more you make Him your trust, the more hungry and thirsty will you become for the Bread of life. You need a pilot with you constantly, else you will in some way become shipwrecked. Satan is making every effort to turn you aside <into strange paths.> God has strengthened you, and His name and His truth must sanctify <your own soul that others may see your steadfast principles.> You cannot but understand your peril. *10LtMs, Lt 40, 1895, par. 7*

The Lord is pleased that a house should be built, to be dedicated to Him for the purpose of giving to all who shall visit the sanitarium an opportunity of hearing the gospel for themselves, hearing the truth as it is in Jesus. While the truth is preached, the precious gospel is to be presented, not in a weak, diluted style, but in strong, earnest accents. As the subject of vital godliness is made essential for salvation, the peculiarities of our faith will appear, distinguishing us from the world, and yet no tirade will be made against the doctrines held by others. In our association with worldlings, the Spirit of Christ in true modesty, and the true Christian principles lived by those who

know the truth, will be a recommendation to our faith. *10LtMs, Lt 40, 1895, par. 8*

The sanitarium is a broad missionary field. Your medical students, in studying the Word of God diligently, are far better prepared for all other studies, for enlightenment comes always with an earnest study of the Word. Let it be understood by medical missionaries that the better acquainted they become with God and Jesus Christ whom He hath sent [and] the better acquainted they become with Bible history, the better qualified they will be to do their work. The students in the college at Battle Creek need to aspire to higher knowledge, and nothing can give them a knowledge of all lessons and a retentive memory like the searching of the Scriptures. Let there be genuine discipline in study. There should be a most humble, prayerful longing of soul to know the truth. *10LtMs, Lt 40, 1895, par. 9*

If there are unbelievers who choose to join your medical missionary class, whom you judge would not be a teacher to the other students to draw them away from the truth, receive them, give them a chance; some of your best missionaries may come from this class. They have never heard the truth, and with an influence around them on every side that reveals the spirit of the Master and the truth, some will be won to the truth. In the studies there should be no concealing of one principle of Bible truth. But if taking in persons not of our faith will lead to silence upon the great themes which concern in a special manner <our present spiritual and eternal interest,> and which need to be kept ever before the mind, do not sacrifice principle or abate the distinct characteristics of our faith, to add these students to your class. *10LtMs, Lt 40, 1895, par. 10*

There should be most faithful teachers who strive to make the students understand their lessons, not by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Treat their inquiries with respect. To skim over the surface of the Word will do little good. Thoughtful investigation and earnest taxing study is required in order to comprehend it. There are truths in the Word which are, like veins of precious ore, concealed beneath the surface. By digging for them as the man

digs for gold and silver, the hidden treasures are discovered. Be sure that the evidence of the truth is in the Scripture itself. One Scripture is the key to unlock other Scriptures. The rich and hidden meaning is unfolded by the Holy Spirit of God, making plain the Word to our understanding. "The entrance of thy word giveth light; it giveth understanding to the simple." [*Psalm 119:130.*] *10LtMs, Lt 40, 1895, par. 11*

The Word is the great lesson book for the students in our schools. The Bible teaches the whole will of God concerning the sons and daughters of Adam. The Bible is the rule of life, teaching us of the character we must form for the future immortal life. Our faith, our practice may make us living epistles, known and read of all men. *10LtMs, Lt 40, 1895, par. 12*

Men need not the dim light of tradition and <religious> custom to make the Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noon day, needs the glimmerings of the torchlight of earth to increase its glory. The fables, or the utterances of priest or of ministers, are not needed to save the student from error. Consult the Divine Oracle, and you have light. In the Bible every duty is made plain; every lesson given is comprehensible, able to fit men with a preparation for eternal life. *10LtMs, Lt 40, 1895, par. 13*

The gift of Christ and the <ministration> of the Holy Spirit reveal to us the Father and the Son. The Word is exactly adapted to make men and women and youth wise unto salvation. In the Word is the science of salvation plainly revealed. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [*2 Timothy 3:16, 17.*] "Search the Scripture;" for herein is the counsel of God, the voice of God speaking to the soul. [*John 5:39.*] *10LtMs, Lt 40, 1895, par. 14*

Lt 41, 1895

Kellogg, J.H.

Refiled as *Lt 46a, 1894*.

Lt 42, 1895

Kellogg, J. H.

Avondale, Cooranbong, Australia

August 28, 1895

Portions of this letter are published in *8MR 92-94*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg
Battle Creek, Michigan, U. S. A

Dear Brother:

I am seated on the bed writing at half past three a.m. Have not slept since half past one o'clock. Ella May White and I are the sole occupants of a large, comfortable family tent. Close by is another good-sized tent, used as a dining room. We have a rude shanty for a kitchen, and a small five-by-five storeroom. Next is another tent, which accommodates three of my workers. Next is a room enclosed by not finished, for wash-house and workshop. This is now used as a bedroom by two men, Brother Shannon, my master builder, and Brother Caldwell. These five men we board. Several others are at work on the land who board themselves. Fannie Bolton occupies another tent, well-fitted up with her organ and furniture. You see we have quite a village of tents.¹⁰*LtMs, Lt 42, 1895, par. 1*

I drive my own two horse team, visit the lumber mills and order lumber <the workmen require,> to save the time of the workmen; and go out in search of <our> cows. I have purchased two good cows—that is, good for this locality. Almost everywhere in the colonies they have a strange custom of confining the cow at milking time. They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creatures free, and teach them to stand still. The owner looked at me in astonishment, “You cannot do this, Mrs. White,” he said; “they

will not stand. No one thinks of doing any other way." "Well," I answered, "I shall give you an example of what can be done." I have not had a rope on the cow's leg, or had her head put into a bail. One of my cows has run on the mountains till she was three years old, and was never milked before. *10LtMs, Lt 42, 1895, par. 2*

The people have not the slightest idea that they can depart from former practices and train the dumb animals to better habits by painstaking effort. We have treated our cows gently, and they are perfectly docile. These cows had never had a mess of bran or any other prepared food. They get their living by grazing on the mountains, and the calf runs with the cow. Such miserable customs! We are trying to teach better practices. *10LtMs, Lt 42, 1895, par. 3*

Large tracts of beautiful land lie uncleared, unworked. The timber business has brought the settlers a meager pittance, and <almost> every day we see a drove of bullocks used to draw one, or sometimes two or three, <large> logs. We count six, seven, or eight span, moving slowly along with their burden. Six span of bullocks were used to plough our land for cultivation. They are under discipline and will move at a word and a crack of a whip, which makes a sharp report but does not touch them. They wheel into line when it seems that they must get tangled up, but the creatures understand their business and they plod patiently with the immense plough used to break up the unworked soil. *10LtMs, Lt 42, 1895, par. 4*

The people about here have raised no vegetables, and <but little> fruit, except a few oranges and lemons that are not cultivated, and I have seen a few peach trees. Land is profitless, but in the land boom it cost 8 pounds an acre, some of which now sells for 4 pounds. Thousands of acres lie untouched, for no one attempts to work the land. They think it will yield nothing, but we know it will yield if properly cultivated. *10LtMs, Lt 42, 1895, par. 5*

The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard; I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted

by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted, there will be far less poverty than now exists. I did not expect to write you in this way, but these particulars we want you to have, that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work. *10LtMs, Lt 42, 1895, par. 6*

Today Mr. Moseley comes to bring oranges and lemon trees for us to set out. As soon as this work is done, we shall begin to plant vegetables. We have to get our groceries from Sydney, nearly a hundred miles away, or from Newcastle, twenty-two miles. But we hope soon to raise our own fruit and vegetables <through the cultivation of the land.> Willie cannot be here, so I am here in his place, where I can oversee matters and plan and consult with the workmen. I am called out from my routine of writing, yet I arise at half past one, at two, and three o'clock, and for a week have done considerable writing. *10LtMs, Lt 42, 1895, par. 7*

You make inquiry in reference to building a chapel for the sanitarium to accommodate those who wish to attend religious services. The reasons you give in favor of building a chapel are sound. Years ago I was shown that such a building would be a great help. Your patrons are mostly those not of our faith, and if anything can be done to interest them in religious things, it will be well. *10LtMs, Lt 42, 1895, par. 8*

While there have been altogether too many buildings piled up at Battle Creek, which has meant simply robbery of other localities, yet I would not discourage the building of a chapel. A sanitarium, where people come from all parts of the world, is a missionary field in the highest sense, and a place of worship would be the means of drawing in some souls. I cannot see why the erection of such a building would not be to the honor of God, even though years have passed when it should have been done. *10LtMs, Lt 42, 1895, par. 9*

True, there is the tabernacle, which is crowded every Sabbath. Why, some will say, will not that answer for all purposes? Why not

let the people come out and hear at the place of meeting? I answer that many would not go there at all, and those who might attend occasionally would not hear the things most appropriate for persons who are not of our faith; they do not understand the doctrines presented. If you have a place of meeting connected with the sanitarium, many will step in to while away the time, and discourses should be given appropriate for those who have not a knowledge of the truth. I have been surprised that such a building was not erected long ago. It is really a missionary enterprise. The chapel connected with the sanitarium at St. Helena, California has been a great blessing.*10LtMs, Lt 42, 1895, par. 10*

But I thought as I read in your letter that such a building would cost only three thousand dollars, O, if we could get such a house in some of our cities that have nothing, how glad we would be. But the patronage of the sanitarium would, it appears to me, justify the investment of means in a house for God's worship where invalids would be accommodated without having to leave the buildings. They would realize much greater good from the services in such a place. I hope that none will consider these words as contradictory of the former testimonies I have borne, and feel at liberty to disregard the light that God has given. This counsel is in harmony with that light.*10LtMs, Lt 42, 1895, par. 11*

Those who visit the sanitarium will see that it is a place where God is honored and worshipped, and many souls may hear the Word of life, the precious truth of God, that otherwise might never hear the truth. The sick and suffering ones should have every advantage possible in religious facilities to win them away from the attractions of Satan, to Jesus Christ. In the chapel, let the words of truth be spoken, and the Scriptures be opened to the people in simplicity. Reach the people with the gospel where they are. Jesus will be with you to impress minds and hearts. Nothing should be left undone that can be done to relieve these afflicted souls and win them to Jesus.*10LtMs, Lt 42, 1895, par. 12*

I dare not say otherwise than the words that I have written, because this investment of means will, I am sure, bring its return in the salvation of many souls, and will return to the treasury all that was expended. Even if the outlay were never repaid, still it would be our

duty to bring the truth before as many as possible. Always and everywhere we are to lift up Jesus. While Satan's kingdom is embracing the world and the churches, let the Lord be magnified as supreme. While everything is being done for those who know and believe the truth, it will be well to make every effort in your power to reach the people with whom you come in contact. For among them are hearts deceived, heads confused, bodies sick, and souls sick. They need to hear the voice of faithful shepherds saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*10LtMs, Lt 42, 1895, par. 13*

God has work for every true believer who labors in the sanitarium. Every nurse of the sick should be a channel of light, receiving light from a divine source, and letting it shine forth to others. The workers are not to ape the customs or fashionable display brought into the sanitarium, but to consecrate themselves to God, to be humble, meek, and lowly in heart, pure and elevated in character. Let the atmosphere that surrounds the soul be a savor of life unto life. With some there is too great a desire to be exalted. In seeking self-exaltation they abase themselves. Let self be hid in Christ, and they will be exalted in due time.*10LtMs, Lt 42, 1895, par. 14*

All who are engaged in the work in the sanitarium can be a blessing to others by revealing in their own character what a knowledge of the truth has done for them. Let everyone feel that precious souls for whom Christ has died are perishing in ignorance and transgression of God's holy law. Let every unbeliever see that you are in God's service, that your faith in the truth does something for you. Thus you will reveal the grace of God in your own character.*10LtMs, Lt 42, 1895, par. 15*

You need to feel that in your ministry to the sick you are representing Jesus. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [*1 Peter 2:9.*] Bear in mind that God is your Guide, your Comforter. What a vineyard you have in which to work! What a field for action! The Lord guides and cheers the humble, meek, and lowly worker as He cheered Moses in his work. In the commonest duties of life we may ask God for wisdom, for the work to be done. If

the worker receives his commission as from God, he will be strengthened and blessed. *10LtMs, Lt 42, 1895, par. 16*

Dangerous temptations will assail you on every side, but ask of God, as did Moses, for His presence and guidance. The Lord said to Moses, "Certainly I will be with thee." [*Exodus 3:12.*] The same assurance is given to every humble, consecrated worker. Let every student, every helper, bear in mind that he is to be daily a living epistle of truth and righteousness. Remember that you are not your own, but are bought with a price, even the precious blood of the Son of God. To all with whom you come in contact you are to reveal that you are the trophies of the grace of Christ, His living instruments to glorify His name. *10LtMs, Lt 42, 1895, par. 17*

Lt 42a, 1895

Kellogg, J.H.

Duplicate of *Lt 46a, 1894*.

Lt 43, 1895

Kellogg, J. H.

Norfolk Villa, Prospect St., New South Wales, Australia

June 14, 1895

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Dear Brother:

I thank you for the letters you have sent, and will now try to reply to them as best I can. The first American mail for this month was sent off yesterday, but another mail goes by the Vancouver on the 20th, by which you will receive this letter. Brother McCoy wrote me in reference to enlarging some of your buildings, and especially mentioned the enlarging of your bakery, saying that this was very much needed. I must leave you to settle the matter as you think best, for your necessities are known to yourselves and to God. I have given you the light that God has given me in regard to investing means in erecting buildings, and I must have no voice in saying anything further about the matter. *10LtMs, Lt 43, 1895, par. 1*

I have been much pained because means have been invested in putting up additional school buildings at Battle Creek, when this investment was uncalled for. The college was large enough to accommodate the students that could be managed successfully in the school. The fact of the matter was that those in charge were not able to manage the students that were already in attendance as they should be managed, and the money invested in putting up new buildings was greatly needed in planting the standard of truth in cities in America, and in opening new fields to the living minister. We have great need of means in this far off portion of the Lord's

vineyard. But I dare not counsel you on the matter of which you have spoken, for I know that much depends on the wise decisions you will make. *10LtMs, Lt 43, 1895, par. 2*

All I can say to you is, Go to God, and talk with Him about this matter. Ask Him that the Holy Spirit may work upon you. View the necessities of the field and present your petitions to God, and let Him impress your mind. You know that I have had light to the effect that there are altogether too many interests centered in Battle Creek. Progress ought to be made elsewhere. How many cities there are in America which have been left untouched! Why not let some of your energies be devoted to setting men at work in different localities? Let the influence of truth be far-reaching. Let the knowledge of how to preserve health be widely disseminated. Let work be begun where scarcely anything has been accomplished. *10LtMs, Lt 43, 1895, par. 3*

In your letter of April 18 you speak of the work that is being done in Chicago. I am in full sympathy with the work that is being done there. I believe in helping along every line in which it is possible to help, following in the steps of Christ. Those who take hold of this Christian Help Work, who will consecrate themselves to God, will find that He will be a present help to them in every hour of need. I know that the Lord will use those who will submit themselves to Him, and through the power of the Holy Spirit, they will be enabled to do the work that needs to be done. *10LtMs, Lt 43, 1895, par. 4*

Visiting the sick, comforting the poor and the sorrowful for Christ's sake, will bring to the workers the bright beams of the Sun of Righteousness, and even the countenance will express the peace that dwells in the soul. The faces of men and women who talk with God, to whom the invisible world is a reality, express the peace of God. They carry with them the soft and genial atmosphere of heaven, and diffuse it in deeds of kindness and works of love. Their influence is of a character to win souls to Christ. If all could see and understand, and be doers of the words of God, what peace, what happiness, what health of body and peace of soul, would be the result! A warm, kindly atmosphere of love, the pitying tenderness of Christ in the soul cannot be estimated. The price of love is above gold and silver and precious stones, and makes human agents like

Him who lived not to please Himself. *10LtMs, Lt 43, 1895, par. 5*

I am sorry that there are those in positions of trust who very sparingly cultivate the sympathy and tenderness of Christ. They do not even <cultivate and> manifest love toward their brethren and sisters who are in the faith. They do not exercise the precious tact that should bind and heal those who go astray, but instead they exhibit cruelty of spirit, that drives the wanderer still further into the dark, and makes angels weep. Some seem to find a sort of pleasure in bruising and wounding souls who are ready to die. As I look upon men who handle sacred truth, who bear sacred responsibilities, and who are failing to cultivate a spirit of love and tenderness, I feel like crying out, "Turn ye, turn ye; for why will ye die?" [*Ezekiel 33:11.*] *10LtMs, Lt 43, 1895, par. 6*

When I consider the fact that as probationers we are now forming characters that will either fit us for the society of heavenly angels or delegate us to a place with those who are outside the city of God, I tremble for these men. O if there were no rousing up of evil passions in the hearts of those who claim to be God's agents, how much more reasonable consideration would be given to questions of serious importance! How does heaven look upon human agents who are void of the milk of human kindness? *10LtMs, Lt 43, 1895, par. 7*

"Put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness ... Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:22-24, 29-32.*] Could a more favorable appeal be made? *10LtMs, Lt 43, 1895, par. 8*

We are counseled to let no corrupt communication proceed out of

our mouth, but a corrupt communication is not simply something that is vile and vulgar. It is any communication that will eclipse from the mind the view of Christ, that will blot from the soul true sympathy and love. It is a communication in which the love of Christ is not expressed, but rather sentiments of an unchristlike character. It is often the decisions that are arrived at in council meetings [that] bring oppression upon men, women, youth, and children for whom Christ has given His life. It is in the decisions that are formulated against those who need help, and who will perish if they are left to die.*10LtMs, Lt 43, 1895, par. 9*

There is but one power that can bring us into conformity to the likeness of Christ, that can make us steadfast and keep us constant. It is the grace of God which leads us to obey the law of God, the transcript of the divine character. It is a knowledge of Christ Jesus which we should cultivate to the uttermost of our power, in order that we may be doers of His Word. "Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [*James 5:19, 20.*] Is not this a work that pays? Will we make Jesus glad? Will we cause rejoicing among the angels of God? We can do so by co-operating with God in seeking and saving that which was lost. "There is more joy in heaven over one sinner that repenteth, than over the ninety and nine who need no repentance." [*Luke 15:7.*] Shall we not co-operate with heavenly angels in the work of saving fallen humanity?*10LtMs, Lt 43, 1895, par. 10*

We are not our own, we are the property of Christ. We are to be laborers together with God. We are to do the work that Christ has laid out in the following verses: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which was gone astray? And if so be that he find it, he rejoiceth more over that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [*Matthew 18:10-*

14.]*10LtMs, Lt 43, 1895, par. 11*

We are to follow the example of Jesus, who says, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] We are to be wide awake, so that we may know what we can do to bless and save those around us. The moral image of God has been lost, but those who are laborers together with God are to restore in men the likeness of Christ. They are to impart ideas that will work their salvation, and that will prepare them to be temples of the Holy Ghost.*10LtMs, Lt 43, 1895, par. 12*

You refer to some letter that I wrote sometime ago in reference to the danger of sending young men to the Medical College at Ann Arbor, and say that you are more and more impressed with the danger as students return from their year’s work at the Medical College, and you can see that some have been affected by the influences with which they have been surrounded. You also say that some of them are standing up nobly against these contaminating influences. Thank the Lord for this. If our youth understood their own weakness, they would go to God for strength, but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life.*10LtMs, Lt 43, 1895, par. 13*

The *first chapter of second Peter* is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts. The apostle writes, “To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue.” [*Verses 1-3.*] What a grand theme this is for contemplation—the righteousness of God and our Saviour Jesus Christ. Contemplating Christ and His righteousness leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no stand still. There is continual advancement in every stage of the knowledge of Christ.*10LtMs, Lt 43, 1895, par.*

Through the knowledge of Christ is life eternal. In His prayer Jesus says, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] In God we are to glory. The prophet says, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*]*10LtMs, Lt 43, 1895, par. 15*

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption that according as it is written, He that glorieth, let him glory in the Lord." [*1 Corinthians 1:30, 31.*] "Not boasting of things without our measure, that is, of other men's labors, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom the Lord commendeth." [*2 Corinthians 10:15-18.*] The testimony of prophets and apostles is in full accord on this subject. We are to glory in the Lord our God.*10LtMs, Lt 43, 1895, par. 16*

Peter continues, saying, "Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4.*] We have been called to the knowledge of Christ, and that is to the knowledge of glory and virtue. It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ that opens up to us communion with God. It is by <appropriating> the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust.*10LtMs, Lt 43, 1895, par. 17*

What possibilities are opened up to the youth who lay hold of the

divine assurances of God's Word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who <daily> yields obedience to God, who becomes a partaker of the divine nature, finds pleasure <daily> in keeping the commandments of God, for he is one with God. <It is essential that> he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son.¹⁰*LtMs, Lt 43, 1895, par. 18*

Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:20-23.*]¹⁰*LtMs, Lt 43, 1895, par. 19*

What privileges and blessings are granted to those who have obtained like precious faith with the disciples of Christ. Nothing is withheld from them. The apostle says, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." [*2 Peter 1:3.*] The standard is lifted up, and yet we are to reach it individually. We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting his excellency of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved. As we shall work upon the plan of addition, by faith adding grace to grace, God will work upon the plan of multiplication, and multiply <His> grace and peace unto us. We are to be diligent students in the school of Christ, having a knowledge of His will, and becoming active laborers in His vineyard.¹⁰*LtMs, Lt 43, 1895, par. 20*

The apostle describes to us the plan on which we are to work. He

says, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." [Verses 5-12.] *10LtMs, Lt 43, 1895, par. 21*

If our youth would take heed to and practice the rules laid down in this chapter, what an influence they would exert on the side of <righteousness,> whether they were at Ann Arbor, or in our institutions, or in any place of responsibility! They would see this truth, and their life work would be successful. They would realize the need of being much in prayer, of being rooted and grounded in the truth, so that by precept and example they might be living witnesses for Christ. They would then be like Paul, who after his conversion was a channel through which bright beams of light were shed upon the great plan of salvation. They would be workers together with God in re-shaping moral character, and would be instruments through which the image of God might be retraced in man. They would respond to the working of the Holy Spirit and become one with Christ in God. No longer would the law which they have transgressed be a yoke of bondage, but it would be the law of liberty, the freedom of sonship. Having repented toward God, having exercised faith in Christ, they have experienced forgiveness, and [they] esteem the law of God above gold, yea, above fine gold. *10LtMs, Lt 43, 1895, par. 22*

Jesus is the Sin-bearer. He takes away our sins, and makes us partakers of His holiness. O what tender, pitying love dwells in the heart of Christ toward the purchase of His blood! He is able to save unto the uttermost all who come unto God by Him. There is power

in these precious promises, and we should co-operate with the working of Christ, devoting all our God-given talents to the service of the Master, that the Holy Spirit may work through us to the glory and honor of Christ. *10LtMs, Lt 43, 1895, par. 23*

Students should have a growing, expanding idea of what it means to be a Christian. To be a Christian means to be a learner in the school of Christ. It means the connecting of soul, mind, and body with divine wisdom. When this union exists between the soul and God, we are taught of God who gives wisdom and knowledge. His Spirit imparts thoughts that are clear and holy, and gives the knowledge that lives through eternal ages. Those who are consecrated, diligent, persevering laborers, putting to use every capability, employing all their faculties for the glory of God, who are not slothful in business, but are fervent in spirit, serving the Lord, will reap an eternal reward. But it is our part to be courageous, to exercise firm faith in God. *10LtMs, Lt 43, 1895, par. 24*

The end is near, and students should make most diligent effort to carry forward the work <intelligently> of acquiring knowledge that they may impart to others. Dr. Kellogg, I had no idea of writing as I have, but I could not forbear. I felt impelled by the Spirit of God to lift up the standard of Christian character. <If we> will <take heed and> be true one to another as the needle to the pole, <we will be laborers together with God.> *10LtMs, Lt 43, 1895, par. 25*

I thank you for all the pains you have taken in writing to me and in sending those things which you think will be of service to me. You have been kind to do this, and I thank you for seeking to help me in my need. I pray the Lord to bless you and yours. *10LtMs, Lt 43, 1895, par. 26*

You write concerning letters that W. C. White has written to others in regard to the students. I do not know what he has done, neither can I ask him whether or not any one has communicated to him as you suppose. I have written to him in regard to the students, and have impressed upon him the necessity of expediency in the matter of gaining an education in any scientific lines. This has all been opened up to me for some time, and I have spoken to several concerning the necessity of waking up on this matter. *10LtMs, Lt 43,*

<One> great cause of perplexity to us all has been the dearth of means in this conference. We are not so favorably situated as we were in America in this matter, and cannot call upon our brethren to arouse and meet the financial emergency. We have no moneyed men upon whom to call. We must study and plan how we shall contrive to carry on the work. If it had not been for the royalties on my foreign books <sold in America,> the work would have been far behind what it now is. Willie depended upon me to advance means, and at the outset to say what I would do in the way of providing funds for the education of students and for providing for the expenses of camp meetings and so forth. It was necessary that the workers should be educated so that they might work in an entirely different way from what they had in the past, and live upon different principles. We are called upon to lift to the utmost of our ability. We have had to practice economy, and Willie would take steerage passage on the boats in company with the students who were to attend school on the money furnished by my royalties, or by the generosity of Sister Caro, in order that the most might be done with the least means.¹⁰*LtMs, Lt 43, 1895, par. 28*

When land had to be purchased for the school, I donated \$1,000 from the principal, and gave money that I depended upon to pay my workers for preparing my books, and that I needed for the support of my household. I invested 100 pounds (\$500) in the student's fund, another 100 pounds (\$500) for buildings on the land, and have given hundreds of dollars for the transporting of persons to America. I donated 60 pounds for the education of students who have gone to America, and have sent money to maintain those who are there. Willie has been urging that these students stay another year in America and perfect their education.¹⁰*LtMs, Lt 43, 1895, par. 29*

This was his plan, but when I laid out before him the light which I had in regard to the danger of prolonging their stay, which I have sent to you at Battle Creek, and told him that I could not conscientiously advise them to stay, or give them money that has been entrusted to me as God's steward to carry forward their education, he saw the necessity of changing his plans. The letter

did not reach him in time to prevent his writing according to his own ideas, and his letter crossed mine in the mail. He told me that he saw that Sister Caro was carrying a heavy load, and that she was placed in perplexing circumstances.*10LtMs, Lt 43, 1895, par. 30*

He knew that I had given her encouragement to hope that I would share her expenses in the case of Brother Pomare, and he desired that I would send a draft for 60 pounds for the completion of his education. Afterwards he received my letter stating my convictions about the matter of educating students for such a length of time. I had told him that I could not invest means in educating students in America, but must invest what funds I could in helping the students in Australia. The light that God has given me was sufficient to cause me to change my plan of action, and I told him in my letter that I was writing to Battle Creek along these lines. Then he wrote to Bro. Olsen, asking him to investigate the matter of prolonging <the> education <of students.>*10LtMs, Lt 43, 1895, par. 31*

Some of the students have made much complaint as to the way they have been treated in America. <As the Lord has presented the case to me,> some of them have cause for complaint, and others by their own course of action have brought about a condition of things that has not been pleasant either for themselves or for their teachers. But I have plainly written to both parties concerning this matter, and I need not dwell upon it further. There certainly must be a change. We cannot afford to expend means in travelling expenses and tuition in sending students to America to be educated. In doing this we limit our facilities here, and bind ourselves about so that we cannot possibly meet the necessities that are continually coming to our notice, and which it seems impossible to turn from.*10LtMs, Lt 43, 1895, par. 32*

We are in a new country where the people are in a poverty stricken condition, and to all intents and purposes this is missionary ground. In spite of all our difficulties, the work is advancing, the number of believers is increasing, and our courage is good. I know that our brethren in America are not fully intelligent in regard to this field.*10LtMs, Lt 43, 1895, par. 33*

But we do not want to lay one particle of burden upon you. We

greatly desire that you shall be sustained and strengthened and upheld by the power of God in carrying the tremendous burden that <you are bearing.> Let us not in any degree weaken each other's hands. I think Willie has advised too many to go to Battle Creek, and he has counseled others not to leave Battle Creek until they have finished a medical course. But when I presented the situation before him, and laid out before him the poverty of the people in this country, he has still held to the idea that I should do all that I possibly could in creating a fund to educate students in Battle Creek, and to give them the advantages of a medical education.*10LtMs, Lt 43, 1895, par. 34*

But now this matter has been so clearly laid out before me that I cannot feel it is my duty to take money from this poverty stricken country, and invest it in sending students to Battle Creek, especially when it is evident that the sacrifice is little appreciated, and that the money is often expended in vain, because students do not consecrate themselves to God so that they may have a knowledge of His will, and [do] not become channels through whom the Lord can communicate the precious truth. <Some> do not, and they never have, dug deep to find the hidden treasure. They are satisfied with superficial knowledge, and do not labor to become thoroughly furnished unto every good work. They are willing to be carried, and are and ever will be inefficient and incomplete, unless something shall cross their track which will arouse them from their indolent, superficial practices.*10LtMs, Lt 43, 1895, par. 35*

If the converting power of God would come upon these souls, if they should come to realize that they need a power out of and above themselves, they would not remain a day longer like mere machines, but would have a desire to work for God. Has the truth been lodged in the soul? Has the love of souls for whom Christ died become a living principle in their hearts? Unless they become vitally connected with God, they can never resist the unhallowed effects of self-love and self-indulgence and temptation to sin. If they were soundly converted to God, they would experience the love that dwells in the heart of Jesus, and under the inspiration of the Holy Spirit it would well up like an irrepressible stream, refreshing their own sterile life, and refreshing all those who are connected with them.*10LtMs, Lt 43, 1895, par. 36*

I long to address the young men and women who are so willing to reach only cheap standards. O that the Lord might influence their minds to see what perfection of character is. O that they might know the faith that works by love and purifies the soul. We are living in days of peril. Christ alone can help us and give us the victory. Christ must be all in all to us, he must dwell in the heart, his life must circulate through us as the blood circulates through the veins. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy. *10LtMs, Lt 43, 1895, par. 37*

Speaking of Satan, our Lord says that “he abode not in the truth.” [John 8:44.] He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused Him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the high Commander of heaven, and lost his high and holy estate. *10LtMs, Lt 43, 1895, par. 38*

Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet through the deceptive power of the evil one, through his crooked representations of Christ and the Father, he deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God. *10LtMs, Lt 43, 1895, par. 39*

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from His throne, but through the system of idolatry, he plants his own throne between heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and

appropriates the worship due to God.*10LtMs, Lt 43, 1895, par. 40*

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error could not stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men, and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.*10LtMs, Lt 43, 1895, par. 41*

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at <Lucifer's> throne that every evil work finds its starting point and obtains its support.*10LtMs, Lt 43, 1895, par. 42*

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies in order to shut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight

of. *10LtMs, Lt 43, 1895, par. 43*

It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, [and] has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them in order to draw them into his net and destroy them. He looked upon the schemes of Satan by which he works to blot from the human soul every trait of likeness to God. How he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. *10LtMs, Lt 43, 1895, par. 44*

He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost through choosing a ruler who chained them to his car as captives. And yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin—to death in which is no hope of life—toward night to which cometh no morning. He saw human beings possessed by devils, saw satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. *10LtMs, Lt 43, 1895, par. 45*

Men made for the dwelling place of God became the habitation of dragons. The senses, the nerves, the passions, the organs of man were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite Purity to behold! Wherein can He behold His image? And yet God, the infinite God, so loved the world, that He gave His only begotten Son (for such a world!), that whosoever believeth in Him should not perish, but have

everlasting life. *10LtMs, Lt 43, 1895, par. 46*

Christ came to our world, sent of God to take human nature upon Him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that He might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God in humanity through his triumph over sin and death; and in seeking to fathom this plan all finite intelligences are baffled. *10LtMs, Lt 43, 1895, par. 47*

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast for ever and ever as His eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that He gave Himself in Christ to the world to bear the penalty of man's transgression. God suffered with His Son as the divine Being alone could suffer, in order that the world might be reconciled to Him. *10LtMs, Lt 43, 1895, par. 48*

From the moment that Christ entered the world, the whole confederacy of satanic agencies were set at work to deceive and overthrow Him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire. *10LtMs, Lt 43, 1895, par. 49*

When Christ was born in Bethlehem the angels of God appeared to the shepherds who were watching their flocks by night, and gave

divine credentials of the authority of the newborn babe. Satan knew that one had come to the earth with a divine commission to dispute His authority. He heard the angels as they sang, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." [*Luke 2:10-14.*]*10LtMs, Lt 43, 1895, par. 50*

The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him and he came by the Spirit into the temple. Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel." [*Verses 29-32.*] Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ.*10LtMs, Lt 43, 1895, par. 51*

The Commander of heaven was assailed by the tempter. He had no clear unobstructed passage through the world. He was not left free, and without hindrance, to win to His kingdom the souls of men by His gracious mercy and lovingkindness. From the time that He was a helpless babe in Bethlehem, when the agencies of hell sought to destroy Him in His infancy through the jealousy of Herod, until He came to Calvary's cross He was continually assailed by the evil one. In the councils of Satan it was determined that He must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacies of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him.*10LtMs, Lt 43, 1895, par. 52*

The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. Satan knew that he must either

conquer or himself be conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. He came in determined opposition against Christ from the very beginning of His work. "But the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him ... And Jesus increased in wisdom and stature, and in favor with God and man." [*Verses 40, 52.*]*10LtMs, Lt 43, 1895, par. 53*

Satan saw the image of God in the character and person of Jesus Christ. He knew that if Christ carried out His plan, his satanic authority would be at an end. Therefore the life of Christ was a perpetual warfare against satanic agencies. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. He rallied the whole energies of apostasy against the Son of God. Satan assailed Christ through every conceivable form of temptation.*10LtMs, Lt 43, 1895, par. 54*

Christ had come to die for the world, and Satan finally offered to Him the kingdoms of the world, surrendering them to Him without His striking a blow to obtain them. But the condition upon which this offer was made was one with which Christ could not comply. "Taking him up into a high mountain, he showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." [*Luke 4:5-7.*] He presented the world to Christ as a most dazzling, enchanting spectacle.*10LtMs, Lt 43, 1895, par. 55*

But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself that he had done. Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity, and he gave Satan the evidence for which he had asked—showed him that He was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Verse 8.*]*10LtMs, Lt 43, 1895, par. 56*

Failing to lead Christ into sin, the prince of darkness gathered together his human agencies in the religious world, and instilled into men the enmity which he felt against the Champion of truth. He led them to reject Christ, to expel the Prince of truth from his territory. For a time success seemed to attend his efforts. "Christ came unto his own, and his own received him not." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:11, 12.*]*10LtMs, Lt 43, 1895, par. 57*

Just previous to His crucifixion the Saviour said, "The prince of this world cometh, and hath nothing in me." [*John 14:30.*] Though it was the hour of the power of darkness, yet in anticipation of His triumph, Christ could say, "The prince of the world is judged." "Now is the judgment of this world: now shall the prince of this world be cast out." [*John 16:11; 12:31.*] Viewing the work of redemption as completed, He could even in death speak, of the great final deliverance, and represent things that were future as if present. The only begotten Son of the Infinite God could successfully carry through the great plan which made man's salvation sure.*10LtMs, Lt 43, 1895, par. 58*

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head." [*Isaiah 59:13-17.*]*10LtMs, Lt 43, 1895, par. 59*

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The same iniquity will exist; Satan manifests the same

delusive power upon the minds of men. He is setting his trained agents at work and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of His throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be—the prince of this world, and that victory is his. He will turn his forces against those who are loyal to God, but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict, for the prophetic Word says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation 12:17.*]¹⁰*LtMs, Lt 43, 1895, par. 60*

Lt 43a, 1895

Kellogg, J.H.

Missing.

Lt 44, 1895

Kellogg, J. H.

Avondale, Cooranbong, New South Wales, Australia

August 29, 1895

Portions of this letter are published in *FBS 39*.

Dear Brother:

I am in need of editors to prepare manuscript for the press. Persons to run the typewriter I can obtain, but these do not reach the demand. It is very trying for me to be situated as I am. Sister Bolton corrects manuscript when she is able, but she is troubled so much with headache that often she cannot use her brain. This has become more and more marked, and is a very great hindrance to me in my work. I cannot do the things I would do. It is sufficiently taxing to do the writing, but when I have done that, there is the burden of having the matter prepared. If I had one to edit the matter, I should feel so grateful. Since completing the little book that is now in press, Sister Davis is working again on *The Life of Christ*, and until that is finished cannot give much attention to anything else.¹⁰*LtMs, Lt 44, 1895, par. 1*

We have no helpers to spare, but we want more, and those who are healthy. Two would not be too many. Can you refer me to any worker who in your judgment can do this work for me that I need to have done in getting out my books? You know me, you know the character of my work. I cannot accept a cold, lifeless worker, who cannot enter into the spirit of the work, and do it intelligently, grasping the ideas. A cold, stiff style I do not want. But I do want helpers very much.¹⁰*LtMs, Lt 44, 1895, par. 2*

Professor Prescott and Willie made a short visit to Cooranbong, remaining less than two days. I had a talk with Professor Prescott while riding out. He was surprised that many things of grave importance which had been communicated to him and Elder Olsen, were unknown to Willie. And why? Willie was sent here to labor with me, but he has a special line of work and responsibility, and is

called off to Melbourne, to New Zealand, and elsewhere, and I do not see him for three and four months at a time. His work is that which must be done. My work goes on just the same, but at great disadvantage. When I do see him coming, he is in need of rest. He has such a pile of work, I know many things trouble his mind, and I keep silent. He does not know a tithe of what I write.*10LtMs, Lt 44, 1895, par. 3*

Elder Starr and wife were to be with me, and help me in my work and meetings, but we were separated soon after we came here. For eleven months I suffered from rheumatism, which followed malarial fever. A resolution was passed that W. C. White should help his mother, but that is not possible so long as there is so much work in his line calling for attention. I smiled when I read the resolution, knowing that he had not even a helper with him, and he was loaded down with responsibilities. We cannot get a chance to read with him that matter on Christian temperance. Before we came up here, he heard a few chapters on *The Life of Christ*, then the school business called him to give all his time to planning in that line.*10LtMs, Lt 44, 1895, par. 4*

He would appoint to meet us on our own grounds, to help us plan for our building, plant an orchard, etc.; he would say, "Let Caldwell bring you over with May and the children, and I will lunch with you at one o'clock sharp," but he generally came three hours after the time appointed. Important decisions were to be made in their councils so that he could not leave. One important item was the setting of prices on the allotments of land; then building sites were to be selected, and buildings planned, so that our land received little attention. This is a sample of how things go, and it seems impossible to have it otherwise.*10LtMs, Lt 44, 1895, par. 5*

Sarah McEnterfer would be company for me, because she knows me. May Lacey White and I are very dear friends. We love each other. She is of a kind, loving, easy temperament, but very determined to accomplish that which she enters upon. She has a mind of her own. She will be a precious help to Willie, but she knows so little of my work that I could not communicate with her in many things. I seem to be as one alone. Fannie and I can do no more than she can do in editing. Marian cannot be overtaxed, so we

must make haste slowly. *10LtMs, Lt 44, 1895, par. 6*

Emily was a faithful helper, but it pained her exceedingly if I expressed any care or worriment, and she expressed it so much that I kept silent. But Emily is now gone; for her parents' sake I did not bid her stay; her father and mother longed to see her. I miss her much. She has carried a severe burden; everything that hurt and disturbed me hurt her just as much, and we seemed to be blended in mind and soul. She was a great helper to me, but felt too deeply over everything that hurt me, and the result was that she began to fail. Her arm and side pained her, and I knew she ought to have a change. *10LtMs, Lt 44, 1895, par. 7*

You see how I am situated. If there were a man and his wife who could come and live with me, and not burden me, I would thank the Lord and take courage. Willie thinks that I should not keep house by myself, but live with him. I love Willie, and I love his wife May. Everyone who knows her loves her; but I shall get little help from Willie. He will be away much of the time as he has been in the past. Now, if you have a moment's time, I want you to think of this matter, and if you can give me any advice, just write one page to me. I long for counsel from some one who knows the character of my work. I do not want anyone who would be too officious, but a Godfearing, simple, humble Christian woman, or a wife and her husband. *10LtMs, Lt 44, 1895, par. 8*

I cannot get along without Sister Bolton and Sister Davis; I need both, but I need others as well. I have begged for Sister Burnham without success. She is wedded to the *Echo*, and cannot be divorced from it. I need not enter into details, for I could write chapters on this matter. But if you know of any help, send it along. I would be so glad if I thought Sister Hall could come to be with me to manage things; then with a girl as cook, and a boy to take charge of my horse and cow, I should be fixed. *10LtMs, Lt 44, 1895, par. 9*

I am getting along in years, and what I do must be done quickly. The Lord is my helper, and I will put my trust in him. I seem to think Sister Hall would fill Emily's place, and while she could do nothing at typewriting, she could devise and plan for me far ahead of Emily, for she has had more experience. Then that burden would be

removed. I dread to have strangers come in connection with me.¹⁰*LtMs, Lt 44, 1895, par. 10*

Lt 45, 1895

Kellogg, J. H.

Cooranbong, New South Wales, Australia

July 15, 1895

This letter is published in entirety in *1888 1412-1420*.

Dear Brother:

I received your letters July 14 and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the Word of God [and] in walking in the light of His countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God.¹⁰*LtMs, Lt 45, 1895, par. 1*

If the servants of God, who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have better honored the Lord and would have had increased usefulness. Some whose voices have been silent from death might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency.¹⁰*LtMs, Lt 45, 1895, par. 2*

When men educate others to rely upon men, to look to and to trust in men, when, they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to His glory. We are safe only as we lift up Jesus and speak in full praise of His excellency. Isaiah says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon

the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.” [*isaiah 9:6, 7.*]*10LtMs, Lt 45, 1895, par. 3*

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O, what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [*isaiah 55:8, 9.*] There will be a decided reformation among the people of God or else He will turn His face away from them.*10LtMs, Lt 45, 1895, par. 4*

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is centering in Battle Creek; and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek will be made evident.*10LtMs, Lt 45, 1895, par. 5*

Advantages in Battle Creek mean destitution in other places, for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places. As a wise steward of means, you should scatter your forces and diffuse the power of your influence to help people who know not God as He is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together.*10LtMs, Lt 45, 1895, par. 6*

When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already overgrown and have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you.*10LtMs, Lt 45, 1895, par. 7*

You have a superabundance of facilities, and [you] should send wise men into cities and towns, which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become caretakers and bearers of burdens. Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for Him.*10LtMs, Lt 45, 1895, par. 8*

All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir up a missionary, self-sacrificing zeal as to go into the field and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges. Do not use your facilities to call men and women to the great center and encourage them to leave churches that need their aid. Men must learn to bear responsibilities. Not one in a hundred among us is doing anything outside of engaging in common, temporal, worldly enterprises.*10LtMs, Lt 45, 1895, par. 9*

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to

different localities and give them advantages whereby they may grow. It is a positive duty to go into regions beyond.¹⁰*LtMs, Lt 45, 1895, par. 10*

Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles [of] health reform into communities that, to a large degree, are ignorant of what they should do. Let men and women teach these principles to classes that cannot have the advantages of the large sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal, that the whole may be leavened. Instead of adding building to building to the sanitarium, you should have at this time many institutions fully equipped and in working order at other places.¹⁰*LtMs, Lt 45, 1895, par. 11*

There are men who have been long connected with the sanitarium who always will be shadows of somebody else, if they are retained there, when if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel. Let these men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. But instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers.¹⁰*LtMs, Lt 45, 1895, par. 12*

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have distributed. You may look with great satisfaction at the wide-spreading growth of the sanitarium in Battle Creek, but God does not look with the

same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities. *10LtMs, Lt 45, 1895, par. 13*

A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as He said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" [*John 3:7, 3, 10.*] Many are controlled by a spirit that is not Christlike. They have not yet learned in the school of Christ the lesson of meekness and lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves inca[pable] of distinguishing between the sacred and the common. How long shall such men continue to wield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn or to lift up? How long shall they hold such power that no one dare to make a change in their methods? *10LtMs, Lt 45, 1895, par. 14*

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, yes; but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed." [*Jeremiah 48:11.*] This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in battle, but it is like a meteor that flashes across

the heavens, and goes out. *10LtMs, Lt 45, 1895, par. 15*

Let God's own workmen, who have His cause at heart, do something for the Southern field. Let not God's people be content with just touching it with their fingers' edge. Let those at the heart of the work plan for the field in earnest. You have talked about it, but what are you doing as the stewards of God's means? Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek? Why do you do the very things that God has warned you not to do? The case is becoming serious, for warnings and entreaties have been given in vain. You are extending the arms of power at Battle Creek more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the Spirit of the Lord. *10LtMs, Lt 45, 1895, par. 16*

The Lord has blessed Battle Creek again and again by pouring out His Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as He has directed? Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the Word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth? *10LtMs, Lt 45, 1895, par. 17*

Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which

God has shed upon them.*10LtMs, Lt 45, 1895, par. 18*

They would have given to the world the message of the righteousness of Christ through faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in superabundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.*10LtMs, Lt 45, 1895, par. 19*

O, that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O, that they might realize their duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free.*10LtMs, Lt 45, 1895, par. 20*

Spiritual truth is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus.*10LtMs, Lt 45, 1895, par. 21*

Lt 46, 1895

Kellogg, J. H.

North Fitzroy, Melbourne, Victoria, Australia

April 15, 1895

Portions of this letter are published in *10MR 273-275*; *12MR 299*; *4Bio 183*.

Dear Brother:

The last mail will bring to you articles written in reference to some things I was constrained by the Spirit of the Lord to write upon. This matter was urged upon me, and I could not refrain from writing. This is not my mind, but the mind and will of God. Please carefully consider these things. You know that I do not discard education, but appreciate it. But even this may be carried to extremes, and yet education is essential to prepare missionaries to stand in these last days in the defense of truth. *10LtMs, Lt 46, 1895, par. 1*

Yet the Lord has often chosen for His laborers men who have had but little opportunity of time and means to obtain anything but a very meager school education; and these men have been engaged in the work of God as representative men. They have applied their powers most diligently, and the Lord has rewarded their fidelity to His work, their industry, their thirst for knowledge, while yet their hands [had] fast hold of the plough to do hard, earnest work. He has witnessed their tears and heard their prayers; and as the blessing of God came to the poor captives in the courts of Babylon, so the statement is made: "God gave them wisdom and knowledge." [*Daniel 1:17*.] He give the same wisdom, the same knowledge, as He gave to these captives in Babylon. *10LtMs, Lt 46, 1895, par. 2*

Mistaken ideas have prevailed and men and women are kept from the work, supposing more time must be occupied, when it is not best or essential. These souls, whom the Lord would use in His cause, can be taken right from their trades when God calls: "Go work today in my vineyard." [*Matthew 21:28*.] And the Lord will

quicken their understanding. As they follow Jesus the travail of soul is upon them. Men have been recommended to look to Battle Creek in order to become educated. They have not been taught to look to the Lord, and that a knowledge of God and of Jesus Christ whom He has sent is the greatest science man has ever comprehended.*10LtMs, Lt 46, 1895, par. 3*

I would counsel you not to advise Pomare to remain in Battle Creek longer. Let him go to his field of labor to use the knowledge that he has already gained; and in yoking up with Jesus Christ, he will become a laborer together with God. The loading down of one man with degree after degree of study will not take the place of learning in the school of Christ His meekness and His lowliness of heart. "Learn of me," said the greatest Teacher the world ever knew; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*]*10LtMs, Lt 46, 1895, par. 4*

I was urged to send Sister Houlder to Battle Creek. My purse paid her expenses; for her soul was in peril. Then I have paid, I do not just know how much, for Brother Lacey to go through his studies. Sister Caro has carried Brother Pomare, which has consumed large sums of money. I promised her I would help her bear the burden of expense, not expecting that he was to be kept years in gaining an education to work among his own people. Willie, now in New Zealand, states that he has sent for drafts from London and Battle Creek, for 60 pounds to be paid to Sister Caro to relieve her of embarrassment. Money has been sent to support Brother Lyndon in school. He had a very good education before he went to America, and should have been in his field of labor long since, and at work.*10LtMs, Lt 46, 1895, par. 5*

In this country it means much to transfer the means, so essential to advance the work in fields that have not been entered, and consume these means of which there is a dearth, in sending students to be educated in any lines to help us in the work here. And then time is passing, and money [is] expended, and the work [is] moving so slowly because of the need of energetic workmen to enter the new fields and practice in the service of Christ in giving to perishing souls the light of truth—present, testing truth. We feel the need of more help, but the conference has not money to pay the

expenses of laborers to return to this country or to transport laborers. We know not what to do. I am distressed over the situation. I am now paying these workers nineteen dollars per week, and they support their families and give their services. I could do more of this work if I had the money to do it with. This sum was increased until I paid five pounds per week.*10LtMs, Lt 46, 1895, par. 6*

I think I must now have the royalty on my books that is being expended in Europe. I must have means to invest in the various necessities of the work that I cannot now command.*10LtMs, Lt 46, 1895, par. 7*

I am in Melbourne, and here opens a great want. The number of Sabbath keepers meeting in North Fitzroy are more than two hundred. In the suburbs of Williamstown a new church has been organized with forty members. This is twelve miles from Melbourne. Hawthorn has a church of about the same number; Brighton, a church of twenty-five. And in all these churches additions are being made. There is not a place large enough that can be secured to accommodate a general gathering of the people. A location is being secured, costing one half the sum of the location on the opposite side of the street. The bare lot will require nothing less than seven thousand dollars. The lots directly opposite, where two churches stand, are not so favorable and cost fifteen thousand each. The land in this vicinity is very high, and yet in localities in no way as favorably situated, it costs more money.*10LtMs, Lt 46, 1895, par. 8*

The 60 pounds that went to Sister Caro to help bear the load she was carrying, I meant to invest in the meeting house in Melbourne; but there seems to be more than six ways to expend every shilling in the work that needs to be done. It seems very hard to arouse our brethren to understand the wants of the cause of God in this new field. I have made my decision that no money from me will any more be expended in sending persons to Battle Creek, or supporting their tuition in Battle Creek. Those who can have a few months' advantages of school here shall have it.*10LtMs, Lt 46, 1895, par. 9*

Already I have paid above one thousand dollars, and nearly all of

these are engaged in missionary work. I paid three hundred dollars to send a poor afflicted brother to St. Helena for treatment. He had contracted rheumatism on board the *Pitcairn*, and in laboring in damp districts received no help, and returned a great sufferer. I paid the expenses of Sister Miller to Oakland, that her husband might go into the office of Oakland, and become more efficient in some branches of the work here in the Echo office. *10LtMs, Lt 46, 1895, par. 10*

Thus I have tried to work, investing in two meetinghouses, one hundred dollars in one, and one hundred and fifty in another; in four other meetinghouses, five pounds each. Meetinghouses must be erected in the places where churches are raised up. A hall has been secured in Ashfield. All the opposition of five ministers has been set in operation to stop the work, and the last thing before leaving Granville, Brother McCullagh read a notice that they could not rent the hall any longer to Seventh-day Adventists. In two weeks' time the hall must be vacated by them. No other hall can be secured. We have purchased a new tent, to be erected in Canterbury, a new location, to lift the standard of truth. Five pounds I donated to this enterprise. But I shall continue to invest as long as I can command any means, that the cause of God shall not languish. *10LtMs, Lt 46, 1895, par. 11*

A meetinghouse must be built in Ashfield. These small halls cannot accommodate those who newly come to the faith. Above one hundred meet in Ashfield. Two miles from Ashfield, in Petersham, the tent is standing. Meetings are in both places, and preaching in Petersham every night in the week but one [and] in Ashfield three nights in the week. The second tent has been purchased as a meeting tent, costing for seats and all, two hundred dollars. This those newly come to the faith engaged in earnestly. Although poor, they gave willingly, so that the conference should not have this expense. *10LtMs, Lt 46, 1895, par. 12*

Sydney will have to be worked before commencing labor in any new place. Additions are being made to the Ashfield church continuously. Some of the higher classes are coming in, since the opposition has voiced so strong. There should be three tents in a short time in Sydney, at different points. Slowly we have been

moving two miles nearer Sydney. The tent from Petersham moved west, one mile nearer to one of the best suburbs; and Canterbury has the new tent pitched in its midst, two miles nearer Sydney. We purpose to work the suburbs surrounding Sydney first, and press the battle to the gates.*10LtMs, Lt 46, 1895, par. 13*

Brother Corliss was called from Ashfield to Auckland. About thirty have embraced the truth in Auckland. And now Brother and Sister Corliss, Brother Colcord, and Willie White are on the steamer from New Zealand to Tasmania, to hold an important convention for the consideration of methods and plans to forward the work in new fields. Dr. Merritt Kellogg has been working in Melbourne for a few weeks past. He has visited Adelaide with good success. He has moved on to Broken Hill to see what can be done there. I have received letters from him at three different points. He is doing good work, and is a useful helper.*10LtMs, Lt 46, 1895, par. 14*

Miss May Lacey accompanies me to Launceston. We arrive at Hobart Friday. We will meet Willie and his companions there the first of next week. All our ministers are at work with all the physical and mental powers they possess. In all Melbourne and the churches in the suburbs there are only two ministers, Brother Israel and Brother Daniells. There is a wonderful work to be done, and so few to do it.*10LtMs, Lt 46, 1895, par. 15*

I write this plea to you, that you may understand our situation, and that you may better know that we have no money to expend unnecessarily. We are overwhelmed at times. I obtain but little sleep. I waken at twelve, one, and two o'clock at night, and commence writing.*10LtMs, Lt 46, 1895, par. 16*

Lt 47, 1895

Kellogg, J. H., and all others concerned

Norfolk Villa, Granville, New South Wales, Australia

March 21, 1895

This letter is published in entirety in *FE 334-367*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg, and all others concerned
Battle Creek, Michigan, U. S. A

Dear Brethren:

I have been much perplexed for several nights. I am troubled so that I am unable to sleep well. Things are being urged upon my attention which I must present before you.¹⁰*LtMs, Lt 47, 1895, par. 1*

Dr. Kellogg and the teachers in our schools at Battle Creek must be one the guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, Son, "Go work today in my vineyard." [*Matthew 21:28.*] They feel the need of a proper course of study, that they may be prepared to labor for he Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed.¹⁰*LtMs, Lt 47, 1895, par. 2*

Those persons who have engaged to help sustain the students during their course of studies suffer great loss both in time and money spent unwisely. These people have manifested their earnestness and willingness to help, but they become discouraged as they see the time originally estimated necessary for the students to receive a fitting up for the work, prolonged, and still the students are encouraged to take up another course of study at their expense.

Years pass, and still there is urged upon them the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back. *10LtMs, Lt 47, 1895, par. 3*

The students themselves would not think of such a delay in entering the work if it were not urged upon them by those who are supposed to be shepherds and guardians, [and] who are their teachers and physicians. If we had a thousand years before us, such a depth of knowledge would be uncalled for, although it might be much more appropriated; but now our time is limited. "While it is called today, if ye will hear his voice, harden not your hearts." [*Hebrews 3:13, 15.*] *10LtMs, Lt 47, 1895, par. 4*

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. They have set a time, and when that has passed, their presumptuous spirit has not been rebuked, but they have set another and another; but many successive failures have stamped them as false prophets. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." [*Deuteronomy 29:29.*] Notwithstanding the fact that there are false prophets, there are also those who [are] preaching the truth as pointed out in the Scriptures. With deep earnestness, with honest faith, prompted by the Holy Spirit, they are stirring minds and hearts by showing them that we are living near the second coming of Christ, but the day and the hour of His appearing is beyond the pen of man, for "of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." [*Matthew 24:36.*] *10LtMs, Lt 47, 1895, par. 5*

But there is a day that God hath appointed for the close of this earth's history. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Verse 14.*] Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, "All is well"; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the

world from the deathlike slumber into which it has fallen. While the watchmen cry, "Peace and safety," "sudden destruction cometh upon them," "and they shall not escape," "for as a snare shall it come on all them that dwell on the face of the whole earth." [*1 Thessalonians 5:3; Luke 21:35.*] It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." [*Matthew 24:44.*]*10LtMs, Lt 47, 1895, par. 6*

People are now settling to rest, imagining themselves secure under the protection of the popular churches, but let all beware lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which shows that this great event is near at hand.*10LtMs, Lt 47, 1895, par. 7*

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek should have been used for creating facilities for carrying on the work in places where there is nothing being done at all. God is not pleased with the manner in which His goods have been disposed of. There is no respect of places or of persons with Him.*10LtMs, Lt 47, 1895, par. 8*

The practice of furnishing a few persons with every advantage of perfecting their education in so many lines that it would be impossible for them to make use of all of them is an injury rather than a benefit to the one who has so many advantages, beside depriving others of the privileges they need so badly. If there were far less of this long continued preparation, far less exclusive devotion to study, there would be much more opportunity for an increase of the student's faith in God.*10LtMs, Lt 47, 1895, par. 9*

He who long devotes all his energies to study alone, becomes fascinated—is actually absorbed in his books, and loses sight of the goal for which he started when he came to the school. I have been shown that some of the students are losing their spirituality; their faith is becoming weak and they do not maintain constant communion with God. They spend nearly all of their time in the perusal of books; they seem to know but little else. But what advantage will all this preparation be to them? What benefit will they derive for all the time and money spent? I tell you, it will be worse than lost. There must be less of this kind of work and more faith in God's power. God's commandment-keeping people are to testify to the world of their faith by their works.*10LtMs, Lt 47, 1895, par. 10*

When students come to Battle Creek [from] long distances at great expense, to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. But if they are given more studies than are absolutely necessary, it is calculated to cause them to forget the real object of their coming to Battle Creek. Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive necessity. The preparation of the students has been managed on the same principle as have the building operations. Building has been added to building, simply to make things a little more convenient and thorough.*10LtMs, Lt 47, 1895, par. 11*

God is calling, and has been calling for years, for a reform on these lines. He desires that there shall be no unnecessary outlay of means. The Lord is not in favor of having so much time and money expended upon a few persons who come to Battle Creek to get a better preparation for the work. In all cases there should be a most careful consideration as to the best manner of expending money in the education of the students. While so much is being spent to put a few through an exhaustive course of study, there are many who are thirsting for the knowledge they could get in a few months; one or two years would be considered a great blessing. If all the means are used in putting a few through several years of study, many just as worthy young men and young women are not assisted at all.*10LtMs, Lt 47, 1895, par. 12*

I hope the managers of the Battle Creek school and Sanitarium will consider this matter prayerfully, intelligently, and without partiality. Instead of over-educating a few, enlarge the sphere of your charities. Resolve that the means which you wish to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all. Give students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work, and it is your place to extend your charities to others who are in need of assistance.*10LtMs, Lt 47, 1895, par. 13*

Christ's work was not done in such a way as to dazzle men with His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed, yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. This creates a desire to secure more knowledge than is essential to do the work of the Lord. The pursuit of knowledge merely for its own sake diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from travelling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God.*10LtMs, Lt 47, 1895, par. 14*

The Lord Jesus would have men trade upon their talents, and Jesus has promised that He will give grace for grace. As we impart to others, we will receive more richly. And as we thus labor, the mind will not become clogged with a mass of matter which has been crowded into it with no opportunity to impart what has been received. The student becomes a mental dyspeptic by being crammed with much that he cannot use. Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which cannot be utilized by the Spirit of God.*10LtMs, Lt 47, 1895, par. 15*

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In His gospel, God speaks not merely to benefit the growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the result is recorded as follows: "As for these four children, God gave them knowledge and skill in all wisdom; and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*]*10LtMs, Lt 47, 1895, par. 16*

Christ said, "Blessed are they that hear the word of God, and keep it." [*Luke 11:28.*] The bread of life alone can satisfy the hungering soul. The water of life alone will quench the thirst of the thirsty soul. The minds of the disciples were often excited by curiosity, but instead of gratifying their desire to know things which were not necessary for the proper conduct of their work, He opened new channels of thought to their minds. He gave them much needed instruction upon practical godliness.*10LtMs, Lt 47, 1895, par. 17*

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When He said, "Follow me," He assumed the position of instructor. All the light He brought to men from heaven is to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun of Righteousness are shining upon this path, and the wayfaring man, though a fool, need not err therein. Those who come to Battle Creek are not to be encouraged to absorb several years in study.*10LtMs, Lt 47, 1895, par. 18*

Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every

individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school and take up the more practical studies in the sphere of activity, where angels cooperate with them. The intelligences of heaven will work through the human agents. The command of heaven is to do, work—do something which will reflect glory to God by being a benefit to our fellow men who are ready to perish.*10LtMs, Lt 47, 1895, par. 19*

There is great danger that students in the schools will fail of learning the all-important lesson which our Master would have them taught. This lesson is conveyed to us in the following scripture: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart. And ye shall find rest unto your souls; for my yoke is easy and my burden is light.” [*Matthew 11:29, 30.*] Some have not only failed to learn to bear the yoke of the meek and lowly Jesus, but have been unable to stand against the temptations which have surrounded them. Inexperienced youth who have journeyed long distances to obtain the advantages of an education at our school have lost their hold upon Jesus. These things ought not so to be.*10LtMs, Lt 47, 1895, par. 20*

The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. “Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” [*2 Timothy 2:1-3.*] The highest possible good is obtained through a knowledge of God. “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*]*10LtMs, Lt 47, 1895, par. 21*

This knowledge is the secret spring from which flows all power. It is through the exercise of the faculty of faith that we are enabled to

receive and practice the Word of God. No excuse can be accepted, not plea of justification received for the failure to know and understand the will of the Lord. The Lord will enlighten the heart that is loyal to Him. He can read the thoughts and intents of the heart. It is useless to plead that if it had been so and so, we would have done so and so. There is no if about God's requirements; His word is yea and amen. There can be no question in the heart of faith as to the power of God to perform His promises. True faith works by love and purifies the soul. *10LtMs, Lt 47, 1895, par. 22*

To the distressed father, seeking for the tender love and pity of Christ to be exercised in behalf of his afflicted son, Jesus said. "If thou canst believe, all things are possible to him that believeth." [*Mark 9:23.*] All things are possible with God, and by faith we may lay hold on His power. But faith is not sight; faith is not feeling; faith is not reality. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, [and] apply them to all occasions, believing that God will work out his own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character. *10LtMs, Lt 47, 1895, par. 23*

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects, but the most valuable part of his fitting for his life work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures in the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, He <contemplated and> learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him—simple, unwavering faith, and constant trust in the Lord. *10LtMs, Lt 47, 1895, par. 24*

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was not he learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land? Yes, he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh. He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted these things that He might be able to teach him the gentleness, goodness, long-suffering, which it is necessary for every laborer for the Master to possess, for it is these characteristics that constitute the successful workman in the Lord's cause.*10LtMs, Lt 47, 1895, par. 25*

A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the great Teacher alone. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. Moses had been taught to expect flattery and praise because of his supposed abilities; but now he was to learn a different lesson.*10LtMs, Lt 47, 1895, par. 26*

As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to patiently seek after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a

faithful shepherd. His life became so closely linked with heaven that God talked with him face to face. *10LtMs, Lt 47, 1895, par. 27*

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for the rod of authority, to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of His love. He works through man for the uplifting and salvation of His chosen. *10LtMs, Lt 47, 1895, par. 28*

Moses was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus. *10LtMs, Lt 47, 1895, par. 29*

The rashness of Moses in slaying the Egyptian was prompted by a presumptuous spirit. Faith moves in the strength and wisdom of God, and not in the ways of men. By simple faith Moses was enabled to press through difficulties and overcome obstacles which seemed almost insurmountable. When they relied upon Him, not trusting to their own power, the Mighty General of armies was faithful to Israel. He delivered them from many difficulties from which they could never have escaped if left to themselves. God was able to manifest His great power through Moses because of his constant faith in that power and in the loving intentions of their Deliverer. It was this implicit faith in God that made Moses what he was. "According to all that the Lord commanded him, so did he." [*Exodus 40:16.*] All the learning of the wise men could not make him a channel through which the Lord could labor, however, until he lost

his self-confidence, realized his own helplessness, and put his trust in God; until he was willing to obey God's commands whether they seemed to his human reason to be proper or not.*10LtMs, Lt 47, 1895, par. 30*

Those persons who refuse to move forward until they see every step plainly marked out before them will never accomplish much; but every man who shows his faith and trust in God by willingly submitting himself to Him, enduring the divine discipline imposed, will become a successful workman for the Master of the vineyard. In their efforts to qualify themselves to be co-laborers with God, men frequently place themselves in such positions as will completely disqualify them for the molding and fashioning which the Lord desires to give them. Thus they are not found bearing, as did Moses, the divine similitude.*10LtMs, Lt 47, 1895, par. 31*

By submitting to God's discipline, Moses became a sanctified channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even though it did lead in strange paths, in untried ways. He did not permit himself to make use of his education by showing the unreasonableness of God's commands, and the impossibility of obeying them. No; he placed a very low estimate upon his own qualifications to successfully complete the great work which the Lord had given him. When he started on his mission to deliver the people of God from their bondage, to all human appearances it was a most hopeless undertaking; but he confided in Him with whom all things are possible.*10LtMs, Lt 47, 1895, par. 32*

Many in our day have had far better opportunities, enjoyed far greater privileges for obtaining a knowledge of God, than did Moses, but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve Him with a living faith. It was not the

teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever abiding faith, an unflinching faith, a faith that did not fail under the most trying circumstances. *10LtMs, Lt 47, 1895, par. 33*

When God commanded Moses to do anything, he did it without stopping to study what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said; and therefore [Moses] acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men who appreciate the privilege of being laborers together with God, and who will honor Him by rendering implicit obedience to His requirements regardless of previously inculcated theories. *10LtMs, Lt 47, 1895, par. 34*

There is no limit to the usefulness of one who puts self to one side, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal His salvation to the children of men, and if His chosen people will remove the obstructions, He will pour forth the water of salvation in abundant streams through the human channels. *10LtMs, Lt 47, 1895, par. 35*

Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and He cannot direct their course. Men may acquire all the knowledge possible to be imparted by the human teacher, but there is still greater wisdom

required of them by God. Like Moses, they must learn meekness, lowliness of heart, and distrust of self. Our Saviour Himself, bearing the test for humanity, acknowledged that of Himself He could do nothing. We must also learn that there is no strength in humanity alone. Man becomes efficient only by becoming a partaker of the divine nature. *10LtMs, Lt 47, 1895, par. 36*

From the first opening of a book, the candidate for an education should recognize God as the One who imparts true wisdom. He should seek His counsel at every step along the way. No arrangement should be made to which God cannot be made a party, no union formed of which He is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God. *10LtMs, Lt 47, 1895, par. 37*

A course of study at Ann Arbor may be thought essential for some; but evil influences are there ever at work upon susceptible minds that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lords power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines—not even upon the advice of their instructors or men in positions of authority—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study. *10LtMs, Lt 47, 1895, par. 38*

Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity to God, trusting in the guidance of the Holy Spirit; every unholy ambition should be blotted out, lest the Lord shall say, “I saw the foolish taking root: but suddenly I cursed his habitation.” [*Job 5:3.*] Every one should move so that he can say, “Thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee.” [*Jeremiah 12:3.*] “Thou God seest me.” [*Genesis 16:13.*] The Lord weighs every motive. He is a discernor of the

thoughts and intents and purposes of the heart. Without God we are without hope; therefore let us fix our faith upon Him. “Thou art my hope, O Lord God: thou art my trust from my youth.” [*Psalm 71:5.*]*10LtMs, Lt 47, 1895, par. 39*

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark to the hand of finite man, or try to steer it themselves; disaster and wreckage generally follow. Then the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, “The Lord is my helper”; I will seek His counsel; I will be a doer of his will. [*Hebrews 13:6.*] All the advantages you may have cannot be a blessing to you, neither can the highest class of education qualify you to become a channel of light, unless you have the co-operation of the divine Spirit.*10LtMs, Lt 47, 1895, par. 40*

It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God’s plan. Let every such suggestion be taken to the Lord in prayer. Seek earnestly for His guidance—not only once, but again and again. Plead with Him until you are convinced whether the counsel is of God or man. Do not trust yourself to men. Act under the divine Guide.*10LtMs, Lt 47, 1895, par. 41*

You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto Him, “I am thine by creation. I am thine by redemption. I respect human authority and the advice of my brethren, but I cannot depend wholly upon these. I want thee, O God, to teach me. I have covenanted with Thee to adopt the divine standard of character, to make Thee my Counselor and Guide, a party to every plan of my life; therefore teach me.” Let the glory of the Lord be your first consideration. Repress every desire for distinction, every ambition to secure the first place. Encourage heart purity and holiness, that you may represent the true principles of the gospel. Let every act of your life be sanctified by a holy endeavor to

do the Lord's will, that your influence may not lead others into forbidden paths. When God is your leader, His righteousness shall go before thee, and the glory of the Lord shall be thy rereward.*10LtMs, Lt 47, 1895, par. 42*

The Lord says, "Watch and pray, lest ye enter into temptation." [*Mark 14:38.*] The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in, for the minds of men are not always under the control of the Holy Spirit. "Watch" lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that you mind shall be overburdened, and the desire for godliness be crushed out of your soul. With many students the motive and sin which caused them to enter school has gradually been lost sight of, and an unholy ambition to secure a high class education has led them to sacrifice the truth. Their intense desire to secure a high place among men has caused them to leave the will of their Heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth.*10LtMs, Lt 47, 1895, par. 43*

Too often, as the studies accumulate, the wisdom from above has been given a secondary place, and the further advanced the student becomes, the less confidence he has in God; he considers that much learning is the very essence of success in life; but if all would give due consideration to the statement of Christ, they would make different plans. "Without me ye can do nothing." [*John 15:5.*] Without the vital principles of true religion, without knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial. When education in human lines is pushed to such an extent that the love of God wanes in the heart, that prayer is neglected, and that there is a failure to cultivate spiritual attributes, it is wholly disastrous. It would be far better to cease seeking to obtain an education, and to recover your soul from its languishing condition, than to gain the best of educations, and lose sight of eternal advantages.*10LtMs, Lt 47, 1895, par. 44*

There are many who are crowding too many studies into a limited period of time. They are over working their mental powers, and as a consequence they see many things in a perverted light. They are

not content in following the prescribed course of study, but feel that injustice is done them when, in their selfish ambition, they are not permitted to carry all the studies that they desire to carry. They become unbalanced in mind. They do not consider the fact that they would obtain a better qualification for the work of the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in overburdening the mind, they bring upon themselves lifelong, physical infirmities that cripple their powers, and unfit them for future usefulness.*10LtMs, Lt 47, 1895, par. 45*

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are expended. Education is a grand lifework, but to obtain true education, it is necessary to possess that wisdom that cometh alone from God. The Lord God should be represented in every phase of education, but it is a mistake to devote a period of years to the study of one line of book knowledge.*10LtMs, Lt 47, 1895, par. 46*

After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but rather let them advise them to enter upon the work for which they have been studying. Let them be advised to put into practice the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel.*10LtMs, Lt 47, 1895, par. 47*

Students are authorized to go to school for a certain length of time in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities, and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practice, not

to laden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth shall be supplanted, the knowledge of God expelled from the soul by the inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their soul's integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed.*10LtMs, Lt 47, 1895, par. 48*

But if the body is neglected, if unsuitable hours are consumed in study, if they mind is overtaxed, if the physical powers are left unemployed and become enfeebled, then the human machinery is trammelled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*]*10LtMs, Lt 47, 1895, par. 49*

The minds of many need to be renewed, transformed, and molded after God's plan. Many are ruining themselves physically, mentally, and morally, by overdevotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart. Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness.*10LtMs, Lt 47, 1895, par. 50*

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give to God the willing service of the powers of spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for

heaven. No method of education should be followed that will crowd out the Word of God. Let the Word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. *10LtMs, Lt 47, 1895, par. 51*

The highest of all education is the knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his wisdom: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." [*Jeremiah 9:23, 24.*] Read the *first and second chapters of 1 Corinthians* with deep interest, and pray that God will give you understanding so that you may comprehend and put into practice the truths there revealed. *10LtMs, Lt 47, 1895, par. 52*

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his sight. But of him are ye in Christ Jesus, who of God was made unto us, wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." [*1 Corinthians 1:26-31.*] "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. The fear of the Lord is his treasure." [*Isaiah 33:5, 6.*] *10LtMs, Lt 47, 1895, par. 53*

Time is short, and there are but few workers in the vineyard of the Lord. Several have been sent from this part of the world to be educated at Battle Creek, in order that they may become laborers together with God. It was hoped that the Holy Spirit would work with them for the salvation of those who are in the shadow of death.

These students have been supported by the sacrifices of men and women who, to my certain knowledge, have hired money to pay their tuition and to cover their expenses. The world is to be warned, and yet you have thought it necessary to consume time and money in making an unnecessary large preparation for the work that these students may be called upon to do. The same God lives today that Isaiah saw in his vision, and can give enlightenment to those who are acting a part in the work of fitting men for a solemn, sacred work. He says, "I the Lord love judgment, I hate robbery for burnt offerings, and I will direct their work in truth, and I will make an everlasting covenant with them." [*Isaiah 61:8.*]*10LtMs, Lt 47, 1895, par. 54*

Those who are directing in the work of education are placing too large an amount of study before those who have come to Battle Creek to fit up for the work of the Master. They have supposed that it was necessary for them to go deeper and deeper into educational lines; and while they are pursuing various courses of study, year after year of precious time is passing away, and golden opportunities are flitting by never to return. There is procrastination in setting these men to work; and students are losing their burden for souls, and are depending more and more upon an education in book knowledge, rather than upon the efficiency of the Holy Spirit, and upon that which the Lord has promised to do for them.*10LtMs, Lt 47, 1895, par. 55*

This burden has been upon me for years. A course is being pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, [of] retribution, of judgment for sin, is coming upon the world as a thief in the night. The time is near when sudden destruction shall come upon the world, and they shall not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God's great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world.*10LtMs, Lt 47, 1895, par. 56*

Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not

depend upon the amount of knowledge men have in scientific studies. The thought to be kept before the student is that time is short and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human smartness or ability, for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our Advocate in the courts of heaven, strive to do the will of God. *10LtMs, Lt 47, 1895, par. 57*

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaging in buying and selling; publications are still being issues one upon another; men are jostling one against another, seeking to get the highest place; pleasure lovers are still attending theatres, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. *10LtMs, Lt 47, 1895, par. 58*

There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door be forever shut. *10LtMs, Lt 47, 1895, par. 59*

The kingdom of this world have not yet become the kingdoms of our Lord and of His Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls. *10LtMs, Lt 47, 1895,*

par. 60

Many are better prepared, have more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study, than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books an idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have to do good, and do not communicate light and knowledge.*10LtMs, Lt 47, 1895, par. 61*

They fail to put to use the knowledge which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school at Battle Creek.*10LtMs, Lt 47, 1895, par. 62*

The question was asked those assembled, "Do you believe the truth? do you believe the third angel's message? If you do believe, then act your faith, and do not encourage men to continue in Battle Creek when they should be away from that place doing their Master's business." The Lord is not glorified in this procrastination. Men go to Battle Creek and receive a far higher idea of their capabilities than they should. They are encouraged to take a long, protracted course of study, but God's way is not in it. It does not have a heavenly endorsement.*10LtMs, Lt 47, 1895, par. 63*

Brother Pomare should have been in his field of labor long ago. He should have been working for his own people long before this, and he would have been better fitted to do the work some time ago than he is now, since being carried forward, and freighted with educational advantages of which he can make no use. Precious, probationary time will not permit of your long, protracted years of

drill. God calls, will you hear His voice as He says, “Go work today in my vineyard”? [*Matthew 21:28.*] Now, just now, is the time to work. Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world?*10LtMs, Lt 47, 1895, par. 64*

There will soon be a sudden change in God’s dealings. The world in its perversity is being visited by casualties, by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to answer, and greater in power, yet he will not at all acquit the wicked. “The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet.” [*Nahum 1:3.*] O that men might understand the patience and longsuffering of God! He is putting under constraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world’s perversity, and still holds out the hope of forgiveness even to the most undeserving. But his forbearance will not always continue. Who is prepared for the sudden change that will take place in God’s dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?*10LtMs, Lt 47, 1895, par. 65*

I beseech of you to leave every ambitious project, and to study the Bible. Pray that God will give you the Holy Spirit to quicken your understanding. With all your supposed knowledge, the day of the Lord will come upon you as a thief in the night. We have not a temporal millennium in which to do the work of warning the world. There is need of transformation of soul. The most effective intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn you that you are in danger of carrying that which is lawful to unlawful extremes. You are altogether too much of human education. Rather you should insist upon the development of precious, Christian experience, for without this the education of the student will be of no avail.*10LtMs, Lt 47, 1895, par. 66*

If you see that students are in danger of becoming engrossed in their studies to such an extent as to neglect the study of that Book which gives them information as to how to secure the future welfare

of their souls, then do not present the temptation of going deeper, of protracting the time for educational discipline. In this way all that will make the student's education of value to the world will be sunk out of sight. Christ Jesus is to be loved more and more; but <some> have gone to Battle Creek in the pursuit of education, when, had they remained away, they would have been far better prepared for the work of God. They would have carried it forward with simplicity, in the manner in which Christ labored. They would have depended more upon God and upon the power of the Holy Spirit, and far less upon their education. Long periods of continual study are injurious to physical, mental, and moral well-being.¹⁰*LtMs, Lt 47, 1895, par. 67*

Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit may give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read that "in all matters of wisdom and understanding the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm ... as for these four children, (for they were mere youths) God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." [*Daniel 1:20, 17.*]¹⁰*LtMs, Lt 47, 1895, par. 68*

Students that exalt the sciences above the God of science will be ignorant when they think themselves very wise. If you cannot afford time to pray, cannot give time for communion with God, for self-examination, and do not appreciate that wisdom that comes alone from God, all your learning will be deficient, and your schools and colleges will be found wanting. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10.*] What faith are we cherishing? Have we a faith that works by love and purifies the soul? Have we faith according to the light we have received? Satan would be exultant if he could work himself in at Battle Creek to deter the work of God by pressing in human inventions in advice and counsel. He would be delighted to have the workers absorbed in years of preparation, so that education would become a hindrance

instead of an advancement. *10LtMs, Lt 47, 1895, par. 69*

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the conferences, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They cannot afford to wait unto their education is considered complete. This can never be attained, for there will be a constant course of education carried on throughout the ceaseless ages of eternity. *10LtMs, Lt 47, 1895, par. 70*

There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side, and they cannot afford to wait to complete years of training, for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course of study at Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future. *10LtMs, Lt 47, 1895, par. 71*

Mark the features of Christ's work. He moved in the greatest simplicity. Although His followers were fishermen, He did not advise them to first go into the school of the rabbis before entering upon the work. He called His disciples from their fishers' nets, and said, "Follow me, and I will make you fishers of men." [*Matthew 4:19.*] He called Matthew from the receipt of custom, and said, "Follow me." [*Matthew 9:9.*] All that they were required to do was to follow Jesus, to do as He commanded them, and thus enter into His school where God could be their teacher. As long as time shall last we shall have need of schools. There will always be need for education, but we must be careful lest education shall absorb every spiritual interest. *10LtMs, Lt 47, 1895, par. 72*

There is positive peril in advising students to pursue one line of

education after another, and to leave them to think that by so doing they shall attain perfection. The education that will be obtained will only be deficient in every way. The Lord says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 *Corinthians* 1:19-21.] This is God's devised plan, and through successive generations, through centuries of heathenism, this plan was carried forward, not as an experiment, but as an approved way for the spreading of the gospel. Through this method from the beginning, conviction came upon man, and the world was enlightened concerning the gospel of God. *10LtMs, Lt 47, 1895, par. 73*

The highest grade of schooling that any human being can attain is the schooling given by the divine Teacher. This is the knowledge that in a special sense we shall greatly need as we draw near the close of this earth's history, and everyone will do well to obtain this kind of education. The Lord requires that men shall be under His training. There is a great work to be done in bringing human minds out of darkness into the marvelous light of God. As His human instrumentalities, we are by living faith, to carry out his plans. Are we in a condition in which our faith will not work to the glory of God, or are we vessels meet for the Master's use, prepared for every good work? *10LtMs, Lt 47, 1895, par. 74*

Moses was learned in all the wisdom of the Egyptians. He received his education in the providence of God, but a large part of that education had to be unlearned and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now, do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When

Christ came to the world, the testimony was that “the world knew not God,” yet that “it pleased God by the foolishness of preaching to save them that believe.” [*Verse 21.*]*10LtMs, Lt 47, 1895, par. 75*

The experiment of the world’s wisdom had been fully tested at the advent of Christ, and the boasted human wisdom had proved wanting. Men knew not the true wisdom that comes from the source of all good. The world’s wisdom was weighed in the balances and found wanting. You are giving the students under your guardianship ideas that are not correct. If they had received far less of them, they would have been better fitted for the prosecution of their work. You do not properly consider the instruction and the method of our Lord Jesus Christ, yet He was the only perfect Educator in our world.*10LtMs, Lt 47, 1895, par. 76*

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that ye may instruct him? But we have the mind of Christ.” [*1 Corinthians 2:12-16.*]*10LtMs, Lt 47, 1895, par. 77*

You need to be learning in the school of Christ today. The Lord has power to work with His own agents. You are loading down poor finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of studies that they have undertaken to master. Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work, might have been done, than has been done, if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord’s vineyard will learn how to work, and will call to remembrance the

instruction which they have received during their student life. *10LtMs, Lt 47, 1895, par. 78*

The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to have been laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short period. They ought not to require years for their education before they can respond to the call, "Go work today in my vineyard." [*Matthew 21:28.*] Instead of sending them forth as laborers after they have put in months and years at the college they are advised to take other studies, and to make progress along additional lines. They are counselled to spend months and years in institutions where the truth is denied and controverted, and where error is insidiously introduced. of a most specious, unscriptural character. These doctrines become mingled with their studies. *10LtMs, Lt 47, 1895, par. 79*

They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, "Go work today in my vineyard." [*Verse 28.*] The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they became to Battle Creek at first. *10LtMs, Lt 47, 1895, par. 80*

The messenger turned to the congregation, and said, "Do you believe the prophecies? Do you who know the truth, understand that the last message of warning is now being given to the world—the last call of mercy is now being heard? Do you believe that Satan has come down with great power, working with all deceivableness of unrighteousness in every place? Do you believe that great Babylon has come upon into remembrance before God, and that soon she will receive from God's hand double for all her sins and iniquities? Satan is pleased to have you hold men and women in

Battle Creek who should be laborers together with God in His great moral vineyard. *10LtMs, Lt 47, 1895, par. 81*

If the enemy can keep workers out of the field on any pretext, if he can so arrange matters as to absorb time, talent, and means, he will do so. This advanced preparation which keeps talent out of the field, gives no chance for the Lord to work with his workers. Many are led to selfishly occupy time, talent, and means, in obtaining an advanced education, and at the same time the world is perishing for the knowledge which they could impart. Christ called the unlearned fishermen and gave these men knowledge and wisdom to such a degree that their adversaries could not gainsay or resist their words. Their testimony has gone to the uttermost parts of the world. *10LtMs, Lt 47, 1895, par. 82*

The disciples of Christ are not called upon to magnify men, but to magnify God, the source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. The great Teacher is represented in our midst by His Holy Spirit. However you may study, however you may reach higher and still higher, although you occupy every moment of your probationary time in the pursuit of knowledge, yet you will not become complete. When time is over, you would have to ask yourself the question, "What good have I done to those who are in midnight darkness? To whom have I communicated the knowledge of God, or even the knowledge of those things for which I have spent so much time and money?" *10LtMs, Lt 47, 1895, par. 83*

It will soon be said in heaven, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold I come quickly; and my reward is with me, to give every man according as his work shall be." [*Revelation 16:17; 22:11, 12.*] When this fiat is spoken, every case will have smaller been decided. Far better would it be for workers to take smaller work, and to go about it slowly and humbly, wearing the yoke of Christ, and bearing his burdens, than to devote years in preparation for a large work, and then fail to bring sons and daughters to God, fail to have any trophies to lay at the feet of Jesus. Men and women are hovering altogether too long in Battle Creek. God calls them,

but they do not hear his voice. Fields are neglected, and that means that minds are unenlightened. Corrupt seed is being rapidly sown in the hearts of our youth, and great practical truths must be brought in contact with the children and youth, for truth is powerful. *10LtMs, Lt 47, 1895, par. 84*

Christian teachers are called to work for the Lord. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of study than to be lacking in humility and meekness, and to be devoid of a contrite heart. The work of some of our educators has been to unfit students to be laborers together with God. You should study to become acquainted with the manner in which Jesus worked and preached. He has self-denying and self-sacrificing. He did not shun toil; He suffered reproach, scorn, insult, mockery, and abuse; but are our students being educated in such a way as will prepare them to walk in His footsteps? God is not in your procrastination. *10LtMs, Lt 47, 1895, par. 85*

Your temptation to follow on year upon year in lines of study is taking hold of minds, and they are gradually losing the spirit with which the Lord inspired them to go to work in his vineyard. Why cannot responsible men discern what will be the sure result of thus detaining their students, and of teaching them to put off the work of the Lord? Time is passing into eternity, and yet those who were sent to Battle Creek to be fitted up to labor in the vineyard of the Lord are not encouraged to do what they could do to advance the cause of God. *10LtMs, Lt 47, 1895, par. 86*

Many privileges are supplied to those who already know the truth, and yet are not practicing the truth. Money and strength that should be expended in the highways and hedges of the world, is expended upon those who do not improve the light that they already have by communicating that light to those who are in darkness. When Philip received the light, he went and called Nathanael; but many youth who might do a special work for the Master will not make a move until they have had multiplied opportunities. *10LtMs, Lt 47, 1895, par. 87*

Ministers of Jesus Christ should apportion some part of God's vineyard to men who are standing idle in the market place. If they blunder, then correct their mistakes, and set them at work again. Many more have been hindered from going forth into the work, than have been encouraged to trade upon their talents, and yet it is by using their ability that they learn how to employ their talents. Many have entered Battle Creek to obtain an education who could have been better instructed in their own country. Time has been lost, money has been needlessly expended, a work has been left undone, and souls have been lost, because of the miscalculation of those who thought they were serving God. The Lord lives, and His Holy Spirit presides everywhere. *10LtMs, Lt 47, 1895, par. 88*

The impression must not prevail that Battle Creek is the Jerusalem of the world, and that all must go up there to worship. Those who desire to learn, and who make every possible effort to acquire knowledge, walking conscientiously in the light of the truth, need not journey to Battle Creek. God is our teacher, and those who would improve their talents where they are will be blessed by teachers who are sent of God to instruct them, who have been preparing to do a work for the Master. To spend more time, to expend more money, is to do worse than to lose it, for those who seek to obtain an education at the expense of practical godliness are on the losing side. That which they acquire in educational lines during the time when they should have entered upon the work is mere waste and loss. *10LtMs, Lt 47, 1895, par. 89*

The heavenly intelligences are waiting for human agents with whom they can cooperate as missionaries in the dark parts of the earth. God is waiting for men to engage in home missionary work in our large cities, and men and women are retained in Battle Creek when they should be distributed in the cities and towns along the highways and hedges. They should be calling and bidding men to come to the marriage supper, "for all things are now ready." [*Luke 14:17.*] There will be missionaries who will do good work in the Master's vineyard who do not go to Battle Creek. *10LtMs, Lt 47, 1895, par. 90*

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with

discouragements which they need not have had, and they are not helped in their religious experience by going to that place. They lose much time because they know not what they are to do, and no one is prepared to tell them. They lose much time in following occupations that have no bearing upon the work for which they desire to fit themselves. The common and the sacred work are co-mingled, and stand on a level. But this is not a wise policy. God looks on, and does not approve. Many things might have been done that would have had lasting influence had they worked moderately and in humility in the place where they were. *10LtMs, Lt 47, 1895, par. 91*

Time is passing; souls are deciding either for evil or good, and the warfare is constantly increasing. How many who know the truth for this time are working in harmony with its principles? It is true that something is being done, but more, far more, should have been done. The work is accumulating, and the time for doing the work is diminishing. It is now time for all to be burning and shining lights, and yet many are failing to keep their lamps supplied with the oil of grace, and trimmed and burning so that light may gleam out today. *10LtMs, Lt 47, 1895, par. 92*

Too many are counting on a long stretch of a tomorrow; but this is a mistake. Let everyone be educated in such a way as to show the importance of the special work for today. Let everyone work for God, and work for souls; let each one show wisdom and never be found in idleness, waiting for someone to come around and set him to work. That "someone" who could set you to work is overcrowded with responsibilities, and time is lost in waiting for his directions. *10LtMs, Lt 47, 1895, par. 93*

God will give you wisdom in reforming at once, for the call is still made, "Son, go work today in my vineyard." [*Matthew 21:28.*] Some may still be undecided, yet the call is heard, "Go work today in my vineyard." "Today if ye will hear his voice, harden not your hearts." [*Hebrews 4:7.*] The Lord prefaces the requirement by the use of the word, "son." How tender, how compassionate, yet withal, how urgent! His invitation to work in His vineyard is also a command. "What? know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have in God, and ye are not your

own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.]¹⁰*LtMs, Lt 47, 1895, par. 94*

Lt 47a, 1895

Kellogg, Brother and Sister [J. H.]

Avondale, Cooranbong, New South Wales, Australia

August 27, 1895

Portions of this letter are published in *TM 239-245*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. and Mrs. J. H. Kellogg
Battle Creek, Michigan, U. S. A

Dear Brother and Sister:

I received your letters with much pleasure, for they contained valuable information. I have not yet had the pleasure of meeting Sister Prescott and her son and niece. W. C. White and Professor Prescott came to Avondale to make a short visit, remaining less than three full days. Professor Prescott appears to be in better health than I have ever seen him enjoy before. He seemed pleased with the outlook here. While here he spoke twice to the students of the Manual Training School.¹⁰*LtMs, Lt 47a, 1895, par. 1*

These students are doing their best to follow the light God has given, to combine with mental training the proper use of brain and muscle. Thus far the results have exceeded our expectations. At the close of the first term, which was regarded as an experiment, opportunity was given for the students to have their vacation and engage in whatever work they chose to do. But everyone begged that the school might be continued as before, with manual labor each day, combined with certain hours of study. The students did not want to give up the present opportunity of learning how to labor and how to study. If this is their choice under the most disadvantageous circumstances, what influence will it have when the school buildings are up, and there are more favorable surroundings for the students?¹⁰*LtMs, Lt 47a, 1895, par. 2*

The building they now occupy, the only one at all fit for the purpose, was an old hotel which we rented and are using to its fullest capacity. Four tents pitched in an adjoining paddock are also occupied by students. Every morning at six o'clock the members of the school are called together for morning worship and Bible study. These occasions have proved a blessing. I was invited to attend them, and with Willie I walked across the paddocks by moonlight, a little more than [a] quarter of a mile from the Lacey cottage where we were then staying, to the school building. It was midwinter, and the walk in the cool, bracing air, and beautiful moonlight was a pleasant one. *10LtMs, Lt 47a, 1895, par. 3*

I spoke to the students eight mornings. The Lord Jesus was indeed in our assembly. The congregation averaged from twenty-six to thirty. In the first meetings the spirit of intercession came upon me, and all were sensible that the Lord heard our prayers. Then I spoke about thirty minutes, and the Lord gave me words for those assembled. These seasons were most profitable; the testimonies of the students following gave evidence that the Holy Spirit was giving to all, glimpses of the things of God. *10LtMs, Lt 47a, 1895, par. 4*

The spiritual impressions became more marked as the meetings progressed. The divine presence was with us. The sympathies and sentiments of those present became inspired with power and fervor. Hearts were susceptible to the influence of the Holy Spirit, and decided changes were wrought in minds and character. The Spirit of God was working upon human agents. I praise the Lord for the encouraging influence of His Spirit upon my own heart. We all felt that the Lord was co-operating with us to lead us to will, to resolve, and act. *10LtMs, Lt 47a, 1895, par. 5*

The Lord does not propose to perform for us either the willing or the doing. This is our proper work. As soon as we earnestly enter upon the work, God's grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit works the human agent, to work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. "For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:13.*] *10LtMs, Lt 47a, 1895, par. 6*

I never had a deeper sense of the precious truth and its power upon human minds than when addressing those students in the early meeting. Morning after morning I felt charged with a message from God. I also had special freedom in speaking twice upon the Sabbath. At every meeting several unbelievers were present, and they were much affected as the truth was presented. If we had a suitable place for meeting we could invite the neighbors to come in. But our long, narrow dining room, crowded as closely as if packed, is not a very suitable place for worship. I am assigned a little space in the corner of the room, and am packed up close to the wall. Nevertheless, the Lord Jesus is in the assembly. We know it. Some souls are thinking very seriously now upon the subject of the truth. *10LtMs, Lt 47a, 1895, par. 7*

We all know that the most severe and intense soul struggles belong to the hour of the great resolve to act out the convictions upon the human heart. The consecration of the soul to God is committing the keeping of the soul to One who has purchased its freedom at an infinite price, and then we are to follow on to know the Lord, that we may know His goings forth are prepared as the morning. "To obey is better than sacrifice." [1 *Samuel 15:22.*] The whole work of the Christian is comprised in willing and doing. *10LtMs, Lt 47a, 1895, par. 8*

The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education, which will bring forth from our school young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training, students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we [would] do justice to our students. We have been working on this plan here with complete

satisfaction, notwithstanding the inconveniences under which students have to labor.*10LtMs, Lt 47a, 1895, par. 9*

I came to this place and began work on my place so earnestly that it inspired all with fresh zeal, and they have been working with a will, rejoicing that they have the privilege. We have provoked one another to zeal and good works. The school workers were afraid I would plant the first trees, and now both they and I have the satisfaction of having the first genuine orchards in this vicinity. Some of our trees will yield fruit next year, and the peaches will bear quite a crop in two years. Mr. Moseley, from whom we bought our trees, lives about twenty miles from here. He has an extensive and beautiful orchard. He says that we have splendid fruit land.*10LtMs, Lt 47a, 1895, par. 10*

Well, the school has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every sprangle and fiber of the roots uncramped in order to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as well—not to cramp any of the organs of the body, but give them ample room to do their work? The mind must be called out, its energies taxed. We want men and women who can be energized by the Spirit of God to do a complete work under the Spirit's guidance. But these minds must be cultivated, employed <to do thorough work,> not lazy and dwarfed by inaction. Just so men and women and children are wanted who will work the land, and use their tact and skill, not with a feeling that they are menials, but that they are doing just such noble work as God gave to Adam and Eve in Eden, who loved to see the miracles wrought by the divine Husbandman. The human agent plants the seed, and God waters it and causes His sun to shine upon it, and up springs the tiny blade. Here is the lesson God gives to us concerning the resurrection of the body, and the renewing of the heart. We are to learn of spiritual things from the development of the earthly.*10LtMs, Lt 47a, 1895, par. 11*

We are not to be put about and discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful

worker to garner, richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man.*10LtMs, Lt 47a, 1895, par. 12*

The spiritual lessons to be learnt are of no mean order. The seeds of truth sown in the soil of the heart will not all be lost, but will spring up, first the blade, then the ear, and then the corn in the ear. God said in the beginning, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." [*Genesis 1:11.*] God created the seed as He did the earth, by the divine word. We are to exercise our reasoning powers in the cultivation of the earth, and to have faith in the Word of God that has created the fruit of the earth for the service of man.*10LtMs, Lt 47a, 1895, par. 13*

The cultivation of our land requires the exercise of all the brainpower and tact we possess. The <unworked> lands around us testify to the indolence of men. We hope to arouse to action the dormant senses. We hope to see intelligent farmers, who will be rewarded for their earnest labor. The hand and head must co-operate, bringing new and sensible plans into operation in the cultivation of the soil. We have here seen the giant trees felled and uprooted, we have seen the ploughshare pressed into the earth, turning deep furrows for the planting of trees and the sowing of the seed. The students are learning what ploughing means, and that the hoe and the shovel, [the] rake and the harrow are all implements of honorable and profitable industry. Mistakes will often be made, but every error lies close beside truth. Wisdom will be learned by failures, and the energy that will make a beginning gives hope of success in the end. Hesitation will keep things back, precipitancy will alike retard, but all will serve as lessons if the human agents will have it so.*10LtMs, Lt 47a, 1895, par. 14*

In the school that is started here in Cooranbong, we look to see real success in agricultural lines, combined with a study of the sciences. We mean for this place to be a center, from which shall irradiate light, precious advanced knowledge that shall result in the working of unimproved lands, so that hills and valleys shall blossom like the rose. For both children and men, labor combined with mental taxation will give the right kind of all-round education. The

cultivation of the mind will bring tact and fresh incentive to the cultivation of the soil. *10LtMs, Lt 47a, 1895, par. 15*

There will be [a] new presentation of men as bread winners, possessing educated, trained ability to work the soil to advantage. Their minds will not be overtaxed and strained to the uttermost with the study of the sciences. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farm houses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling. Pure, practical religion will be manifested in treating the earth as God's treasurehouse. The more intelligent a man becomes, the more religious influence should be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust. *10LtMs, Lt 47a, 1895, par. 16*

Close by our present school building lives a family named _____ who have many children and are very poor, but their home is a pattern of neatness and cultivated taste. There is heard no coarse language, no quarreling, or scolding. They are Catholics, but four of the older children attend our Sabbath school and meeting, and seem to be deeply interested. They are promising subjects to work with. On little farms scattered in the forests we find intelligent, noble-looking people. We love to see their healthy-looking faces. *10LtMs, Lt 47a, 1895, par. 17*

The Catholic element is not very strong in this locality. There is a Catholic school here, but they have few students. The people seem friendly to us. Every time we call upon families, they make an earnest request for us to come again. I shall put my books into their hands. Already some have read them, and speak highly of them. Some are really interested in the truth. As soon as we can get a place to accommodate them, we hope to have quite a congregation. The neighbors far and near should be visited. I think we are in the right locality, and the Lord does indeed bless His people. Praise His

holy name.¹⁰*LtMs, Lt 47a, 1895, par. 18*

Lt 48, 1895

Kellogg, H. W.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

February 15, 1895

Previously unpublished.

Dear Brother:

I received the donation of ten dollars which you sent me, and I thank you for it. I have had many copies of letters written to send to my brethren, and I think I have received but two donations for defraying expense in this kind of missionary enterprise. I desire to be a faithful steward and use the letters in such a way that precious souls may be helped and the Lord Jesus may be glorified. I thank you for the donation to advance the cause of God in Australia. I will give this donation as from you, to advance the work in New South Wales; and you may do as you have suggested, and apply the money in the way you have mentioned. *10LtMs, Lt 48, 1895, par. 1*

The interest in Ashfield has been just as good since the tent has been taken down as at the time when the meetings were begun. The meetings are now held in a hired hall. Last week sixteen were baptized, and twelve more are now waiting baptism. They have pitched the tent at Petersham, a suburb two miles nearer Sydney. The interest in Petersham is very good. There are two brethren by the name of Collins and Pallant who are visiting and giving Bible readings in the community, and quite an interest has thus been awakened. When the people whom they visit become interested, they invite them to go to the tent to hear Brethren McCullagh and Hare. Brother McCullagh devotes most of his labors to Ashfield. Sometimes Brother Hare speaks at Ashfield, and brother McCullagh at Petersham. *10LtMs, Lt 48, 1895, par. 2*

A good work is going on in the Sydney church, for which we praise the Lord. The Lord gave me a special testimony for the entire church, and for two men in particular, who had been hindrances to the church ever since it was organized. They would not pay their

tithes, yet they were free to find fault if they did not have a minister to preach to them. When they did have a minister, they criticized him and the message he bore. About three weeks ago, I felt that it was time for me to speak plainly. I labored with the church about three hours, and the Lord drew near and by His Holy Spirit melted the hard hearts of these men. They both say that from henceforth they will pay their tithes, and one brother said that he would also pay the last year's tithe that he now owes.*10LtMs, Lt 48, 1895, par.*

3

They are converted men. The church members look on with astonishment to see the change that has taken place in them. They say it was a miracle of God. No one, either of ministers or people, could do anything with these men, or obtain the least encouragement in talking with them. I presented the fact before the church that the Lord was sending His ministers to labor in the vicinity of Sydney; but that I would not advise them to work in Sydney until these men either came into harmony with their brethren and the work of God or would leave the church altogether. The Word preached did them no good, because it was not mixed with faith in them that heard it. But the brethren accepted the testimony in every particular, and my heart is relieved of its burden.*10LtMs, Lt 48, 1895, par. 4*

For weeks after giving the testimony I was much exhausted. I had been very anxious over these cases. I had thought, Will the message I have to bear cause these men to decide on the enemies' side? Will they turn from the light God has given? I had spoken upon general principles in regard to the Christian life, the duty of purity, of piety, and holiness, but nothing seemed to touch them. They did not make any application of the truth to their own cases. When their names were called in church, they did feel stirred.*10LtMs, Lt 48, 1895, par. 5*

When I asked who of the church members would that day come out wholly on the Lord's side, the people responded with their testimonies. These two men rose to speak, but did not come to the point. I then prayed most earnestly for them and for the church, and again I called, "Who will be on the Lord's side this day?"*10LtMs, Lt 48, 1895, par. 6*

The hardest of these two brethren said, "I receive the testimony as from the Lord." Since the brethren have received the testimony, there is a marked change in the atmosphere surrounding their souls. Both these brethren have visited me, and have made thorough confessions, and have acknowledged to the church the truthfulness of the testimony. The promise of the Lord, "A new heart also will I give thee" [*Ezekiel 36:26*], has been fulfilled in the case of these two men. *10LtMs, Lt 48, 1895, par. 7*

I had told them that their spirit was such that they were led to work against the Lord and against the truth. The Lord could not entrust new converts to the care of the church while they brought into it such unsanctified elements of character. The time had come that the Sydney church should arise and shine. These brethren would have to be converted, or if they failed to respond to the divine Spirit, it would be the duty of its members to send up supplications to God who hears prayer, to cleanse His church from those who were working against it. *10LtMs, Lt 48, 1895, par. 8*

I am so grateful to our merciful heavenly Father that these men have not left the church, and have begun to work in the Spirit of Christ. I am so thankful that I do not have to spend sleepless nights sorrowing over their cases. A marked change has taken place in their home life. They seem like new men. I praise the Lord for what He hath wrought. What a lesson it is to the church, of Christ's divine condescension. It is the goodness of God that leads to repentance. The Holy Spirit does not merely give an invitation, but it conducts the soul to Calvary to look upon an uplifted Saviour. *10LtMs, Lt 48, 1895, par. 9*

Tomorrow, (Sabbath), Sister May Lacey and I go to Petersham. I am to speak there in the tent. Brother Byron Belden and his wife go to Kellyville. One of my horses goes in one direction to Kellyville, a distance of eleven miles, and the other goes to Petersham, a distance of about twelve miles. *10LtMs, Lt 48, 1895, par. 10*

February 17

I met with the brethren of the Sydney church, and with many of the new converts, at a hall in Petersham yesterday. Many who have newly come into the faith came down from Ashfield in the afternoon,

and the hall was full to overflowing. The Lord gave me an earnest message to bear to all present. I spoke from the *first fifteen verses of the fourteenth [chapter] of Luke*, and the Holy Spirit impressed the truth upon the hearts of the people. What joy was expressed in the countenances of those who have newly been converted. We had a praise and thanksgiving meeting. What a marked change was apparent in Brother Hardy, and in Brother and Sister Humphreys! What testimonies they bore, making manifest the fact that Christ is formed within, the hope of glory! It is nothing less than a miracle that these men who have been like lions should have been changed to be like lambs. *10LtMs, Lt 48, 1895, par. 11*

The new converts testified that they saw their duty in a light in which they had never seen it before, and said that they should never forget the words spoken by Sister White, and declared that they meant to practice the truth which had been spoken. Brother Humphreys has paid \$50 [in] back tithes, and he feels that he is standing on the solid Rock. I am so glad for him. I rejoice in the Lord, and praise His holy name. *10LtMs, Lt 48, 1895, par. 12*

An excellent class of people are coming out to hear Brethren McCullagh and Hare at the tent in Petersham. Several men of influence are much interested; but the question is, Will they be among that class who believe the truth, but who dare not confess it for fear of being turned out of the synagogues? God is able to raise up of these stones children unto Abraham. Another baptism is to take place on Tuesday. *10LtMs, Lt 48, 1895, par. 13*

I wish to be remembered to your wife and children, to Sister Austin and her daughters. *10LtMs, Lt 48, 1895, par. 14*

Your Sister in Christ. *10LtMs, Lt 48, 1895, par. 15*

Lt 49, 1895

Kellogg, Henry W.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 1, 1895

Previously unpublished.

Mr. Henry Kellogg
Battle Creek, Michigan

Dear Brother:

On Sunday, June 30, a general meeting was held in Ashfield and continued through the entire day. Brethren and sisters from different churches in this locality met with the brethren at Ashfield. Elder Corliss spoke in the morning. W. C. White spoke at half past one o'clock. I had an appointment to speak at three p.m. *10LtMs, Lt 49, 1895, par. 1*

Brother Cooper and his family came to our house from Liverpool, a distance of thirteen miles away. He dined with us, left his horse and trap at our place, and with his family boarded the cars for Ashfield, which is twelve miles beyond Granville. This man has lately embraced the truth. For seven years he held a position in the railway service. The authorities would not give him the privilege of keeping the Sabbath and continuing his business. He left the service, and has purchased a little farm upon which he hopes to be able to make a living for himself and family. *10LtMs, Lt 49, 1895, par. 2*

When he sent in his resignation, the railroad authorities presented every inducement if he would continue his work and ignore his convictions upon the Sabbath, but through the grace of God, he determined to walk in the light that he had received. He told us yesterday that he received his first light on this question from reading *Great Controversy* and *Thoughts on Daniel and Revelation*. After reading these books, he knew what was duty, and he had moral courage to follow out his convictions. He had come about

thirty miles to receive the ordinance of baptism. About two weeks ago nine were baptized who have lately come to a knowledge of the faith. Yesterday five more were baptized. *10LtMs, Lt 49, 1895, par. 3*

When I entered the hall to fulfill my appointment at three o'clock, I found it crowded with a noble looking company of people. Among them was Mr. Showie, the school teacher from Pennant Hills, with his wife and two children. He still holds his position as teacher. He has built a house for Brother and Sister James, who live upon his farm, and help him in his agricultural business. He also embraced the truth by reading *Thoughts on Daniel and the Revelation* and the *Great Controversy*. He investigated the matter for months, but has now become firmly established in the faith. He came twenty miles in his own conveyance to attend the meeting. He was so anxious that his neighbors might understand the truth that he built a meeting room, which will seat about two hundred. The whole family are preparing to become workers, and to help others to see the light of truth. He is full of hope and energy. Just now his mind is exercised on the building of an Orphan's Home. He has valuable land in his possession, and desires that we should go out and see it and give him our approval in this enterprise. *10LtMs, Lt 49, 1895, par. 4*

As I looked upon that interesting, intelligent people, my heart was made glad. I could but praise the Lord for His goodness and mercy to the children of men. The majority of the people who have embraced the truth are in poverty. On the front seat before me sat an old man who is one of the few of the genuine Waldensian stock, who were so persecuted for their faith. I think I wrote you some particulars about my acquaintance with this old man. About three months ago I spoke in the tent at Petersham, and felt the deep need of the Spirit of God. I spoke in a very decided manner in regard to those who were now having the opportunity of hearing the truth. I presented the fact to them that great evidence was given to them, and that they should have moral courage to walk in the light while they had the light. The Holy Spirit sent the words home to many hearts. I urged upon them the necessity of obeying the truth as soon as they were convicted that it was truth. *10LtMs, Lt 49, 1895, par. 5*

When the collection was taken up, there was found in it a small

pencil box, with a letter wrapped about it, addressed to me. The letter spoke of the righteous appreciation of the words that had been spoken. The brother wrote, "Silver and gold have I none; but I send you this little token of my regard. I have been greatly benefited by the truth that has been set before me." In the little box was a tin pencil case, and a few short lead pencils that fitted the case. This was the Waldensian brother of whom I have spoken. I was deeply interested in him. While holding meetings in Tasmania, I received a letter stating that he had been re-baptized. Sixty years before he had been baptized in the waters of the Lucerne by D'Aubigne the author of *The History of the Reformation*. This old man, though poor in earthly goods, is rich in faith, an heir with Christ, a member of the royal family, a child of the heavenly King. *10LtMs, Lt 49, 1895, par. 6*

My message to the people at this time was to arise and build. Since the tent was taken down in Ashfield, we have had a very difficult task to find a place in which to hold our meetings. The people have been very bitter in their opposition, and through the efforts of the clergy, even the Oddfellow's Hall was closed against us. It is a positive necessity that we have a house of worship in this suburb. At this meeting we decided to see what could be done in the way of raising money for the purchasing of land, and for the building of a house of worship. *10LtMs, Lt 49, 1895, par. 7*

A church home must be erected for those who have begun to observe the Sabbath of the fourth commandment. Brother Corliss, Brother McCullagh, and W. C. White spoke to the point and invited the people to do the best they could in pledging for this purpose. I then appropriated to this purpose the \$100 that you sent to me for missionary enterprises. In less than an hour 103.10 pounds were pledged to this work. I thank God for the success we have had. This money can be invested in purchasing land, and we shall have to do what we can to raise money for the erection of the building. Considering the poverty of the people, we have raised more money than we anticipated. *10LtMs, Lt 49, 1895, par. 8*

We then had a praise service of song and prayer, and closed the meeting. The old Waldensian grasped my hand as I came out, and said, "Sister White, it is on occasions of this kind that my poverty hurts me. I am now seventy-nine years old, and possess nothing on

earth.” But though so poor he was rejoicing that he had Jesus and a knowledge of the truth as it is in Jesus. *10LtMs, Lt 49, 1895, par. 9*

We cannot see our way, but we take step after step of advance by faith. I am paying three workers \$19 per week in order that they may not leave this field where souls are deciding for the truth. A recent effort has been made at Canterbury, and several have there taken their stand. But now the tent must come down, be folded up, and stored away, for it is mid winter with us, and too cold for tent meetings. The brethren who are now working in Ashfield, Petersham, Canterbury, Parramatta, Kellyville, Prospect, and Sydney are Brethren Corliss, McCullagh, and Hare *10LtMs, Lt 49, 1895, par. 10*

Brothers Collins, Pallant, and Belden are also working in these places. The last three workers I pay myself. Brothers Collins and Pallant who have families and others who depend upon them for support each receive \$7 a week. Brother Belden who has only his wife receives \$5 a week. These three workers with Brother Semmens engage in holding Bible readings and in conducting meetings in the suburbs. Up to this time Brother Belden has had charge of the tent, and has worked in the Sabbath school and in visiting and in doing colporteur work. We cannot spare one of these just men from this field. *10LtMs, Lt 49, 1895, par. 11*

There is an interest in all the suburbs of Sydney, and as soon as summer comes again, three tents will be pitched in three different localities. The way is being prepared for a large and extensive work. Efforts have been put forth to secure halls in which to hold meetings on Sunday evenings, but the halls are engaged by other ministers, and the places are all taken up. Our brethren have decided that this winter will be a favorable time in which to work Sydney. They have sought God day after day, and have searched diligently for a place in which to meet. They could find no place even for an occasional meeting without paying two or three pounds for the privilege. *10LtMs, Lt 49, 1895, par. 12*

We assembled at the home of Brother Corliss, together with all the workers, and had a most profitable season. The maps of the city and suburbs were spread out and examined, and each worker gave

a report of what had been done in the different localities. Much was related that was of deep interest to me. Then we talked earnestly of the necessity of perfect harmony among the workers. I read important matter to those who were assembled, and with humble contrite hearts, we sought the Lord for the impartation of His Holy Spirit. We had a solemn season of prayer, asking the Lord to work with everyone of these men, in order that His salvation might be revealed. The melting Spirit of the Lord was manifest in every one.*10LtMs, Lt 49, 1895, par. 13*

We then discussed ways and means, and decided that we must begin work in Sydney, as well as continue our labors in the suburbs. The work must be thoroughly bound off that has been begun. In the providence of God the brethren found a new hall in Sydney that was of proper dimensions for beginning meetings. Those in charge of the hall had made a rule that it should not be rented on Sunday because this would prohibit the caretaker from keeping Sunday as a day of rest. Another difficulty was that it would cost one pound per meeting, and every other arrangement was satisfactory. Meetings will begin in the hall on July 7. We are much relieved by the turn that this matter has taken.*10LtMs, Lt 49, 1895, par. 14*

But the brethren said that they had no money, and did not yet know what they would do. I said, "I will pledge myself to pay the extra expense for the hire of the hall for the next three months." I then presented to them the light the Lord had given me in regard to publishing pointed discourses on the truth for circulation among the people. It was decided that we would publish one discourse a week in sheet form, and another in the *Echo*, and then sell the *Echo* to the people. I will have to appropriate money for this work also until some other way is devised. I am trusting in the Lord and living in strictest economy. I am seeking to use God's money for His honor and glory, and as His steward, will do the uttermost with the talents entrusted to me, that they may accumulate through the souls brought to the knowledge of the truth.*10LtMs, Lt 49, 1895, par. 15*

Now I have given you an account of what we are trying to do; but I must now close this letter. Last night I was unable to sleep after two o'clock, and have arisen this morning to begin my writing. This morning myself, W. C. White, wife and family go to Cooranbong,

taking the cars at nine a.m. With much love to yourself and family.¹⁰*LtMs, Lt 49, 1895, par. 16*

P.S. Dear Sr. Austin and family:¹⁰*LtMs, Lt 49, 1895, par. 17*

I thank you for the donation you have sent for the advancement of the work. I shall have to lift to advance the work, and donate no less than forty pounds. The royalty on my books will be devoted to the work during these times of terrible dearth of means, and I will praise God with heart and soul and voice that I am enabled to make donations to the cause of God.¹⁰*LtMs, Lt 49, 1895, par. 18*

Lt 50, 1895

Ketring, Sister

Cooranbong, New South Wales, Australia

August 26, 1895

This letter is published in entirety in *TSB 67-74*.

Dear Sister:

I have received and read your letter, and will make but a brief reply, for the American mail, which closes on Monday, must have my attention. In regard to the marriage of your daughter with Walter Harper, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves Walter Harper, and it may be that this marriage is in the order of God, in order that both Walter and your daughter may have a richer Christian experience, and be built up where they are deficient. Your daughter has pledged herself to Walter Harper in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him. *10LtMs, Lt 50, 1895, par. 1*

You say that Walter was engaged to some young lady in Topeka. I cannot speak concerning this, for I have not heard Walter's reasons for breaking his engagement, if he did so. But I had a personal knowledge of his former relations with his first wife Laura. Walter loved Laura far too well, for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce; but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a wife should treat her husband. *10LtMs, Lt 50, 1895, par. 2*

Walter Harper did not put his wife away. She left him, and put him

away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman, who knowing his physical defect, shall choose to give him her love. The time has come when a sterile condition is not the worst condition to be in. I see wives who have borne large families of children, and they are unable to give them proper care. These women do not have time to recover from the weakness of bearing one child, before they are with child again.*10LtMs, Lt 50, 1895, par. 3*

Many of these women are the wives of poor men who have not sufficient means to support their increasing families, and I am at the present time helping them to feed and clothe and educate their children. But notwithstanding their inability to support their offspring, children are brought into the world as fast as possible. But God is not in this kind of doing. The husbands of these women seem to think that their wives are for no other purpose than to gratify their lustful passions. Children are brought into the world so rapidly, responsibilities accumulate so speedily, that the wives and mothers have no chance for the cultivation of their minds, no time or opportunity to devote to religious work. God is not glorified in such families.*10LtMs, Lt 50, 1895, par. 4*

Many of our young women missionaries marry, and in a few months' time they have children to care for, and are taken out of the missionary field. You may rejoice that your daughter will not be thus hindered in her work for the Master. She can accompany her husband in his travels, and be a help to him, and when she is left at home, she can work for the Lord as though she were unmarried. This is my view of the matter.*10LtMs, Lt 50, 1895, par. 5*

I have confidence in Walter, and believe that he is a Christian. I had occasion to know something of the temper of his spirit when he was going through his trial with his first wife. She tried to extract money from him when she saw she had the advantage of him, and he was willing to do tenfold more for her than it was her right to expect, or his duty to do. He has sore and hard trials on her account. I have tried to help him all that I could. I have tried to enable Laura to see and understand her duty. But as she has taken the course that she has, I cannot see that this new union should be disturbed.*10LtMs,*

It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had obtained a divorce. When Laura divorced herself from Walter, he suffered most keenly, and it was not until Laura had married another man, that Walter married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her.*10LtMs, Lt 50, 1895, par. 7*

Walter is not perfect in character. He has some objectionable characteristics. He has been entrusted with means, and he does not always put it to the very best account. Sometimes he is very lavish of his money, and sometimes very narrow in its use, and severely economical. But a good God-fearing woman at his side will be able to advise him not to move impulsively, and counsel him to place his money in the treasury of the Lord.*10LtMs, Lt 50, 1895, par. 8*

Walter is in a responsible position, but if the members of the family to which he has allied himself in marriage will prove true to him, they will influence him to become a wise steward of his Lord's goods. Then he will bestow his means as if in the view of the whole universe of heaven. He will not participate in any unlawful scheme for making money, but will move with an eye single to the glory of God. He will eschew all petty tricks, and avoid all mean, dishonest devices, and will do nothing that will [in] any way work against the cultivation of true piety. He will realize that all his business transactions lie within the domain of God.*10LtMs, Lt 50, 1895, par. 9*

We must not lose sight of the fact that the steward is to trade with his Lord's goods, and that he is handling a sacred responsibility. The Bible requires that men buy and sell and transact all their business with as keen a sense of their religious obligation as they have when offering up petitions to their heavenly Father, asking for strength and grace. The Lord has not left anyone to do as he pleases with his goods, and to give as impulse shall dictate, or as friends may demand. The money he handles is not his, and is not to

be expended unnecessarily, for the vineyard of the Lord is to be worked, and its working requires the expenditure of means. Now is our day of trust, and the day of reckoning is yet to come. The Lord has entrusted means to His stewards to be used wisely, for all are moral agents and are required to bear responsibilities. Our varied trusts are given in proportion to our ability to use, but we are not to use God's means merely for the gratification of selfish desires, and as inclination may dictate. *10LtMs, Lt 50, 1895, par. 10*

Walter Harper has failed at times in the past in handling his Lord's goods, and has not always considered whether he was using the money entrusted to him in a way that would please his Master and advance the cause of truth. He must give account of how he disposes of the means given in trust to him. He cannot study his own will in this matter. He must seek wisdom from God. I do not desire Walter to bestow one dollar in this destitute field unwillingly, for unwilling offerings are not accompanied with the blessing of God. I have no urging to do, and do not wish to force money from anyone, even for the work of God. *10LtMs, Lt 50, 1895, par. 11*

God has a work to do, and I am using all the means that I can spare, and provide myself with home, livelihood, and common conveniences. There are others who gladly and willingly help me in this part of the Lord's vineyard. If all do their duty according to the measure of their responsibilities, the amount entrusted to them will be doubled. He who gives back to God His own, will be honored for his fidelity, and will hear the Master say, "Well done, thou good and faithful servant." [*Matthew 25:21.*] But it is not proper for persons to give just as the notion may strike them. Christ has a right to all that we have. *10LtMs, Lt 50, 1895, par. 12*

You must not be surprised that Walter does not feel free to help your son. If your son has not appreciated the opportunities and privileges he has had, if he has misapplied his own powers, and wasted his God-given talents, the question is, Will he do better upon a second trial? Has he learned the lesson that God wills he should learn? There are many precious souls who would be so glad of a chance to obtain an education, who will not sow wild oats, but will use every capability in obtaining knowledge with which to do good. *10LtMs, Lt 50, 1895, par. 13*

I am surprised that Walter did not at once accede to your request, as you were the mother of his wife whom he loves. It may be that he is learning caution, and is taking the lesson of the past to heart. He has helped many whom it was not his duty to help. You should take his refusal to give you money as an evidence of his sincerity in that he will not compromise himself to win your favor. I am sure that Walter means to do his duty. The mistakes he made in bestowing his money on his first wife's family has probably taught him not to repeat the experiment. I hope that his refusal to give you means to enable your son to go to Battle Creek or to Union College will not cause you to become prejudiced against him. It should have no such influence.*10LtMs, Lt 50, 1895, par. 14*

If your daughter loves Walter Harper, I see nothing in the Word of God that would require her to separate from him. As you have asked my advice I will freely give it to you. If Walter had given you the money you asked for, would it not have been something like trying to buy your favor? Would it not be much more fitting for your son to go to work and secure money for himself, and educate himself, rather than to be dependent upon anybody for such a favor? There is such a thing as giving unwise help to our children. Those who work their way through college appreciate their advantages more than those who are provided with them at some one else's expense, for they know their cost. We must not carry our children until they become helpless burdens. Educate your son to be diligent, able to sustain himself, and to help others.*10LtMs, Lt 50, 1895, par. 15*

If our children do not appreciate the lessons which we as parents give them at home, is it likely that they will better appreciate instruction they will receive at school? If they will not come under control and submit to discipline at home, if they prefer their own way to God's way, can we encourage them in this course? Shall we be expected to lift them over the difficulties that their own negligence and rebellion brings upon them, or shall we not permit them to learn the lesson by experience that they will not learn by precept? They will not value their privileges so lightly if they have to put forth energy to obtain them.*10LtMs, Lt 50, 1895, par. 16*

God is the proprietor of the universe. Every man, woman, and child,

with all the time and talents that have been bestowed upon them, belongs to God. He has given ability to men that they may use it to his glory, and thus have increased ability, wisdom and understanding. God has a claim upon every soul, and we are responsible agents, and should give Him constant service. Body, soul, and spirit, we should consecrate ourselves to His service and do those things that will forward His cause in the earth. We are to do His will upon the earth. Our pleasure is not to be consulted, nor permitted to be the governing impulse. *10LtMs, Lt 50, 1895, par. 17*

Now my dear sister, I will send you this letter, and also forward a copy of it to Walter Harper. I desire to act the part of a mother to him. In times of affliction he has needed a mother. Every penny he has placed in my hands has been used for the saving of perishing souls, and in time to come may it be his experience to hear from the lips of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Verse 21.] *10LtMs, Lt 50, 1895, par. 18*

I am truly sorry that you have taken upon yourself unnecessary burdens. Do you not see that in separating Walter and your daughter, you would create two evils instead of curing one? Your daughter has married Walter, and there is no reason why she should be separated from him. You have no just excuse for desiring them to cease living and working together as man and wife. You may give publicity to the evil reports that may come to you, and be the means of making yourself, your daughter, and her husband miserable. Let these two as children of God, unite their interests as their marriage vows require them to do. Let them consecrate themselves to God to do His will, to be vessels unto honor, meet for the Master's use. *10LtMs, Lt 50, 1895, par. 19*

On your part act as a faithful mother should. Be wise to counsel and help them in every way that lies in your power. Knowing that you all belong to God, deal justly and lovingly with each other. Be frank, be kind, cultivate whole-souled integrity, and you will win a crown of life that fadeth not away. Have perfect trust in God, and He will bless you, and give you peace and rest. *10LtMs, Lt 50, 1895, par. 20*

I have written this letter at half past one in the night in order to send

it to you in this mail. I will now close with much love to yourself and family.¹⁰*LtMs, Lt 50, 1895, par. 21*

Lt 51, 1895

McCullagh, S.

Armadale, Melbourne, Australia

November 7, 1895

Portions of this letter are published in *2BC* 995-996; *4Bio* 233; *CTr* 136.

Dear Brother McCullagh:

We received your letter last Thursday, which was yesterday. We thank you for writing so fully as you have done in regard to Byron Belden. We were shocked to hear of his death. We had no intimation that his lungs were any affected. I had strong hope that Byron would make a man of usefulness. His perceptive were large, his organs of order and system were large. He was not forward and obtrusive. He understood his place, and kept it. His benevolence was largely developed. He had kindness, sympathy, and pity in a large degree. He would divide his clothing and his food even if he knew not where his next supply would come from. Whatever he set his hand to was done with diligence and whole-heartedness. Faithful in that which was least made him faithful in larger responsibilities. He was beloved by all who were acquainted with him, and we shall all miss him. [He was] always willing to do anything that needed to be done. We look upon him as among the precious ones who sleep in Jesus. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. And I will spare them as a man spareth his son that serveth him." [*Malachi* 3:17.] *10LtMs, Lt 51, 1895, par. 1*

I counted much upon Byron as making one of our best and most trustful laborers. Although we cannot discern why Byron should be laid aside, yet we will not complain for the Lord knoweth what is best. That which we do not know now we shall know hereafter. One thing we are sorrowfully made to know is that the work that he designed to do is left for another worker to take up and carry forward. Who shall it be? *10LtMs, Lt 51, 1895, par. 2*

“And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [*Revelation 14:13.*] Sister Belden has shared the labors of her husband. They were of one mind; heart and soul blended together in the work to do all in their power to win souls to Christ. Sarah Belden lives. Her great anxiety is that the work her husband was engaged in may be carried forward to perfection and not left to ravel out. *10LtMs, Lt 51, 1895, par. 3*

We had a long letter written by Byron's pen a few days before his death in reference to his plans and methods. This was received by W. C. White on the campground of Armadale the day that Byron died. We shall carefully preserve this letter, the last from his hand. We feel deeply in regard to this dispensation of Providence. I do not think that it was wise for him to have attempted to do that which he did do—get up from his bed and go out to work. But thus he has been in the habit of doing, not to care for or consider himself, but suffer uncomplainingly. The cause of God was his highest interest. He has given his life to the Master. The Lord has accepted the sacrifice, and we will not in thought take it from the altar. Sarah must now become a member of my family. *10LtMs, Lt 51, 1895, par. 4*

November 13

The work here has been going forward steadily increasing in interest. Last Sunday Elder Corliss spoke in the forenoon and I spoke in the afternoon to a tent full, and a wall of people around the tent. I spoke on the sufferings of Christ, and there seemed to be an intense interest. Up to this time I have spoken fourteen times at length, and several times given short talks. In the evening Elder Prescott preached. The tent was full, and scores, it is reported, could not get under the canvas and went away. Monday night a good congregation; Tuesday night, not so large a turn out; Elder Daniells spoke to the people. I speak again this evening upon the subject of temperance. We cannot now gather in the sheaves. It takes the people in the Colonies a long time to make up their minds to obey; but while the interest is at its height, we cannot move our place of meeting. We must hold the fort if possible. *10LtMs, Lt 51,*

There is a man by the name of Steward, whose son and wife I believe keep the Sabbath. I know the son does, for he stated that he had a son keeping the Sabbath who had the Scripture at his tongue's end, and knew how to use the Scriptures. Then he stated that he himself had been a Seventh-day Adventist. He uses the same weapons that Canright uses, misrepresentations and falsehoods. But this man has taken it upon [himself] to ape Picton in Sydney; but he cannot harm the truth. He cannot do anything against the truth, but for it. He is circulating Canright's books. He stations himself on the paddock nearly opposite the campground just at the close of our meetings, and some of the crowd go to these meetings, but he is doing nothing special. He mentioned my name in an objectionable light, and one man who had attended the tent meetings said he would give more for one fiber of Mrs. White's brain than he would for his whole brain and body, then many voices hissed him for attacking a woman. *10LtMs, Lt 51, 1895, par. 6*

We have seen the power of God in human vessels as they have presented the truth at these meetings. Several have decided to keep the Sabbath, but there have been such crowds that have been to the meetings it is impossible to know in regard to those who are convinced of the truth and who will obey. It will take much personal labor. We have not seen, even in America, as large a class of such noble looking persons out to hear and manifest so intense an interest as we have seen here on this ground. We have not the mammoth tent as in America and have not the seating capacity; many, very many have to stand, but the Lord is in our midst. "He that hath my commandments and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." [*John 14:21.*] What a precious promise! Claim it we will, and we will act faith, talk faith and work constantly, saying, I will not limit the Holy One of Israel. I will be true to my Master. *10LtMs, Lt 51, 1895, par. 7*

Brother McCullagh, reach forth the hand of faith, and lay hold of the inimitable promise of Jehovah. Trust in God every moment for physical strength, for mental clearness, and spiritual power. We feel cut to the soul because of the disappointment of our beloved

nephew's sudden death. But we will not flag in interest now. We will not stop to mourn over one who sleeps in Jesus. We will go forward doing the work he would have done had he lived. Jesus is a resurrected Saviour. Jesus proclaimed to John in no whispering tones but with a loud voice as of a trumpet, saying, "I am he that liveth, and was dead; and behold I am alive forevermore. Amen! and have the keys of hell and of death." [*Revelation 1:18.*] Thank God, Jesus liveth forevermore! We have a living Saviour.*10LtMs, Lt 51, 1895, par. 8*

Our Lord is cognizant of the conflict of His people in these last days with the satanic agencies combined with evil men who neglect and refuse this great salvation. With the greatest simplicity and candor our Saviour, the Mighty General of the armies of heaven, does not conceal the stern conflict which they will experience. He points out the dangers, He shows us the plan of the battle, and the hard and hazardous work to be done, and then lifts His voice before entering the conflict to count the cost while at the same time He encourages all to take up the weapons of their warfare and expect the heavenly host to compose the armies to war in defense of truth and righteousness.*10LtMs, Lt 51, 1895, par. 9*

Men's weakness shall find supernatural strength and help in every stern conflict to do the deeds of Omnipotence, and perseverance in faith and perfect trust in God will ensure success. While the vast confederacy of evil is arrayed against them He bids them to be brave and strong and fight valiantly, for they have a heaven to win, and they have more than an angel in their ranks, the mighty General of armies leads on the armies of heaven. As on the occasion of the taking of Jericho, not one of the armies of Israel could boast of exercising their finite strength to overthrow the walls of this city, but the Captain of the Lord's Host planned that battle in the greatest simplicity, that the Lord God alone should receive the glory and man should not be exalted. God has promised us all power. "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." [*Acts 2:39.*]*10LtMs, Lt 51, 1895, par. 10*

It is not great talent that we want now, it is humble hearts and direct, consecrated, personal effort, watching, praying, working with

all perseverance. The sins of the people may seem so offensive to God as to be invincible, but Christ has sent His representative, the Holy Spirit, surrounding His living agents who are employed to pierce the ignorance with the bright beams of the Son of Righteousness. His voice will give assurance, "Lo I am with you alway, even to the end of the world." [*Matthew 28:20.*] The fact is to be ever kept before us, we are carrying forward the warfare in the presence of an invisible world. *10LtMs, Lt 51, 1895, par. 11*

We are all to calmly depend upon God as we look upon the obstacles and stubborn unbelief, and consider all the risks that must be ventured and then listen to the voice of Jesus, "Be of good cheer, I have overcome the world." [*John 16:33.*] Yes, Christ is conqueror. He is our Leader, our Captain, and we can advance to the victory. Because He lives, we shall live also. May God give you courage, and faith, and hope, and strength, and grace to press onward. *10LtMs, Lt 51, 1895, par. 12*

Much prayer is offered in your behalf. *10LtMs, Lt 51, 1895, par. 13*

Lt 51a, 1895

Lindsay, Harmon

Tasmania

May 1, 1895

This letter is published in entirety in *1888 1344-1355*.

Dear Brother Harmon Lindsay:

I hoped I should never be compelled to write you a testimony of reproof. For years your case has been presented before me on different occasions. I have been shown that since you were converted, you have been in continual peril. You run well, apparently, for a time, but when your course is questioned or your path crossed, your course of action reveals that the wrong traits of your character have not been brought wholly under the influence of the Spirit of God. When speaking to others, I have been given a message for you, but was not constrained by the Spirit of God to say, Harmon Lindsay, you are the man. I have never ceased to pity you and to feel deep sorrow of heart on your account, but at no time have I felt in full unity of spirit with you. *10LtMs, Lt 51a, 1895, par. 1*

Since the meeting at Minneapolis, you have followed in the tread of the scribes and Pharisees. Never will you have greater evidence of the working of the Holy Spirit than you had at that meeting. Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present, but you were deceived and prejudiced and manifested the spirit of those who refused to acknowledge Christ. You have followed in their tread and have refused to acknowledge the mistakes and errors in resisting the message the Lord in mercy sent you. Afterwards, at the conference meetings held in Battle Creek, though evidence after evidence was given you, you refused to accept the message sent you by God. You would not humble your pride and repent; your wrong attitude remained unchanged. *10LtMs, Lt 51a, 1895, par. 2*

At times you have been deeply impressed by the deep moving of

the Spirit of God, and you were almost ready to fall on the Rock and be broken, but you strengthened yourself to resist. With others you walked in the same path as did the rebellious Jews; the same spirit that inspired you, and the results have been similar. You need a teachable spirit. You will never find rest until you yield up your set, stubborn will, and cease to resist the pleadings of the Spirit of God.*10LtMs, Lt 51a, 1895, par. 3*

You have strong natural passions, which need to be chastened and controlled. Although a man in years, you are not a man in self-control, but have the unreasonable prejudices and stubborn disposition of an uncontrollable child. When once your position is taken, you will uphold it at any cost. Knowing your disposition and temperament, knowing that when you start upon a wrong track, any efforts made to change your course only render you more persistent, I have made no special effort for you, fearing that your resistance would carry you fully over to Satan's side, placing you altogether under the black banner of unbelief.*10LtMs, Lt 51a, 1895, par. 4*

You have rejected the message the Lord has sent you, not because it was an error, but because you set your feet in the path of unbelief followed by the men of Nazareth. Christ "came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down."*10LtMs, Lt 51a, 1895, par. 5*

"And the eyes of all them that were in the synagogue were fastened on Him. And He began to say to them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have

heard done in Capernaum, do also here in this country. And He said, Verily, I say unto you, No prophet is accepted in his own country.*10LtMs, Lt 51a, 1895, par. 6*

“But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. And they all in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.” [*Luke 4:16-30.*]*10LtMs, Lt 51a, 1895, par. 7*

With many others you have been smitten with blindness. The infatuation of the ruler of the powers of darkness has been upon you. But it is no light matter for you to close your eyes that [you] will not see and your ears that [you] will not hear, and to darken your understanding that you will not be convinced of the manifestations of the Spirit of God. It is a dangerous thing to call the work of the Spirit of God the work of Satan.*10LtMs, Lt 51a, 1895, par. 8*

Christ has given His own life for you that He might place immortal life within your reach. As the Divine Counselor looked upon you, I heard Him say, “O, who hath bewitched you that ye should not obey the truth?” [*Galatians 3:1.*] You had a book which you had been studying. The heavenly messenger took this book from you, and placed the Bible in your hand, saying, “The Word of God, which will judge you in the last day, is alone able to make you wise unto salvation. The Bible alone can be a safe counselor and guide for you. It will convince you of the ample provision made for all who will come to Jesus.”*10LtMs, Lt 51a, 1895, par. 9*

Christ calls upon all who claim to be sons and daughters of God to consider His words in the supplication to the Father just before His betrayal and death: “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom He hath sent.”

[*John 17:3.*] These words open before us a field of study which we have strangely neglected.*10LtMs, Lt 51a, 1895, par. 10*

Through their lack of interest in the Word of God, men and women absent themselves from the school of Christ, choosing to serve themselves; as a sure result they remain in the darkness of error, fighting against error, fighting against God, and closing their eyes to the truth. Shall we in these last days place ourselves in the ranks of those who deplore the absence of God's Spirit, and yet who do not seek God that they may find it? At times some are convicted and aroused, but they serve God with a divided heart, and soon fall back into error, serving the world under the pretext of serving God. God recognizes all such, not as His servants, but as servants of sin.*10LtMs, Lt 51a, 1895, par. 11*

My brother, the rebuke of God is upon you, for you have discarded the truth. Light has come to you again and again since the Minneapolis meeting, but in rejecting the message God has sent, you have rejected Him. Infidelity is taking your soul captive because you are not yoked up with Christ. You have thought that you were increased in wisdom, but shame and confusion of face will be the portion of all who are not sanctified through the truth. While covering yourself with infidel ideas and theories, you cannot wear the garment of Christ's righteousness, and without this garment you cannot enter into the marriage supper of the Lamb. God has given you great light, and you will be held accountable for all the privileges you have had to become acquainted with God and His truth.*10LtMs, Lt 51a, 1895, par. 12*

We are not doing our duty unless we are laborers together with God, working out our own salvation with fear and trembling. As servants of Jesus Christ, we are to place ourselves in the channel of light, doing all that we do to the glory of God. But you have not walked in the light as it has come to you. You have not opened the door of your heart to the knock of Christ. Instead of this you have opened your heart to the agencies which have no connection with God. God calls upon you to work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure. This is the principle that must guide all who would be among the redeemed in the kingdom of God.*10LtMs,*

I have been shown that you are in peril. The love of the world has been admitted to your heart, from which the love of the truth has been expelled. You have not been serving the Lord and Master with your whole heart and soul; another leader than Jesus Christ has received your service. Professedly, you have been walking in harmony with your brethren, and they have placed upon you responsibilities which they never should have given you. You have accepted these responsibilities, knowing that if your brethren knew the true inwardness of your thought and practice, they would not have done as they did. There is need for us all to heed the injunction, "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] So far as activity is concerned, you are clear, but all your works will not bear the test of God's Word.*10LtMs, Lt 51a, 1895, par. 14*

You have not cherished the love of the truth in your heart, though you maintain in some respects the form of godliness. You have sought to manage things according to Harmon Lindsay's will and way, but all this outward work is vain unless God works within. The position you have accepted demands consecrated ability and a pure, sanctified heart. But I have heard you give wrong counsel in regard to the disposition of means given by those who have been moved by the Holy Spirit to sell what they have and help God's work.*10LtMs, Lt 51a, 1895, par. 15*

Since the Minneapolis meeting your influence and that of Brother A. R. Henry have been like a malarious atmosphere upon the hearts of God's people. You have not sought to establish them in the truth, but rather to weaken their faith. You have been as salt which has lost its savor. Though still trusted by your brethren, you are an unfaithful steward. The seed Satan has put into your mind you have sown in the minds and hearts of others. Can you gather up these seeds of unbelief? Never. They will spring up and yield a harvest you will not care to garner.*10LtMs, Lt 51a, 1895, par. 16*

In the day when every man is rewarded according to his works, God will look at the hearts which have been deceived by your doubts, and will say, "An enemy hath done this." [*Matthew 13:28.*] Your

heart is not in the truth because the truth is not in your heart.*10LtMs, Lt 51a, 1895, par. 17*

But while mercy still lingers, go to God for repentance. Seek Him night and day, never relaxing your efforts. You are working out your own destiny, but you must work in opposite directions to that in which you have been working, if you are [to be] saved. Repent and be converted. Do all that you can to counteract the effects of your past work.*10LtMs, Lt 51a, 1895, par. 18*

God has given you moral powers and religious susceptibilities, but you have not sought to co-operate with Him. To make a propitiation for your sins, and to reconcile you to Himself, He has given the life of His only begotten Son. He has manifested the light, the truth, the way to you, but you have resisted the Spirit of God, and have chosen to walk in the light made by the sparks of your own kindling. The words spoken by Christ to Nicodemus apply to you: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*]*10LtMs, Lt 51a, 1895, par. 19*

God has given you the privilege of receiving Him, the Light of the world; but for years you have resisted the Holy Spirit of God, and the truth leaked out of your heart as water out of a leaky vessel. You have turned your back upon Jesus, saying, not only in your thoughts, but in your words and works, "My Lord delayeth His coming." [*Matthew 24:48.*] Yes, your seeds of unbelief have been dropping here and there, and sad is the thought, you cannot gather them up again; you cannot counteract your influence.*10LtMs, Lt 51a, 1895, par. 20*

You have so long loved the world and the things of the world that everything else has been made secondary. The influence that your family has had over you has been wrong, and you have had a wrong influence over them. Your faith has been indistinct, and you have refused the help God has sent you, with which you could, if you chose, subdue your own nature. Co-operating with the help God has given you, and using His help, you could render to Him wholehearted, effectual service. But you have been dealing with strange fire. It is your duty to employ your God-given powers in your Creator's service, improving every opportunity diligently and

conscientiously. God will accept nothing but consecrated service.*10LtMs, Lt 51a, 1895, par. 21*

Your wife and children have not the love of God abiding in their hearts. Their love of selfish indulgence is so strong that they are stumbling blocks in the way of others. Those with whom they associate are not made better, but worse, by the association. Are you, as a family, living epistles of God, known and read of all men? The spiritual life of the soul is quenched by the love of things of the world. Practical truth is not desired by you, Brother Lindsay, or by your family; therefore God cannot preside in your hearts. As human agents, we are probationers, fitting for eternity. In giving you Jesus, God has given you all heaven. If you receive Him, you will have moral power to overcome all evil, and you will be a partaker of the divine nature. God calls upon you to eat of the Bread of life, and drink of the water of life, by which He designs that you shall receive strength to be co-workers with God.*10LtMs, Lt 51a, 1895, par. 22*

God holds you and your wife accountable for neglecting to properly train and educate your children, in order that their lives shall not be superficial and without the solid acquirements that will make them what God intends they should be. Sister Lindsay will have a fearfully solemn account to render to God for her neglect to live a Christian life. Has she taught her children to deny self, and has she practiced self-denial? You will not long stand where you are. The message of God to you as a family is a decisive one. "Today, if ye will hear my voice, harden not your hearts." [*Hebrews 4:7.*] Sister Lindsay needs to study the instruction given in the Word of God, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, and that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [*1 Peter 3:3, 4.*]*10LtMs, Lt 51a, 1895, par. 23*

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto

me as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. *10LtMs, Lt 51a, 1895, par. 24*

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” [*1 Corinthians 3:9-16.*] *10LtMs, Lt 51a, 1895, par. 25*

As a family, what have you done for the Master? What are you putting into your character-building? In that day when all that is worthless shall be burnt up, will it be found that you have brought to your foundation “wood, hay, stubble”? [*Verse 12.*] Brother Lindsay, your record is far worse in the sight of God than that of your family, for talents of a high order have been committed to you. Had you improved your talents and walked in the counsel of God, you would have exerted an influence which would have led your wife and children in the right way. What will you answer to God in that day when the case of every one is revealed just as it is? *10LtMs, Lt 51a, 1895, par. 26*

My brother, I appeal to you as one who loves your soul. While mercy still lingers, fall on the Rock and be broken, that Jesus Christ may build you up into His own likeness. Please read and study carefully the *second chapter of first Corinthians*, and if your discernment is not wholly perverted, you will obtain a glimpse of your present condition. You will cease to lead other souls in false paths. *10LtMs, Lt 51a, 1895, par. 27*

My brother, why do you cherish such bitterness against Elder A. T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the

people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?" [*Ezekiel 33:11.*]*10LtMs, Lt 51a, 1895, par. 28*

The Lord has appealed to you again and again, rebuking your stubborn, unbelieving spirit, but rather than fall on the Rock and be broken, you become the graft of a strange vine, which in the end will be gathered up and burned. It is difficult for you to throw off the religious faith you have so long professed, but you are not a Christian at heart, for you do not bear the fruits of the Spirit of Christ. A power is working in you, seeking to extinguish the bright beams of Christ's righteousness, which for so many years you have refused to receive. Judas might have been disciplined by the lessons of Christ, as were the other disciples, but he refused to receive and to practice the words of Christ. Though he was thought by the other disciples to be a faithful follower of Christ, he was not transformed in character. He had a formal connection with the little church of disciples, but he had not heart-connection with Christ.*10LtMs, Lt 51a, 1895, par. 29*

God is long-suffering to usward, not willing that any should perish, but the day of His judgment will come at last. "Blessed is that servant whom his Lord when He cometh shall find watching." [See *Matthew 24:46.*] O that you may awake before it shall be everlastingly too late, and prepare to meet your God. Often the Spirit of God has taken of the things of God, and shown them to you, but you have refused to accept them, and by your refusal you have despised the truth, and have placed yourself in the path of the unrepentant Jews. Have you forgotten that God who is strong to save is also strong to smite the rejecters of His law? This may be the last appeal the Lord will make to you, for there is a line beyond which the forbearance of God does not pass.*10LtMs, Lt 51a, 1895, par. 30*

By continual resistance the sinner places himself where he knows

nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, "Ephraim is joined to his idols; let him alone." [*Hosea 4:17.*] Jesus grieves over you, saying, "How often would I have gathered you as a hen gathereth her chickens under her wing; but ye would not." [See *Matthew 23:37.*] No longer grieve the Saviour by your resistance. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." [*Romans 13:11, 12.*]*10LtMs, Lt 51a, 1895, par. 31*

Lt 52, 1895

McCullagh, S.

Hobart, Tasmania

December 6, 1895

Portions of this letter are published in *UL 354*; *6MR 391-393*.

Elder S. McCullagh
Paddington, Sydney, N. S. W.

My dear Brother:

I am very sorry to learn of your affliction, and sorry that you could not come to the meeting that is now in session. We are having good meetings, and we feel that they must be continued a week longer. There is a very good outside interest. *10LtMs, Lt 52, 1895, par. 1*

We have had smart rain showers and then sunshine. One day it rained nearly all day. This rain was much needed and is a great blessing to the fruit, and products of the ground generally. *10LtMs, Lt 52, 1895, par. 2*

I feel deeply as I consider how much work there is to be done in many places. I must tell you that your sister and her husband were present at the meeting Wednesday afternoon. I had a good assembly and much freedom in talking upon faith and trust in God, and His mercy and compassion and love. Your sister seemed to be interested. They had a babe in her arms. I did not speak with her, as I left while they were singing the last hymn, for I was very weary. *10LtMs, Lt 52, 1895, par. 3*

I have very solemn feelings as I consider the condition the world is in—O, how careless, how full of crime and disobedience and sin! How sad, how terribly sad, is the fact that the world does not recognize the love of God in giving Jesus Christ as our Redeemer—Jesus Christ, who was equal with God. “God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16*.] Sin has for

ages disturbed, or I might say, impeded the great work of divine benevolence by obstructing the channel through human agencies that refuse to receive the heavenly gift and therefore cannot impart the same. *10LtMs, Lt 52, 1895, par. 4*

God is calling for men and women to become consecrated as laborers with Jesus Christ. Although sin and wickedness have disturbed for ages the flow of rich grace, yet this flow has not been cut off from earth. Its course is earthward, and if men would only co-operate with God, if the channel of communication was kept open, unrestrained, to communicate to the world, the light of heaven would be shining in all parts of the world, scattering the moral darkness. *10LtMs, Lt 52, 1895, par. 5*

I am satisfied that we must work in earnest. The ministers are not the only ones who are to shine, but workers are to be raised up in all the churches, and as these who receive the truth shall maintain humility and contrition, they are the very ones God will use to bless their fellow men, by doing whatever they can in their supposed humble capacity. It is not the most learned, not the most eloquent of the human family, through whom the Lord will reveal Himself. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the humble ones." *Isaiah 57:15*. "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." *Isaiah 66:2*. *10LtMs, Lt 52, 1895, par. 6*

The Lord calls for us to render back to Him the endowments He has given to men, whereby they can use all their powers of intellect, and all their strength, physically and morally, in His service to do good and bless others. A crisis has arrived in the government of God on earth. Divine compassion has been flowing to the people, notwithstanding that the heavenly current has been beaten back by stubborn hearts. But the time has come when a vast number are passing the boundaries, and a terrible alternative is to be realized, for Omnipotence keepeth a reckoning of the sum of guiltiness of every nation upon the globe. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way

in the whirlwind and in the storm, and the clouds are the dust of his feet.” [Nahum 1:3.] *10LtMs, Lt 52, 1895, par. 7*

The forbearance of the Lord is wonderful; He putteth constraint upon His own attributes. Omnipotence exerted over Omnipotence. Why hath God kept silence? Why hath He forborne so long in looking for centuries upon a people who despised His goodness and forbearance and patience? He sees His holy law prostrated, broken, trampled under foot, by a rebellious confederate people, who give themselves to work evil, co-operating with evil angels. The whole apostasy of evil angels has conspired with evil men, and gathered in strong armies to destroy the champions of God and the truth. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and no more cover her slain. *10LtMs, Lt 52, 1895, par. 8*

The hostility to Heaven will go on to still greater lengths. War, bloodshed, rebellion against God’s law, will reach an aggravating pass that many do not think possible. So deep and increasingly strong is the infernal enmity and hatred to God, which has struck deep its roots into human depraved hearts throughout the mass of humanity, that anyone who shall show any inclination to return to God and keep His commandments, will be denounced as treacherous to the governments of earth. *10LtMs, Lt 52, 1895, par. 9*

The first turning away from this impious, rebellious warfare against the law of Jehovah will be detected by a sharp, wakeful, intense impiety. The accused will be dealt with as a traitor in the camp. Vice will be concentrated in all its forms. Men have turned away from God and accepted satanic attributes. The only tie which will keep man in union and harmony with his fellow men is the trampling down of the law of God. This is the principle—hatred to God, and it is the only bond of affinity in the great mass of transgressors. The hearts of the sons of men are fully set in them to do evil, exactly as was revealed in the inhabitants of the old world. *10LtMs, Lt 52, 1895, par. 10*

What can we say to make the wicked, the transgressors of the law of God, understand that they are at enmity to the forbearance of God? How shall we make them hear that they are surely presuming

on His mercy, and that to exhaust it? The Psalmist marks the time in which he lived as that of great depravity, but what has it reached now? Centuries have been ripening up the harvest of the world for the sickle. "They have made void Thy law." [*Psalm 119:126.*] They refuse to respect God's law, while they make human laws supreme. A more than common contempt is placed upon the holy law of Jehovah. Men are fast exceeding the bounds prescribed by God. His interference must come, when He will vindicate His honor. Men are rushing on, to outrun the limits of His grace. God will not long delay. The swellings of unrighteousness have come to such a fearful pass that all the plagues that are prepared as revealed in Revelation will come upon a godless world.*10LtMs, Lt 52, 1895, par. 11*

Dear Brother and Sister McCullagh, in reference to meeting houses to be built, we see the necessity, and we will be with you now soon. Wait patiently, and keep praying for the help which God alone can give me in the way of means. We need means so much. There is a positive necessity for a meeting house to be built here in this place, Hobart. The Lord knows all our necessities. He is acquainted with our poverty, and the Lord will help His own cause and His own works. Now let us trust Him with all our hearts, and be determined that faith shall be mingled with all our prayers.*10LtMs, Lt 52, 1895, par. 12*

Let all who love and fear God call upon Him in sincerity of soul that He will work in behalf of His people, and He will not be solicited in vain. Ways and means will certainly be provided whereby His people shall have a place where they can worship Him. Let not Satan depress any of you. Watch unto prayer. O, has not our Lord made us the repository of sacred truth? Will He not open the way that it shall come to the people?*10LtMs, Lt 52, 1895, par. 13*

Lt 53, 1895

Olsen, O. A.

Norfolk Villa, Granville, Australia

September 10, 1895

This letter is published in entirety in *1888 1421-1424*.

Dear Brother:

For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and send them hither and thither to all parts of the field? They are not by precept and example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost the Spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God.*10LtMs, Lt 53, 1895, par. 1*

Brother [J. N.] Nelson who is in the office cannot be regarded as in exactly the same position as these men, but he needs a different mold of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a disagreeable impression upon the minds of those associated with him. His words [and] his manner of expression create thoughts and feelings that are very objectionable.*10LtMs, Lt 53, 1895, par. 2*

A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires Brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth

in him the peaceable fruits of righteousness. His unfortunate manner of expression, and his spirit of criticism destroy his influence that, if sanctified, might be of real value.*10LtMs, Lt 53, 1895, par. 3*

The Lord wants Brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that if sanctified daily for the Master's use would enable him to become a vessel unto honor. But he needs the molding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But then, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [*1 Timothy 6:10-12.*]*10LtMs, Lt 53, 1895, par. 4*

I would say to Brother Nelson, Let your heart be joined to the heart of infinite love. Let your life be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let Him manage you, that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch His spirit and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you that you have learned of Christ His meekness, His affection, His tenderness, His sympathy.*10LtMs, Lt 53, 1895, par. 5*

Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting.*10LtMs, Lt 53, 1895, par. 6*

Others catch your spirit. The seeds we sow will bear harvest in goodness, patience, kindness, and love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life. *10LtMs, Lt 53, 1895, par. 7*

Many, many, need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but He does want you to be in principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in His life were mingled gentleness, meekness, benignity, sympathy, and love. The poorest were not afraid to approach Him; they did not fear a rebuff. What Christ was, every Christian should strive to be. In holiness and winsomeness of character He is our model. *10LtMs, Lt 53, 1895, par. 8*

“Learn of me,” says Jesus, “for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:29.*] We should all learn of Christ what it means to be a Christian. Let us learn of Him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers. *10LtMs, Lt 53, 1895, par. 9*

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their characters reflect the character of Christ. The heart must receive the divine current, and let it flow out in rich streams of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient. *10LtMs, Lt 53, 1895, par. 10*

Lt 54, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

September 19, 1895

Portions similar to *Lt 55, 1895*. This letter is published in entirety in *PH080 25-51*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen
Battle Creek, Michigan, U. S. A

Dear Brother:

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters are being shaped so that every other institution is following in the same course. The General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled at Battle Creek for a long time.¹⁰*LtMs, Lt 54, 1895, par. 1*

Christ said of the Jews, "In them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes have they closed." [*Matthew 13:14, 15.*] Thus it is with some men who are connected with the great and important interests in our institutions.¹⁰*LtMs, Lt 54, 1895, par. 2*

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the

product of human minds; human inventions were made supreme.*10LtMs, Lt 54, 1895, par. 3*

So it is today. Men connected with the work of God have been dealing unjustly, and it is time to call a halt. The holy principles God has given are represented by the sacred fire; but common fire has been used in place of the sacred. False propositions have been assumed as truth and righteousness, and everything has been managed in such a way as to carry out these propositions, which are a misrepresentation of God's character. Plans contrary to truth and righteousness have been introduced in a subtle manner, on the plea that this must be done, and that must be done, because it is for the advancement of the cause of God. Men have taken advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. This devising leads to oppression, injustice, and wickedness. There will be no material change for the better until a decided movement is made to bring in a different state of things.*10LtMs, Lt 54, 1895, par. 4*

The plea some are so ready to urge, "the cause of God," "working in behalf of the cause of God," to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to Him. Let men deal with men upon the principles of the ten commandments, bringing these principles into their business transactions, for the great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God.*10LtMs, Lt 54, 1895, par. 5*

Let all bear in mind that the Lord's eye is upon all their works, and that He expects fidelity from His servants. When the four Hebrew youth were receiving an education for the court of the Babylonish king, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God, their destiny

depended on their own will and action. They knew that they were to bring all their ability to their work, and by close, severe taxation of their powers, make the most of their opportunities for study and labor.*10LtMs, Lt 54, 1895, par. 6*

He who has created men, and has given them talent and intellect, seeks to bring their minds into association with the divine. When this is done, goodness, love for their fellow men, will be their natural instinct. He would have men love God supremely, and their fellow men impartially. It is His purpose that we should be closely attached to God and tenderly attached to one another.*10LtMs, Lt 54, 1895, par. 7*

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race [was] created. Adam and Eve fell.*10LtMs, Lt 54, 1895, par. 8*

And cannot men who have the history of the fall, the workings of the wily foe since Adam's day, see how the same principles are still at work, and what will be the end thereof? We are all on trial during probationary time. Satan is playing the game of life for every soul; Christ is at work for every soul. Those who consent to receive the moral image of God become like Him in character. But if they refuse the character of Christ, heaven is lost to them. When we have so gracious an opportunity of working out our own salvation through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive His merits, and perfect a character like His?*10LtMs, Lt 54, 1895, par. 9*

The Lord Jesus Himself has bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man. "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." [*John 1:14.*] Infinite wisdom is revealed in Christ. He suffered in our stead, that men should have another test and trial to prove whether they would be safe subjects for His kingdom. His blood was our ransom; His

death brings life and immortality within our reach. He has risen from the dead, and has ascended on high to intercede for the fallen race. He is now at the right hand of the throne of God—our representative before the Father. *10LtMs, Lt 54, 1895, par. 10*

Whatever was given to Christ—the “all things” to supply every need of fallen man—was given to Him as the Head and representative of humanity. In and through Him we are complete in every grace. We share His throne. “To as many as received him, to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood, nor of the will of flesh, but of God.” [*Verses 12, 13.*] *10LtMs, Lt 54, 1895, par. 11*

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, and oppression, for those that overcome. Then I entreat you who have a heaven to gain and a hell to shun, Do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. *10LtMs, Lt 54, 1895, par. 12*

All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in Him fulfilled its righteousness, will have eternal life. They will be one in character with Christ. His prayer for His followers will be fulfilled: “The glory (character) which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*John 17:22, 23.*] Shall we not strive to form characters after the divine similitude? Shall we not here be conformed to the image of Christ? O that God would give us divine perception to comprehend the breadth and length, the depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with all the fullness of God! Then would man look upon his fellow men as God’s own purchased possession. He would keep his own soul in the love of God, and would not undertake to lord it over God’s heritage. *10LtMs, Lt 54, 1895, par. 13*

It was a wonderful thing for God to create man, to make mind. He created him that every faculty might be the faculty of the divine

mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. The Lord Jesus is the Author of our being, and He is also the Author of our redemption, and every one who will enter into the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are redeemed will be overcomers; they will be elevated, pure, one with Christ.*10LtMs, Lt 54, 1895, par. 14*

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influence from Lucifer. Not in the slightest particular was there a deficiency in God's government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God's work on earth, He requires that those who bear the responsibility of the work are to give no cause for disaffection. The principles that are according to heaven's order must be maintained.*10LtMs, Lt 54, 1895, par. 15*

Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous indeed. There is assurance in nothing human or earthly. There are but two parties in this world. Satan works with his crooked, deceiving power, and through strong delusion he catches all who do not abide in the truth, who have turned their ears away from the truth, and have turned unto fables. Satan himself abode not in the truth, and he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.*10LtMs, Lt 54, 1895, par. 16*

Rapidly men are ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. Some are watching and waiting and working for our Lord's appearing, but the greater part of the world are rapidly falling into

line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth that they will accept the counterfeit, and humanity will be hailed as God.*10LtMs, Lt 54, 1895, par. 17*

Satan's skill is exercised in devising plans and methods without number to accomplish his purpose. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles, bearing on their race the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day belongs to the methods of the prince of evil.*10LtMs, Lt 54, 1895, par. 18*

We are warned in the Word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. The winds are held by the four angels; a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.*10LtMs, Lt 54, 1895, par. 19*

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings God's human agents under the control of human

minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness. *10LtMs, Lt 54, 1895, par. 20*

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. *10LtMs, Lt 54, 1895, par. 21*

God expects His workers to be tender-hearted. How merciful are the ways of God. See *Deuteronomy 10:17-20; 2 Chronicles 20:5-7, 9; 1 Peter 1:17*. But the rules God has given have been disregarded, and strange fire has been offered before the Lord. The spirit of domination is extending to the presidents of our conferences. But if a man is sanguine of his own powers, and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. "All ye are brethren." [*Matthew 23:8*.] Those in authority should manifest the spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit. *10LtMs, Lt 54, 1895, par. 22*

A man's position does not make him one jot or tittle greater in the sight of God: it is character alone that God values. The high-handed power that has been developed, as though position made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of authority cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness apart from Him. *10LtMs, Lt 54, 1895, par. 23*

Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind, they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the *third chapter of James*, especially *verses 13-16*. The whole chapter is an eye-opener, if men wish to open their eyes. *10LtMs, Lt 54, 1895, par. 24*

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God, ignore His parental character, and depart from honor and righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. But when men are forced to follow the prescriptions of other men, an order of things is instituted that overrides sympathy and tender compassion, blinding the eyes of men to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under feet. *10LtMs, Lt 54, 1895, par. 25*

The righteousness of Christ by faith has been ignored by some, for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action; and Satan has had an opportunity to represent himself through them. When one who professes to be a representative of Christ engages in sharp dealing, and presses men into hard places, those who are thus oppressed will either break every fetter of restraint, or will be led to regard God as a hard master. They cherish hard feelings against God, and their souls are alienated from Him, just as Satan planned it should be. This hardheartedness on the part of men who claim to believe the truth, Satan charges to the influence of truth itself, and thus men become disgusted, and turn from the truth. *10LtMs, Lt 54, 1895, par. 26*

For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Such men may think they are

representing the justice of God, but they do not represent His tenderness and the great love wherewith He has loved us. Their human inventions, originating with the specious devices of Satan, appear fair enough to the blinded eyes of men, because they are inherent in their nature. A lie, believed and practiced, becomes truth to them. Thus the purpose of Satan, that men should reach these conclusions through the working of their own inventive minds, is accomplished.*10LtMs, Lt 54, 1895, par. 27*

Men fall into error by starting with false premises, and then bringing everything to bear to make the error true. In some cases the first principles have a measure of truth interwoven with the errors, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and profess to stand as representatives of God. These are false gods.*10LtMs, Lt 54, 1895, par. 28*

Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man nor to make flesh our arm. A curse is pronounced upon all that do this.*10LtMs, Lt 54, 1895, par. 29*

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and

according to the fruit of his doings. ... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water.” [*Jeremiah 17:5-10, 13.*]*10LtMs, Lt 54, 1895, par. 30*

Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment, for this is not in God’s order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements, one man’s mind is ruled by another man’s mind, and the human agent is separated from God and exposed to temptations. Satan’s methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man’s faith in God, and in the principles which are to control his work, to purge from guilt and from every species of selfishness and hypocrisy.*10LtMs, Lt 54, 1895, par. 31*

The Lord of heaven who made our world, and who created man, guards the interests of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for the talents he has never had; none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent well used, will gain other talents, and these still others. The man with a few pence can serve God faithfully with his pence. If he does this, he is judged as faithful in the sight of God as the one who has improved pounds.*10LtMs, Lt 54, 1895, par. 32*

All are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little as possible of

these talents, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to him, and faithfully trade upon them. No man is to merge his individuality in that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods. Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work He has given us to do. That work is our own, the accountability is our own; it cannot be transferred to another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands.*10LtMs, Lt 54, 1895, par. 33*

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to Him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.*10LtMs, Lt 54, 1895, par. 34*

The efforts that have been made to turn all the profits derived from the talents of writers into the hands of the conference or the publishing house will not prove a success, for the plan is not just and equal. From the light given me by God, the efforts made in this direction by those at the heart of the work are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business as they have done and propose to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan.*10LtMs, Lt 54, 1895, par. 35*

Those who write books are not to be left under the control of men

who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to His glory. He never designed that any man should sell his stewardship, as if he was not capable of managing the talents given him. The ideas which prevail that in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, is an error. *10LtMs, Lt 54, 1895, par. 36*

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men took into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for their own appropriation. But the very persons whom God has entrusted with His goods are held responsible to trade upon them, and thus develop talent. *10LtMs, Lt 54, 1895, par. 37*

Every soul who has become the servant of God through the grace of Jesus Christ has his own peculiar sphere of labor. He is not to be bought or sold, but he is to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [*1 Peter 1:18-22.*] Who have greater need to be doers of this inspired injunction than have those who are living at the very close of this earth's history? *10LtMs, Lt 54, 1895, par. 38*

It is not our property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the

responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents given us, we shall invest this gain for the Master, praying for wisdom that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. *10LtMs, Lt 54, 1895, par. 39*

Some men or councils may say, That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object. But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask him for yourself, and then work with an eye single to His glory. *10LtMs, Lt 54, 1895, par. 40*

By exercising your judgment, by giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act in building a humble house for the worship of God. Have an interest in the work in all parts of the field. *10LtMs, Lt 54, 1895, par. 41*

While it is not your own property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities, and so little in other places, where the banner of truth has not been raised. We are not to merge our individuality in judgment in any institution in our

world. We are to look to God for wisdom, as did Daniel.*10LtMs, Lt 54, 1895, par. 42*

Age after age Jesus has been delivering His goods to His church. At the time of the first advent of Christ to our world, the men who composed the Sanhedrin exercised their authority in controlling men according to their will. If that will were always submerged in God's will, this would be safe, but when men are separated from God because their will, their wisdom, is made a controlling power, the souls whom Christ had given His life to free from the bondage of Satan, are brought under bondage to him in another form.*10LtMs, Lt 54, 1895, par. 43*

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We are to administer the trust committed to us by God as in the view of the heavenly universe. Our own hearts are to be sanctified and stirred, our hands are to have something to impart, of the income that God entrusts to us, as occasion demands. The humblest of us are entrusted with talents and we are to be agents for using our gifts for His name's glory. It is the duty of everyone <to sense his own responsibility and> to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability may present his offering to God as a consecrated gift that will be as fragrant incense before Him, <a savor of life unto life.>*10LtMs, Lt 54, 1895, par. 44*

The change which must come to the natural, inherited, and cultivated tendencies of the human heart is that change of which Jesus spoke when He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] Nicodemus was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, a man whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He had heard the teaching of Jesus, and his mind had been aroused by the wonderful words. He desired to hear more, but he would not go to Jesus by day; <he was not prepared to meet the jealousy of the scribes and Pharisees, and> it would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. He sought Him at night,

thinking, I will ascertain for myself the mission and claims of this teacher, and see whether He is indeed the light to lighten the Gentiles, and the glory of Israel. “Rabbi,” he said to Jesus, “we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.” [*Verse 2.*]*10LtMs, Lt 54, 1895, par. 45*

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” [*Verse 3.*] He virtually said to Nicodemus, It is not controversy that will help your case. Arguments will not bring light to your soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action. You must be born again. Until this change takes place, until all things are made new, the strongest evidence that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.*10LtMs, Lt 54, 1895, par. 46*

To Nicodemus this was a very humiliating statement, and with a feeling of irritation he took up the words of Christ, saying, “How can a man be born again when he is old?” [*Verse 4.*] He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He pressed home the truth with greater assurance, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.” [*Verses 5-8.*]*10LtMs, Lt 54, 1895, par. 47*

Some gleams of truth were penetrating the ruler’s mind. Christ’s words filled him with awe, and led to the inquiry, “How can these things be?” With deep earnestness, Jesus answered, “Art thou a master in Israel, and knowest not these things?” [*Verses 9, 10.*] Surely one entrusted with the religious interests of the people

should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. *10LtMs, Lt 54, 1895, par. 48*

Christ's words conveyed the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, Nicodemus should have a far more humble opinion of himself because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating position. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" [*Verses 11, 12.*] *10LtMs, Lt 54, 1895, par. 49*

I present this lesson to Nicodemus as highly applicable to those who today are in responsible positions as rulers in Israel, and whose voices are often heard in council, giving evidence of the spirit that Nicodemus possessed. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying responsible positions in our churches. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*Verse 3.*] Will the lesson given to the chief ruler have the same influence on their hearts and lives as it had on his? *10LtMs, Lt 54, 1895, par. 50*

Nicodemus was converted as the result of this interview. In that night conference with Jesus, the convicted man stood before the Saviour under the softening, subduing influence of the truth which was shining into the chambers of his mind and impressing his heart. Jesus said to him, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." [*Verses 12, 13.*] *10LtMs, Lt 54, 1895, par. 51*

Jesus not only told Nicodemus that he must have a new heart in order to see the kingdom of heaven, but He told him how to obtain this new heart. He read the inquiring mind of the seeker after truth,

and presented before him the representation of Himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*Verses 14-16.*] Good news, good news, let it ring throughout the world! *10LtMs, Lt 54, 1895, par. 52*

Nicodemus caught the meaning of Christ's words. He received his lesson and became a true believer. He searched the Scriptures in a different way; he could say, Old things have passed away, and, behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit. His voice was heard in the Sanhedrin council, opposing the measures for compassing the death of Christ. "Doth our law judge any man before it hear him?" he asked. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [*John 7:51, 52.*] *10LtMs, Lt 54, 1895, par. 53*

The lesson given to Nicodemus is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible, this alone would be a guide to the soul. Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human minds, is this grand, beautiful truth to be a bright and shining light. It is no credit to the one who has the Word of God in his possession to say, I have no experience; I do not understand these things. He never will be wiser until he becomes of much less consequence in his own estimation and a diligent student of the Word of God. *10LtMs, Lt 54, 1895, par. 54*

The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. If it molds and fashions your heart daily, you will have divine insight to perceive the character of the kingdom of God. But pride and self-love have resisted the Spirit of God. Every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the co-operation of heavenly intelligences, that

we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are brought in contact. *10LtMs, Lt 54, 1895, par. 55*

We are under contract to God, in His divine service, to work as Christ worked, not in accordance with natural inclinations, but in accordance with the Spirit of God. But man has woven into the work of God his own defects of character, devices that are human and earthly, delusions, ensnaring to himself and to all who accept them. He must make it his first duty to understand the work of God in the regeneration of the soul. He must learn this lesson as a little child. This change should take place in every man before he accepts a position as leader or ruler in connection with the work of God. If he has not a vital connection with God, his own spirit and sentiments will prevail, and he will offer strange fire in the place of the sacred. *10LtMs, Lt 54, 1895, par. 56*

Consider the incident which Christ presented before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night, Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget his great care over them, the Lord Jesus gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, but in His great mercy He did not leave them to perish. *10LtMs, Lt 54, 1895, par. 57*

Moses was bidden to make a brazen serpent and lift it on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye that there were meetings for discussion as to how the symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation, but no light was given. They must accept the words given by Christ to Moses. It was proclaimed with the trumpet, and by the leading men of every tribe throughout the encampment. The word obeyed would bring life and

healing. *10LtMs, Lt 54, 1895, par. 58*

What a strange symbol of Christ was that likeness of the serpent which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the Sin-bearer. Under the symbol of the uplifted serpent, He was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person, men might recognize His mission, and co-operate with Him in the saving of humanity. He was crucified at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, was given in the most decided manner. *10LtMs, Lt 54, 1895, par. 59*

The same healing, life-giving message is now sounding. It means hope, courage, faith, pardon, and life. It points to the Saviour, uplifted on the shameful tree. Those who have been bitten by the old serpent, the devil, are bidden to look and live. *10LtMs, Lt 54, 1895, par. 60*

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as He had spoken to him; then they would no longer remain in unbelief. O, that today men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] The explanation of the plan of salvation may today be presented to men who act as rulers and counselors; and yet, having eyes, they see not, and having ears, they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? and what it means to cease from sin? what it means to have the righteousness of Christ, to bear the divine similitude? *10LtMs, Lt 54, 1895, par. 61*

Look only to Jesus as your righteousness and your sacrifice. As you

are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self; you will have peace with God through Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent you by the Holy Spirit, because He loves you and is loath to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible positions, <above all others,> need the converting power of God daily, <sanctifying themselves that others may be sanctified.> If they would co-operate with God, looking to Christ every moment, believing in Him as it is their privilege to do, their eyes would be opened, and their hearts would be made new.*10LtMs, Lt 54, 1895, par. 62*

“For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*Verse 16.*] O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against His law, He gave Jesus to bear our sins, that pardon may come to all who believe on Him.*10LtMs, Lt 54, 1895, par. 63*

The only hope of the world was for One who knew no sin, One equal with God, to come to our earth, and live the law, testifying that in His humanity He could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He is not willing that any shall perish but that whosoever will, may come to Him through Christ, and live.*10LtMs, Lt 54, 1895, par. 64*

Lt 55, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

September 19, 1895

See also *Lt 54, 1895*. This letter is published in entirety in *1888 1425-1454*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

With this letter I send you other important manuscripts. You will see that I have written largely, but as the dates show, not all has been written recently. For three mails some of these writings have been ready, but were not sent. Sister Bolton has not been able to do this work. Again and again I thought that I would send the [manuscripts] without copying, and had had them enveloped, but I was dissuaded from doing this. Well, I thought, next mail they will be ready, but there was no more prospect of having them prepared. This mail I am separated from Fannie; she is at Cooranbong, and I here; but Marian is giving the matter such preparation as is possible under the circumstances, and reading it for the typewriter. *10LtMs, Lt 55, 1895, par. 1*

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters there are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time. *10LtMs, Lt 55, 1895, par. 2*

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From

generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme.*10LtMs, Lt 55, 1895, par. 3*

The holy principles that God has given are represented by the sacred fire; but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that this must be done, and that must be done, because it is for the advancement of the cause of God. But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is [to be] free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.*10LtMs, Lt 55, 1895, par. 4*

The case of Frank Belden has been presented to me. The office of publication has treated him unjustly, as it has also Edson White. The plea which some are so ready to urge, "the cause of God," "working in behalf of the cause of God," to justify themselves in presenting robbery from burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to Him. Men connected with His work have been dealing unjustly, and it is time to call a halt.*10LtMs, Lt 55, 1895, par. 5*

Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of His character.*10LtMs, Lt 55, 1895, par. 6*

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage of those whom they supposed to

be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things. *10LtMs, Lt 55, 1895, par. 7*

Cannot men who have the history of the fall, the workings of the wily foe since Adam's day, see how the same principles are still at work, and what will be the end thereof? He who has created men, and has given them talent and intellect, seeks to bring these minds into association with the divine; then goodness, love for their fellow men, will be their natural instinct. Infinite wisdom is revealed in Christ, and He suffered in our stead, that men should have another test and trial to prove whether they would be safe subjects of His kingdom. Christ has risen from the dead and ascended on high to intercede for the fallen race. This is now His work before the throne of God. He would have men to love God supremely, and their fellow men impartially. It is His purpose that we should be closely attached to God, and tenderly attached to one another. *10LtMs, Lt 55, 1895, par. 8*

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race was created. Adam and Eve fell. And now the Lord Jesus has Himself bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man. *10LtMs, Lt 55, 1895, par. 9*

We are all on trial during probationary time, and those who consent to receive the moral image of God become like Him in character. But if they refuse the character of Christ, heaven is lost to them. And when we have so gracious an opportunity of working out our own victory through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive His merits, and perfect a character like His? Satan is playing the game of life for every soul; Christ is at work for every soul. "As many as received him, to them gave he power to become the sons of God, even to them which believe on his name: which were born, not of blood, nor

of the will of the flesh, nor of the will of man, but of God.*10LtMs, Lt 55, 1895, par. 10*

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.” [*John 1:12-14.*] These words are written of Christ. He is our representative before the Father. Whatsoever was given to Christ—the “all things” to supply every need of fallen man—was given to Him as the head and representative of humanity. Who will be the receivers of eternal life? All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in Him fulfilled its righteousness. We are to be one in character with Christ. He said, “The glory (character) which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*John 17:22, 23.*] Mark these words.*10LtMs, Lt 55, 1895, par. 11*

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, oppression. Then I entreat you who have a heaven to gain and a hell to shun, Do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. That character which expresses the glory, the character of Christ, will be received into the Paradise of God. A renovated race will walk with Christ in white, for they are worthy. The likeness of Christ’s character is revealed in every soul. There is a new heaven, and a new earth, wherein dwelleth righteousness. O shall we not here form characters after the divine similitude? Shall we not become transformed into the likeness of God? If Christ died to destroy the works of the devil, it is essential for us to understand what these works are.*10LtMs, Lt 55, 1895, par. 12*

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was not withdrawal of divine influences from Lucifer. There was not in the slightest particular a deficiency in God’s government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God’s work on earth, He requires that those who

bear the responsibility of the work give no cause for disaffection. Those principles must be maintained that are according to heaven's order.*10LtMs, Lt 55, 1895, par. 13*

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the Author of our being, and He is also the Author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.*10LtMs, Lt 55, 1895, par. 14*

Christ's blood was our ransom, His death brings life and immortality to light. In and through Christ we are complete in every grace. We share His throne. O that God would give us the divine perception to comprehend the breadth, and length, and depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with the fullness of God! Then would man look upon his fellow man as God's own purchased possession. You would keep your own souls in the love of God, and would not undertake to lord it over His heritage.*10LtMs, Lt 55, 1895, par. 15*

Christ said of the Jews, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed." [*Matthew 13:14, 15.*] Thus it is with some men who are connected with the great and important interests in our institutions.*10LtMs, Lt 55, 1895, par. 16*

Let all bear in mind that the Lord's eye is upon all their works, and that He expects fidelity from His servants. When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God their destiny

depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.*10LtMs, Lt 55, 1895, par. 17*

September 24

Everything in our world is in agitation. "Coming events cast their shadows before." The signs of the times are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels, a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work designed us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.*10LtMs, Lt 55, 1895, par. 18*

Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing, while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth that they will accept the counterfeit. Humanity is hailed as God.*10LtMs, Lt 55, 1895, par. 19*

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. ... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." [*John 1:4, 5, 9-12.*]*10LtMs, Lt 55, 1895, par. 20*

There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth,

and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.*10LtMs, Lt 55, 1895, par. 21*

We are warned in the Word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles, bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery.*10LtMs, Lt 55, 1895, par. 22*

Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.*10LtMs, Lt 55, 1895, par. 23*

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgments, any device or

precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness. *10LtMs, Lt 55, 1895, par. 24*

God will not vindicate any device whereby men shall in the slightest degree rule or oppress his fellow man. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this. *10LtMs, Lt 55, 1895, par. 25*

Let no plans or methods be brought into any of our institutions that will bind minds or talents under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God and exposed to temptations. Satan's methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings are the result. Such a course destroys man's faith in God, and in the principles which are to control, to purge from guile and from every species of selfishness and hypocrisy. *10LtMs, Lt 55, 1895, par. 26*

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore His parental character, and depart from honor and

righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot.*10LtMs, Lt 55, 1895, par. 27*

The righteousness of Christ by faith has been ignored by some, for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing and pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from Him, just as Satan planned it should be.*10LtMs, Lt 55, 1895, par. 28*

This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Men think they are representing the justice of God, and they do not represent His tenderness and the great love wherewith He has loved us. Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature.*10LtMs, Lt 55, 1895, par. 29*

A lie, believed, practiced, becomes as truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds. But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth

interwoven with the error, but it does not lead to just actions, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.*10LtMs, Lt 55, 1895, par. 30*

"Thus saith the Lord: cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. ... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water." [*Jeremiah 17:5-10, 13.*]*10LtMs, Lt 55, 1895, par. 31*

Elder Olsen, the present state of things has continued long enough. Your spiritual eyesight has become imperfect. You link up with men whom God is not leading. You accept as sound the propositions of men, who in some things start you on a wrong track, for you sanction these propositions and give them authority and power. I am not sorry that these things, which have been so long brewing in unsanctified minds have become more pronounced, that you may the better discern their true character before some other agent shall come in to preside over the conference your place. I now beg of you to arise in the name of the Lord, and He will help you to retrieve the errors of the past that are leading to serious results.*10LtMs, Lt 55, 1895, par. 32*

The lack of consecration and self-denial on the part of leading men, their spurious devotion, has been made manifest in the grasping of

the high wages, and in their resistance to the messages that God has sent. They have continually and persistently turned from these warnings, and yet you have given them influence, you have linked up _____ and _____ together, and sent them to different localities to transact business, giving the impression that they were the reliable men upon whom you depended. How could you do this, when it is too apparent that they need to be born again before they can see the kingdom of God? They need the work of the truth upon the heart to make them men of opportunity. *10LtMs, Lt 55, 1895, par. 33*

While they have been very ready to accept benefits for themselves, they seek to wrest every advantage from their brethren, and say that it is for the cause. What is the cause? God demands an altogether different record. He expects His workers to be tender-hearted. How merciful are the ways of God. See *Deuteronomy 10:17-20; 2 Chronicles 20:5-7, 9; 1 Peter 1:17*. The rules that God has given have been disregarded, and strange fire has been offered before the Lord. *10LtMs, Lt 55, 1895, par. 34*

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to Him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled. *10LtMs, Lt 55, 1895, par. 35*

The Lord God of heaven who made our world, and who created man, guards the interest of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had; none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the

Master. One talent, well used, will gain other talents, and these still others. The man with a few pence can serve God with his pence; if he does this, he is in God's sight judged as faithful as the one who has improved five talents. *10LtMs, Lt 55, 1895, par. 36*

But all are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little of these talents as possible, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to himself, and faithfully trade upon them. No man is to merge his individuality in that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods, and the efforts that have been made to turn all the profits from the talents of writers into the hands of the conference or the publishing house will not prove a success, for the plan is not just and equal. *10LtMs, Lt 55, 1895, par. 37*

From the light given me of God, the efforts made in this direction by those at the heart of the work are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business as they have done and fully proposed to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan. *10LtMs, Lt 55, 1895, par. 38*

Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the *third chapter of James*, especially *verses 13-16*. The whole chapter is an eye-opener, if men wish to open their eyes. *10LtMs, Lt 55, 1895, par. 39*

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to His glory. He never designed that any man should sell his stewardship, as though he was not capable of managing the talents God has given him. The idea which prevails that in order to give to the cause of God, a writer, must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, is an error. *10LtMs, Lt 55, 1895, par. 40*

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men were taking into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for themselves to appropriate. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop character. Can any more striking demonstration be required to open the eyes of men and councils to this matter than the history of the past few years? *10LtMs, Lt 55, 1895, par. 41*

Every soul who has become the servant of God through the grace of Christ has his own peculiar sphere of labor. He is not to be bought or sold, but to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 *Peter* 1:18-22.] Who have greater need to be doers of this inspired injunction than have those who are living in the very close of this earth's history? *10LtMs, Lt 55, 1895, par. 42*

It is not our own property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents, we shall invest this gain for the Master, praying for wisdom from God that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. *10LtMs, Lt 55, 1895, par. 43*

Some men or councils may say, That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object. But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask Him for yourself, and then work with an eye single to His glory. *10LtMs, Lt 55, 1895, par. 44*

By exercising your own judgment, giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field. *10LtMs, Lt 55, 1895, par. 45*

While it is not your property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council if you shall use your own means as you shall see fit, to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, there would not have been so much means used in some localities and so little in other

places where the banner of truth has not been raised. We are not to merge our individuality in any institution in our world.*10LtMs, Lt 55, 1895, par. 46*

The high-handed power that has been developed, as though positions had made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God.*10LtMs, Lt 55, 1895, par. 47*

Age after age Jesus has been delivering His goods to His church. At the time of the first advent of Christ to our world the men who composed the Sanhedrin exercised their authority in controlling men according to their will. Thus the souls whom Christ had given His life to free from the bondage of Satan were brought under bondage to him in another form.*10LtMs, Lt 55, 1895, par. 48*

Do we individually realize our true position that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe to administer the trust committed us of God. Our own hearts are to be stirred, our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be an agent for God, using our gifts for His name's glory. He who improves his talents to the best of his ability may present to God his offering as a consecrated gift that shall be as fragrant incense before Him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.*10LtMs, Lt 55, 1895, par. 49*

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe

course is to remove him, lest great harm be done, and he lose his own soul and imperil the souls of others. "All ye are brethren." [*Matthew 23:8.*] This disposition to lord it over God's heritage will cause a reaction unless these men change their course. Those in authority should manifest the Spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values. *10LtMs, Lt 55, 1895, par. 50*

Nicodemus sought an interview with Jesus at night saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." All this was true, as far as it went, but what said Jesus? He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*John 3:2, 3.*] Here was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. *10LtMs, Lt 55, 1895, par. 51*

Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether He is indeed the light to lighten the Gentiles, and the glory of Israel. Jesus virtually says to Nicodemus, It is not controversy that will help your case. It is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God. *10LtMs, Lt 55, 1895, par. 52*

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ, saying, "How can a man be born when he is old?" [*Verse 4.*] He was not spiritual

minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is very one that is born of the Spirit." Nicodemus said unto him, "How can these things be?" [*Verses 5-9.*]*10LtMs, Lt 55, 1895, par. 53*

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" [*Verses 9, 10.*] His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him, that he was not offended as he realized his humiliating position.*10LtMs, Lt 55, 1895, par. 54*

Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" [*Verses 11, 12.*]*10LtMs, Lt 55, 1895, par. 55*

This lesson to Nicodemus I present as highly applicable to those who are today in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words

of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” [*Verse 3.*] “A new heart also will I give you.” [*Ezekiel 36:26.*]*10LtMs, Lt 55, 1895, par. 56*

If you have the Holy Spirit molding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ and became a true believer. His voice was heard in the Sanhedrin council in opposition to their measures for compassing the death of Christ. “Doth our law judge any man before it hear him?” he said. The scornful answer was returned, “Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.” [*John 7:51, 52.*]*10LtMs, Lt 55, 1895, par. 57*

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influence of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, “If I have told you earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven.” [*John 3:12, 13.*]*10LtMs, Lt 55, 1895, par. 58*

Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.” Good news, good news, ring the good news throughout the world! “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*Verses 14-16.*] This lesson is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible this alone would be a guide for the soul.*10LtMs, Lt 55, 1895, par. 59*

Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the Word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may well be represented as the strange fire offered in place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.*10LtMs, Lt 55, 1895, par. 60*

Consider the incident that Christ presents before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget His great care over them, the Lord gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, yet in His great mercy He did not leave them to perish.*10LtMs, Lt 55, 1895, par. 61*

Moses was bidden to lift the brazen serpent on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye there were meetings for discussion as to how that symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation of the representation, but no light was given. They must accept the word given <of Christ> to Moses. It was proclaimed with the trumpet, and by the voices of the leading men of every tribe throughout the encampment. The word

obeyed would bring life and healing. *10LtMs, Lt 55, 1895, par. 62*

Nicodemus caught the meaning of Christ's words. He received his lesson, and carried it with him. He searched the Scriptures in a new way; he could say, Old things have passed away, and behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit. *10LtMs, Lt 55, 1895, par. 63*

What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the Sin-bearer. Under the symbol of the uplifted serpent, He was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person, men might recognize His mission and co-operate with Him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life. *10LtMs, Lt 55, 1895, par. 64*

The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live. *10LtMs, Lt 55, 1895, par. 65*

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as He had spoken to him; then they would no longer remain in unbelief. O that today men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." [Verse 3.] The explanation of the plan of salvation may today be presented to men who act as rulers and counselors, and yet, having eyes, they see

not, and having ears, they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? what it means to cease from sin? what it means to have the righteousness of Christ, to bear the divine similitude?*10LtMs, Lt 55, 1895, par. 66*

Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self; you will have peace with God through our Lord Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent to you by the Holy Spirit, because He loves you and is loath to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible places need the converting power of God daily. If they would co-operate with God, looking to Christ every moment, believing in Him as it is their privilege to do, their eyes would be opened and their hearts would be made new.*10LtMs, Lt 55, 1895, par. 67*

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*Verse 16.*] O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against His law, He gave up Jesus to bear our sins, that pardon may come to all who believe on Him. The only hope of the world was for One who knew no sin, One equal with God, to come to our earth and live the law, testifying that in His humanity He could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He was not willing that any should perish, but that whosoever will, should come to Him through Christ, and live.*10LtMs, Lt 55, 1895, par. 68*

Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work He has given us to do. That work is our own, the accountability is our own and cannot be transferred to

another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands.¹⁰*LtMs, Lt 55, 1895, par. 69*

Lt 56, 1895

Olsen, O. A.

North Fitzroy, Melbourne, Victoria, Australia

May 27, 1895

This letter is published in entirety in *RH 07/30/1895*.

Dear Brother:

On Sabbath, May 25, we had a most precious meeting in the hall where our people meet at North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold, and was quite hoarse. I felt inclined to excuse myself from this appointment, but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers and remove the hoarseness so that I can present my message to the people." I presented to my heavenly Father the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened ... If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [*Luke 11:9, 10, 13.*] Again Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [*John 14:13.*]*10LtMs, Lt 56, 1895, par. 1*

The Word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the *first chapter of Second Peter*. The Lord gave me special freedom in presenting the value of the grace of God. How much is His grace to be appreciated! The apostle says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue; whereby are given unto us exceeding great and

precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verses 2-4.] *10LtMs, Lt 56, 1895, par. 2*

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the Brethren Anderson, who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women. *10LtMs, Lt 56, 1895, par. 3*

I could then see why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when Willie and myself were the only ones whom I could see who would give us any help on that occasion. But as though someone had spoken to me, the thought passed through my mind, “Cannot you trust in the Lord?” I said, “I will, Lord.” Although my son was much surprised that I should make such a call on this occasion, yet he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon Brethren Faulkhead and Salisbury to come forward and we knelt in prayer. Willie took the lead, and the Lord surely indited his petition, for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the Sisters Anderson, who for the first time were taking a public stand for the truth. The Holy Spirit of God was in the meeting, and many were stirred by its deep movings. *10LtMs, Lt 56, 1895, par. 4*

At the close of the meeting, many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, “I will.” The Sisters Anderson were introduced to me, and I found that their hearts were very tender. *10LtMs, Lt 56, 1895, par. 5*

I will tell you a little more definitely about the situation of these

Anderson brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of Brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton campground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the ground whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music store on the Sabbath. *10LtMs, Lt 56, 1895, par. 6*

The father was very much troubled over their course, but they not only refused to do business themselves, but would not allow him to open their music store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth has been a most bitter opposer, and has threatened that if her daughter did become a Sabbathkeeper, she would not allow her to enter her home, for the mother looked upon her as a disgrace to the family. A short time ago Brother and Sister Anderson lost a little child, but this mother would not attend the funeral. *10LtMs, Lt 56, 1895, par. 7*

Mrs. Anderson had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of Sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one said that she was determined that she would not move forward, but the Spirit of

the Lord so forcibly impressed her mind that she dared not refuse. *10LtMs, Lt 56, 1895, par. 8*

When the Brethren Anderson saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true, for in asking they have received, and their faith has been greatly increased in Him who has made every promise sure in Jesus Christ. *10LtMs, Lt 56, 1895, par. 9*

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, still the Lord sustained me, and lifted upon me the health of His countenance. I feel so grateful to my heavenly Father for His loving kindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them, that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought. *10LtMs, Lt 56, 1895, par. 10*

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among them, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and peace ... And of his fulness have all we received, and grace for grace." [John 1:12-14, 16.] *10LtMs, Lt 56, 1895, par. 11*

This precious experience is one of the results of the Brighton camp meeting. The influence of that meeting is far-reaching. The people have not yet forgotten it, but far and near it is spoken of in decidedly favorable terms. Should another camp meeting be held in the vicinity of Melbourne, we have no doubt but that it would

accomplish great good. It would be the means of aiding many, who have received light and have not yet acknowledged the truth, to take their position in the ranks of commandment keepers. *10LtMs, Lt 56, 1895, par. 12*

Today I have been in a council meeting where a resolution was offered to the effect that the next camp meeting should be held in Ballarat, but before the vote was taken, I said, I fear you are making a mistake in deciding to hold our camp meeting in Ballarat this year. The Brighton camp meeting was successful far beyond our expectations, and from the light I have received concerning that meeting, I know that none of us have had a proper estimate of its wide-spreading influence. Impressions have been made upon minds that nothing has been able to efface. The efforts of ministers and people to undo the work of that camp meeting has to a large degree been unavailing. Hundreds are reading their Bibles with heartfelt desires to know the truth. The Spirit of the Lord is drawing them to Himself, though at present they are confused by the conflicting opinions of men. *10LtMs, Lt 56, 1895, par. 13*

The Lord has wrought since the camp meeting in Brighton. One season has passed since it was held, and should another season pass by, it would result in great loss. There were many who are far from Melbourne, who may not be able to be present at the camp meeting should it be held there, but the Lord has done much for His people. *10LtMs, Lt 56, 1895, par. 14*

As an outgrowth of the Brighton camp meeting several churches have been raised up. I visited the church in Williamstown and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that has been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the Psalmist where he says, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding

unto the simple.” [*Psalm 119:126-130.*]*10LtMs, Lt 56, 1895, par. 15*

A church has also been raised up in Hawthorn, and another in Brighton. About sixty belong to these two churches. A large number of new members have been added to the Prahran church and to the church in North Fitzroy. A number of members have also moved away; but persons are continually coming in who heard the truth at the Brighton camp meeting. The Lord is drawing, and some are responding to His drawing. It would be a mistake to take the camp meeting to Ballarat. Let the meeting be held where the people are, that they may not only attend, but sustain it. Let it be held where persons who have had their minds exercised may have the benefit of hearing again the reasons of our faith. The truth may be presented also to a class who have never before heard it. Were the tents pitched in a new locality, a new class of hearers would be reached.*10LtMs, Lt 56, 1895, par. 16*

Some will say that these camp meetings are very expensive, and that the conference cannot afford to support another such meeting, but when we look at the three churches that have been organized and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation? It will pay.*10LtMs, Lt 56, 1895, par. 17*

Lt 57, 1895

Olsen, O. A.

Hobart, Tasmania

May 1, 1895

This letter is published in entirety in *14MR 114-135*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder O. A. Olsen
Battle Creek, Michigan

Dear Brother:

I am deeply burdened; but what shall I say? I am troubled for you, my much-respected brother. I am bowed down with anguish of spirit, for the situation is becoming more and more perplexing.*10LtMs, Lt 57, 1895, par. 1*

A net has been spread to involve the Conference, a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be reached. The state of things is not fully revealed to me, but this much I know: to a great degree, the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril.*10LtMs, Lt 57, 1895, par. 2*

You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there should be an explosion. This is why I feel so sad. I have written out matters that I dared not send to you, unless there were persons of a firm, decided character who would stand by your side as true yoke fellows to sustain you. The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. If they were to see themselves as God sees them,

and fall upon the Rock and be broken, a decided change would appear in them. Confessions would be made to free their souls from every corrupting influence. *10LtMs, Lt 57, 1895, par. 3*

These men are saying in their hearts, “My Lord delayeth his coming;” and the thought is not only expressed in action but in words. “Be not deceived in regard to Christ’s speedy appearing,” these false guides are saying. “Peace and safety. The time is not yet. All things continue as they were from the beginning.” [*1 Thessalonians 5:3; 2 Peter 3:4.*] They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: “But and if that evil servant shall say in his heart, My lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” [*Matthew 24:48-51.*] See also *Luke 8:12, 13; Matthew 11:23-25.* *10LtMs, Lt 57, 1895, par. 4*

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, “My Lord delayeth His coming,” they have beaten their fellow servants. [*Matthew 24:48, 49.*] They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. *10LtMs, Lt 57, 1895, par. 5*

Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the eldest, he thought that Abel should follow his example. When Abel’s offering was accepted of God, the holy fire consuming the sacrifice, Cain’s anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God

showed him favor. He became so angry that he slew his brother.*10LtMs, Lt 57, 1895, par. 6*

The Lord has a controversy with all who by their unbelief and doubt have been saying that He delayeth His coming, and who have been smiting their fellow servants, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble.*10LtMs, Lt 57, 1895, par. 7*

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellow men. An influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of the workers to one another, but in the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. See *Matthew 12:22-29, 31-37*. Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course.*10LtMs, Lt 57, 1895, par. 8*

Read the words of Christ in (*Matthew 23:23*): “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” These denunciations are given as a warning to all who “outwardly appear righteous unto men, but within ... are full of hypocrisy and iniquity.” [*Verse 28.*] They say, We are delivered to do all these things. They say also, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.”*10LtMs, Lt 57, 1895, par. 9*

“Wherefore,” said Jesus, “ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.” [*Verses 30, 31.*] What lessons are here; how fearful and decisive! Jesus said,

“Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city.” [*Verse 34.*] This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent them. Will men in these last days follow the example of those whom Christ condemned?*10LtMs, Lt 57, 1895, par. 10*

These terrible predictions they have not as yet carried out to the full; but if God spares their lives, and they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was upon the earth.*10LtMs, Lt 57, 1895, par. 11*

The perils of the last days are upon us. Read *Matthew 25:14*. Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right.*10LtMs, Lt 57, 1895, par. 12*

They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but it was a mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change.*10LtMs, Lt 57, 1895, par. 13*

Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy’s sweet voice

will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption. It is Christ, made unto us wisdom and righteousness, and sanctification and redemption. *10LtMs, Lt 57, 1895, par. 14*

The Lord has often made manifest in His providence that nothing less than revealed truth, the Word of God, can reclaim man from sin or keep him from transgression. That Word, which reveals the guilt of sin, has a power upon the human heart to make man right and keep him so. The Lord has said that His Word is to be studied and obeyed; it is to be brought into the practical life. That Word is as inflexible as the character of God—the same yesterday, today, and forever. *10LtMs, Lt 57, 1895, par. 15*

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew Him not.” [*1 John 3:1.*] “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation—the preciousness of Christ. *10LtMs, Lt 57, 1895, par. 16*

There is in Battle Creek a class that have the truth planted in the heart. It is to them the power of God unto salvation. But unless the truth is enthroned in the heart, and a thorough transition takes place from darkness to light, those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. “Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.” [*Jude 12.*] God requires that every soul that names His name shall have the truth enthroned in the heart. The time in which we live demands it. Eternity demands it. Pure religion demands it. *10LtMs, Lt 57, 1895, par. 17*

Worldly Amusements

While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of his name? Was Jesus invited to preside over them? Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts; when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work and doing good to their fellow men.*10LtMs, Lt 57, 1895, par. 18*

When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels." [*Malachi 3:16, 17.*]*10LtMs, Lt 57, 1895, par. 19*

But there has been a class of social gatherings in Battle Creek of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.*10LtMs, Lt 57, 1895, par. 20*

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create.

This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance. *10LtMs, Lt 57, 1895, par. 21*

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, the impression is they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all. *10LtMs, Lt 57, 1895, par. 22*

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were the followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Behold Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears. *10LtMs, Lt 57, 1895, par. 23*

The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be that some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial; for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sport, made up of those who profess to be Christians,

are a profanation of religion and the name of God.*10LtMs, Lt 57, 1895, par. 24*

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven, and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin.*10LtMs, Lt 57, 1895, par. 25*

Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others.*10LtMs, Lt 57, 1895, par. 26*

Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, and [to] prevent them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind.*10LtMs, Lt 57, 1895, par. 27*

In these exciting gatherings, carried away by the glamor and passion of human influence, some youth even that have been carefully instructed to obey the law of God are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves

to a lifelong bondage. As long as they live, they must be hampered by their union with a cheap, superficial character, one who lives for display, but who have not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be.*10LtMs, Lt 57, 1895, par. 28*

We ask of those who have had great light in Battle Creek, Has the truth of God lost its hold upon the soul? Has the fine gold become dim? What has been the cause of this fanaticism and enthusiasm? A fearful accountability rests upon world-loving, selfish parents, for sin lies at their door. How much more favorable it would be if the school buildings that are now in Battle Creek were far off from the city, and separated from so large a colony of professed Sabbathkeepers.*10LtMs, Lt 57, 1895, par. 29*

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are departing from God in planning contracts of marriage with those who have no love for God, with those who have lived a frivolous life, who have never practiced self-denial, and know not from experience what it means to be laborers together with God. Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusion. Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them.*10LtMs, Lt 57, 1895, par. 30*

Some of those who know the truth but do not practice it are trampling upon the law of God in their business transactions. We should have no intimate association with them, lest we catch their spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons, which he contemplated with horror,

exclaimed, "O my soul, come not thou into their secrets; unto their assembly, mine honor, be not thou united." [*Genesis 49:6.*] He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." [*Ephesians 5:11.*]*10LtMs, Lt 57, 1895, par. 31*

The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.*10LtMs, Lt 57, 1895, par. 32*

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the Word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the Scriptures concerning Himself.*10LtMs, Lt 57, 1895, par. 33*

How few realize that Jesus, unseen, is walking by their side. How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side calling them to be reconverted, that the holy atmosphere of His presence was surrounding them, and they were feeding on the Bread of life! How pleased the Saviour would be to hear his followers talking of his precious lessons of instruction, and to know that they had a relish for holy things! When the truth abides in the heart, there is no place for criticism of God's servants or for picking flaws with the message He sends. That which is in the heart

will flow from the lips. It cannot be repressed. The things that God has prepared for those that love Him will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams that bring life and gladness wherever they flow. *10LtMs, Lt 57, 1895, par. 34*

Rejecting the Light

God says to His servants, “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [*Isaiah 58:1.*] But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, “say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:” *10LtMs, Lt 57, 1895, par. 35*

“Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despised this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, at an instant. ... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in confidence and in quietness shall be your strength: and ye would not.” [*Isaiah 30:10-13, 15.*] *10LtMs, Lt 57, 1895, par. 36*

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you tread. Take off the shoes from off your feet, for you are on holy ground. Beware how you indulge the attributes of Satan and pour contempt upon the manifestation of the Holy Spirit. I know not but

some have even now gone too far to return and to repent. *10LtMs, Lt 57, 1895, par. 37*

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others, by whom these great and solemn realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful. *10LtMs, Lt 57, 1895, par. 38*

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the Word of the living God. In obedience to that Word, the church have duties to perform which it has not done. They are not to flee from the post of duty, but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God. *10LtMs, Lt 57, 1895, par. 39*

The Spirit of God is departing from many among our people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current of truth which the Lord has sent to those who have simple faith in His Word. *10LtMs, Lt 57, 1895, par. 40*

The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God,

and are doing despite to His Holy Spirit. *10LtMs, Lt 57, 1895, par. 41*

I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lose your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them. ... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you any more, unless ye destroy the accursed from among you." [*Joshua 7:10-13.*] Christ declares, "He that gathereth not with me scattereth abroad." [*Matthew 12:30.*] *10LtMs, Lt 57, 1895, par. 42*

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. *10LtMs, Lt 57, 1895, par. 43*

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the

world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ. *10LtMs, Lt 57, 1895, par. 44*

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold on its merits. As the high priest sprinkled the warm blood upon the mercy seat while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven fragrant with the merits of Christ's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *10LtMs, Lt 57, 1895, par. 45*

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking at man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines. *10LtMs, Lt 57, 1895, par. 46*

John's words are [to be] sounded by God's people, that all may discern the light and walk in the light. "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of

God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.” [Verses 31-36.] *10LtMs, Lt 57, 1895, par. 47*

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See *Romans 5*, and *1 John 3:9*) to the close of the chapter. These precious scriptures will be impressed upon every heart that is opened to receive them. “The entrance of Thy words giveth light; it giveth understanding to the simple”—those who are contrite in heart. [*Psalms 119:130.*] “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [*John 1:12.*] These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, “Of His fulness have all we received, and grace for grace.” [Verse 16.] *10LtMs, Lt 57, 1895, par. 48*

“He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” [*1 John 4:8-13.*] *10LtMs, Lt 57, 1895, par. 49*

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave to His messengers just what the people needed. Those who received the message were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They

were beholding Christ. “Fear not,” is His everlasting assurance; “I am he that liveth and was dead, and behold, I am alive for evermore.” [*Revelation 1:18.*] “Because I live, ye shall live also.” [*John 14:19.*] The blood of the spotless Lamb of God the believers apply to their own hearts. *10LtMs, Lt 57, 1895, par. 50*

Looking upon the great antitype, we can say, “It is Christ that died; yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us.” [*Romans 8:34.*] The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit’s office He says, “He shall glorify Me; for He shall receive of Mine, and shall show it unto you.” [*John 16:14.*] The Psalmist prays, “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me by Thy free Spirit. Then will I teach transgressors Thy way, and sinners will be converted unto Thee.” [*Psalms 51:7, 10-13.*] *10LtMs, Lt 57, 1895, par. 51*

The Lord would have these grand themes studied in our churches; and if every church member shall give entrance to the Word of God, it will give light and understanding to the simple. “Who is among you that feareth God, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks which ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*] See *Isaiah 29:13-16, 18-21.* “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*] *10LtMs, Lt 57, 1895, par. 52*

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when

His law is made void. "The Lord is well pleased for His righteousness sake; He will magnify the law, and make it honorable." What does God say in regard to His people? "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore." [*Isaiah 42:21, 22.*] See also *Isaiah 43*. These are prophecies that will be fulfilled. *10LtMs, Lt 57, 1895, par. 53*

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the Word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high has been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. *10LtMs, Lt 57, 1895, par. 54*

Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just, zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have gone in rejection of the light from heaven, and you are lost. "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation." [*Numbers 19:20.*] *10LtMs, Lt 57, 1895, par. 55*

I have no smooth message to bear to those who have been for so

long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ, and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, "Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance." Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.^{10LtMs, Lt 57, 1895, par. 56}

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" [*Hebrews 9:13, 14.*]^{10LtMs, Lt 57, 1895, par. 57}

Lt 58, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

Edited from *Lt 63, 1895*. Portions of this letter are published in *SpTA #3 42-59; 2MR 257-259*.

Dear Brother:

Sister May Lacey and myself left Granville, March 14th [April 11?], going by train to Melbourne on our way to Tasmania. It was necessary that I should be in Melbourne over the Sabbath. I had freedom in speaking to the people assembled on the Sabbath, and was urgently requested to again address them in the missionary meeting on Sunday afternoon. The hall was well filled on these occasions, and the Lord blessed me in speaking to the people. An appointment was made that I should again speak to the people on Tuesday evening and present important matters before them.¹⁰*LtMs, Lt 58, 1895, par. 1*

We expected to leave for Tasmania on Thursday evening, but learned that the steamer was not going out until Friday afternoon, and would bring us into Launceston after the Sabbath had begun. I could not consent to go on this steamer when we should thus have to trespass on the Sabbath if there was any way possible by which we could avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided that it would be much better to go on this early boat than to travel on the Sabbath. From the light which the Lord has given us in regard to the manner in which the Sabbath should be observed, I fear that we are becoming careless, and often travel on the Sabbath when we might avoid it. We should be more careful about traveling on the boats or in cars on the Sabbath day. Even if it involves some difficulty, we should make every possible effort so to arrange about our traveling, that we need not arrive at our destination on the Sabbath.¹⁰*LtMs, Lt 58, 1895, par. 2*

Many are becoming careless and irreverent concerning the

Sabbath; but if we would have the blessing pronounced that is to be pronounced upon the obedient, it will be necessary that we observe the Sabbath more strictly. Even in traveling upon the cars and steamers, we are to set the right example before our children and youth. It may be necessary for us to travel on the Sabbath in order to reach the churches who need our help, and to give to them the message that God would have them hear, but we should secure our tickets, and make all other arrangements on some other day if it is unavoidable and we must travel upon the cars or steamboats. *10LtMs, Lt 58, 1895, par. 3*

When traveling on the cars or boats on the Sabbath day, we should withdraw ourselves from undesirable company, and commune with God. But if through the providence of God we have an opportunity to speak a word in regard to the truth to those who are in our company, we should improve the opportunity. If any one is suffering, and we can relieve their pain, we should put into exercise the wisdom and knowledge God has given us in doing it. But we need not engage in conversation concerning business matters. We need to be always learning in the school of Christ in order that we may be teachers. Every day our obligation is proportional to our ability. God requires heart service. He requires that we should be consecrated to Him at all times and in all places. *10LtMs, Lt 58, 1895, par. 4*

We had a pleasant passage on the steamer, and were not at all sick. On Wednesday morning we drew near Launceston, but on account of the low tide we were obliged to anchor out ten miles from the city. While thus anchored a small ferry boat drew up alongside. We were pleased to see on board the ferry Brother and Sister Teasdale. They had been holding some meetings twenty miles from Launceston, and we met them providentially as we lay anchored. We had our baggage placed on the ferry, and boarded it ourselves, and arrived in Launceston about noon. We took a cab to Sister Rogers' house, and there visited with Brother and Sister Teasdale and Sister Baker for about two hours. Brother Baker is visiting and laboring about seventy-five miles from Launceston, but his wife and Brother and Sister Teasdale live with Sister Rogers in her rented house. *10LtMs, Lt 58, 1895, par. 5*

About three o'clock we took the cars for Hobart. We had a first class compartment to ourselves most of the way, and at about nine o'clock in the evening we arrived at Hobart, and were heartily greeted by Brother Lacey and several members of his family. We were conducted to the hospitable home of Brother and Sister Lacey. On the Sabbath we went to a small church in which were assembled a much larger number of Sabbathkeepers than I supposed would be found there. The Lord gave me freedom as I spoke to the people. *10LtMs, Lt 58, 1895, par. 6*

On Sunday night I spoke in a large Temperance Hall where quite a goodly number were assembled. They have made an arrangement that no meeting can begin in the Temperance Hall until half past eight o'clock. The Wesleyan Chapel is close by, and our meeting in the temperance hall did not begin until their meeting was closed. It was not a favorable time to hold the people, yet all listened with deep attention. I spoke under the auspices of the Temperance Band of Hope Society. We were not charged anything for the hall. The first of the week W. C. White arrived, visited Bismark, which is about eight miles from Hobart, held a meeting, and made arrangements for holding other meetings during the week. *10LtMs, Lt 58, 1895, par. 7*

Brother and Sister Corliss went to Bismark one evening and held a meeting, and the next day returned with a conveyance in which we all took passage for Bismark. The whole party, excepting myself, walked up the high graded road over the mountains. We hired a small, furnished cottage in Bismark, and I spoke in the meetinghouse on Tuesday evening and Wednesday afternoon. The little church was filled with our brethren and sisters who seemed hungry to come in to receive the Bread of life. Brother Colcord spoke Wednesday evening. On Thursday we visited some of our brethren who live upon small farms among the hills or in the woods. Many of them cultivate fruit for a living. We saw that many of them had to travel several miles in order to attend the meetings and return again to their homes. *10LtMs, Lt 58, 1895, par. 8*

On Thursday evening I again spoke the message of truth to the people, especially dwelling upon the truth that is appropriate to these last days. Believers and unbelievers seemed greatly

interested. There were those listening who were children of God, who were seeking to obey His commandments. They came from their humble homes, bringing their little children with them; but not one eyelid drooped in slumber. Every eye was directed toward the speaker, and they manifested wholehearted interest. I addressed words to the children and youth that were especially adapted to them, and I believe that many of the little ones understood the invitation of Jesus. I spoke to them from the words that Jesus addressed to His disciples when the mothers brought their little ones to Him, and when they rebuked them for troubling Christ with the children. Christ had said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew 19:14.*] He took the little children in His arms and put His hands upon them and blessed them. *10LtMs, Lt 58, 1895, par. 9*

The Holy Spirit of God was in that little assembly. There were several outsiders in the meeting, among them the school teacher of the place, and a mother with a large family of boys. We hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the commandments of God as an evidence of our love for Jesus Christ, for He plainly told His disciples that if they loved Him they would keep His commandments. John writes, "This is the love of God, that we keep his commandments, and his commandments are not grievous." [*1 John 5:3.*]*10LtMs, Lt 58, 1895, par. 10*

I linked these sayings of Jesus with the testimony of John on the Isle of Patmos, who says that he is our "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ," and "was in the isle called Patmos for the word of God and the testimony of Jesus Christ." [*Revelation 1:9.*] John has voiced the words of Christ for our benefit. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they which do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:12-14.*] The people seem to have received a solemn impression. After the meeting closed, a woman came up to the stand, and with a Bible open in her hand began to declare that we were not under the law but under grace. "Yes," I

said, “if we keep the commandments of God we are not under the bondage of the law, but we are free.” *10LtMs, Lt 58, 1895, par. 11*

We received and read your letter with interest. I was relieved that you expressed yourself as you did in regard to the question of receiving gifts. Times are growing hard, and money is difficult to obtain, but God will open the way for us from sources outside our own people. I cannot see how any one can take exception to the receiving of gifts from those not of our faith. *10LtMs, Lt 58, 1895, par. 12*

They can only do so by taking extreme views and by creating issues which they are not authorized to do. This is God’s world, and if God shall move upon human agents so that the land which has been in the hands of the enemy may be brought into our hands, so that the message may be proclaimed in regions beyond, shall men block up the way with their narrow notions? Such conscientiousness as this is anything but healthful. The Holy Spirit does not lead men to pursue such a course. *10LtMs, Lt 58, 1895, par. 13*

Let all be careful how they interpose themselves between God, the great Master Worker, and His people. We should see and acknowledge the workings of His providence, and bow to His authority. Let every messenger of God attend to his own specific work, and not rush into a work that is simply after his own wisdom and devising. Let the Lord’s messengers seek unto the mercy seat, that they may receive wisdom and grace to know God, to understand His workings. Knowledge of God will give them well-balanced minds and sound judgment, and they will not move impulsively at this critical, important time of earth’s history. *10LtMs, Lt 58, 1895, par. 14*

It is not the will of God that any of His servants should move hastily and take shortsighted views. He would have them wait patiently and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer. Then our brethren will have a more even, tranquil experience, and will be able to be a greater benefit to the people, for the glory of the Lord will be their rereward. *10LtMs, Lt 58, 1895, par. 15*

Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there shall be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek Him with a whole heart. If we will wait patiently and prayerfully upon God, and not follow our own impetuous plans, He will guide our decisions and open many doors of hope and labor.*10LtMs, Lt 58, 1895, par. 16*

The great General of armies will lead in every battle for the advancement of His cause. He will be the guide of His people in the perilous conflicts in which they have to engage, if the under leaders and undershepherds will do their appointed work and listen to the voice that says, "This is the way, walk ye in it;" "they that follow me shall not walk in darkness." [*Isaiah 30:21; John 8:12.*] What a great comfort this promise should be to us! We may walk in the light as He is in the light. Let the men to whom God has entrusted great responsibilities be perfectly sure that they are following their great Leader, even Christ, and are not moving under the impulse of their own natural tempers.*10LtMs, Lt 58, 1895, par. 17*

We shall be safe only as we consecrate ourselves to God and look unto Jesus, earnestly longing to work out His plan. Men may follow many kinds of lights, but there is only one Light that will be safe for them to follow. Be sure that you are following Jesus whithersoever He goeth. Let none run ahead of Christ, but wait for the word of command, "Follow Me." Let our leaders be distrustful of their own counsel, of their own ambitious fancies. Let them not suppose that the sparks of their own kindling are the true light, or after a while they will find that, instead of following the heavenly guiding Star, they are following an uncertain leader.*10LtMs, Lt 58, 1895, par. 18*

I am grieved as I see men seeking to mark out the precise course that missionaries in far off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that He may work through His appointed agents as He shall see fit. We should not think that everything must be brought under the jurisdiction of a few finite men, who need to look constantly to God for wisdom or else they will make grave blunders. The Lord does not design to have everything center in Battle Creek. He would have men stand

aside, and not feel that His work depends wholly upon them, and that every question must be referred to their judgment. It is difficult for me to express what I desire to, but in the name of the Lord I lift the danger signal. Responsible men need to fear and tremble for themselves. They should not feel competent to run ahead of Him who has said, "Follow Me." *10LtMs, Lt 58, 1895, par. 19*

God is not pleased that men in distant lands should have to wait for orders from Battle Creek before they can venture to make a move. We should believe in the power of the Lord to guide, for He has the ordering of His own work. He will give wisdom and understanding to His representative men in every part of His great moral vineyard. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." [*John 15:16.*] To my brethren in Battle Creek I would say, The Lord does not need to send His orders to His messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to His workers, "Do this," and "thou shalt not do that." God is dishonored when men are led to look to Battle Creek to so large a degree. *10LtMs, Lt 58, 1895, par. 20*

The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise that demand immediate action, and it will be necessary that those who are right on the field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit. Should they wait in a time of crisis for direction to come from Battle Creek as to what they should do, they might lose much. The men who are handling the work should be faithful stewards of the grace of God. They should be men of faith, and they should be encouraged to look to God, and to trust in Him. *10LtMs, Lt 58, 1895, par. 21*

Let God's workmen study the *sixth chapter of Isaiah* and the *first and second chapters of Ezekiel*. To the prophet the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the hand of infinite wisdom

is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. *10LtMs, Lt 58, 1895, par. 22*

I have been shown that human instrumentalities seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust everything to Him in regard to the advancement of the work. No man should fancy that he is able to manage those things which belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand to his post of duty, to act his part for this time, and know that God is his instructor. *10LtMs, Lt 58, 1895, par. 23*

In the taking of Jericho the Lord God of Hosts was the general of the army. He made the plan for the battle and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be with the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. Please read carefully the *third chapter of Ezekiel*. We must learn to put our entire dependence upon God, and yet we must ever bear in mind that the Lord God has need of every agency that holds the truth in righteousness. As workers for Christ we are to stand in view of the cross of Calvary, proclaiming to the world, "Behold the Lamb of God which taketh away the sin of the world." [*John 1:29.*] We are to proclaim the third angel's message with our human voices, and it is to go to the world with power and glory. *10LtMs, Lt 58, 1895, par. 24*

When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble, and our confidence one in another altogether too meager. *10LtMs, Lt 58, 1895, par. 25*

Christ breathed upon His disciples, and said, "Receive ye the Holy Ghost." [*John 20:22.*] Christ is represented by His Holy Spirit today

in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit.*10LtMs, Lt 58, 1895, par. 26*

Let there be more dependence upon the efficiency of the Holy Spirit, and far less dependence upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ; they have no vital connection with Him. They are not directed by the wisdom of Christ through the impartation of His Holy Spirit. Then I ask you, "How can we regard these men as faultless in judgment?" They may be in responsible positions, but they are living separated from Christ. They have not the mind of Christ and do not learn daily of Him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God.*10LtMs, Lt 58, 1895, par. 27*

When human agents choose the will of God and are conformed to the character of Christ, Jesus acts through their organs and faculties. They put aside all selfish pride, all manifestation of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ who lives and acts through them. They understand the precious words of the Saviour's prayer, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:23.*]*10LtMs, Lt 58, 1895, par. 28*

God would have every individual look less to the finite, depend less upon men. We have counselors who make manifest that they have not a knowledge of the grace of Christ and do not understand the truth as it is in Christ.*10LtMs, Lt 58, 1895, par. 29*

Those who are co-operating with God have humble opinions of themselves. They are not boastful, self-sufficient, and self-exalted. They are long-suffering, kind, full of mercy and good fruits. Human ambition takes the background with them. The righteousness of Christ goes before them, and the glory of the Lord is their rereward.*10LtMs, Lt 58, 1895, par. 30*

In counselling for the advancement of the work, no one individual is

to be in controlling power, a voice for the whole, unless it is evident to all that the counsel given is the right one. All methods and plans are to be carefully considered so that all may become intelligent in regard to their relative merits and decide which one will be best to be followed in the missionary work that is to be done in the fields that open before us. It will be well not only to consider the fields that duty seems to call us to, but the difficulties that will be encountered. Committees of councils, as far as possible, should let the people understand their plans, that the judgment of the church may sustain their efforts. Many of the church members are prudent and have many other excellent qualities of mind. It is proper that their wisdom should be exercised, and that others may become aroused in reference to the great questions to be considered. Many may be awakened to the fact that they should have deeper insight into the work of God. *10LtMs, Lt 58, 1895, par. 31*

Some are convicted that they are far behind in their knowledge of the message, but God will help those who earnestly seek Him for wisdom. None ever seek His mercy seat in vain. We should earnestly seek wisdom from above, realizing that souls are perishing for the Word of life, and that the kingdom of Christ is to be extended. Men and women of noble minds will yet be added to the number of those of whom it is said, "Ye have not chosen me, but I have chosen you ... that ye should go and bring forth fruit." [*John 15:16.*] *10LtMs, Lt 58, 1895, par. 32*

From the beginning of our missionary work we have been much perplexed to know how we could secure funds adequate to the support of missionary enterprises in the fields which Providence has opened before us. Missionary work is to be widely extended, and those who believe the truth should avoid using their means in purchasing that which is unnecessary. We are not to study our convenience, but rather our necessities. We shall have to bind about our wants in order that there shall be means in the treasury to raise the standard of truth in new territory. *10LtMs, Lt 58, 1895, par. 33*

Seek God; believe in Him who has infinite resources. If we move wisely, putting our ability into the work, the good hand of God will be upon us. We must push forward the work, not waiting to see the

funds in the treasury before we undertake it. God forbid that when His providence summons us to enter the fields white already to harvest, our steps should be retarded by the cry, "Our treasury is exhausted. We have no means to sustain the workers that are already in the field, and it is impossible for us to enlarge our operations."*10LtMs, Lt 58, 1895, par. 34*

We thank God that our Sabbath schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies that like little rivulets have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial.*10LtMs, Lt 58, 1895, par. 35*

The fields nigh and afar off belong to God, for the world is His. Usurpers have taken possession of God's earthly property, but He will make a way so that the truth may be presented in the dark corners of the earth. If men will only follow the leadings of the Holy Spirit they will find ways and means by which the message may go forth and gain a glorious victory.*10LtMs, Lt 58, 1895, par. 36*

The servants of God who live in obedience to His requirements, who speak the truth in humility, will carry an influence with them which will work for the salvation of many souls. But we must not allow the people to hang helplessly upon us. We are human and finite. We must direct them to Christ, saying, "Behold the Lamb of God which taketh away the sin of the world." [*John 1:29.*] Jesus pleads the case of His co-laborers, but every hour they need to feel humble dependence upon the Captain of their salvation, and through the intercession of Christ our Advocate, many souls will be saved unto eternal life.*10LtMs, Lt 58, 1895, par. 37*

The Lord has provided for the descent of the Holy Spirit upon His workers, and everyone who sincerely seeks God will find Him. We are to come boldly to the throne of grace, and seek the footstool of mercy. We are to believe that the Lord hears and answers our prayer. Our great High Priest who has passed into the heavens says, "I will pray the Father, and he shall give you another

Comforter, that he may abide with you forever.” [John 14:16.] The Holy Spirit abides with consecrated laborers who in any locality are seeking to advance the cause. *10LtMs, Lt 58, 1895, par. 38*

I beg of you for Christ’s sake, let there be no hasty, rash expressions fall from your lips, let no extravagant language be used, let nothing be uttered that will savor of railing, for all this is human. Christ has no part in it. Let the ready writers be careful how they use their pens lest they may seem to cast ridicule upon the positions of believers or of unbelievers. We shall find our only safety in preserving the lowly spirit of Christ, in making straight paths for our feet, lest the lame be turned out of the way. The meekness and lowliness of Christ must take possession of the soul. *10LtMs, Lt 58, 1895, par. 39*

Satan is putting forth his power in presenting masterly delusions, so that he may bring to pass that which is not in accordance with God’s will. Let not those who believe the truth give occasion to our enemies to vindicate opposition, to give ground for the misrepresentations that men would use to oppose the advance of the truth. For the sake of Christ let every worker put forth efforts that will bring to naught Satan’s assertions, and not engage in anything that God has not required at his hands. Under heavenly generalship we may work in accordance with God’s will, and success will crown our efforts. But let no one get in the way of the work. Give God a chance to work, and leave men to do whatever He wishes them to [do to] advance His truth. *10LtMs, Lt 58, 1895, par. 40*

The question of religious liberty is very important, and it should be handled with great wisdom and discretion. Unless this is done there is danger that by our own course of action we shall bring upon ourselves a crisis before we are prepared for it. The burden of our message should be “the commandments of God and the faith of Jesus.” [Revelation 14:12.] Our brethren should be cautioned not to make moves that will create and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities. *10LtMs, Lt 58, 1895, par. 41*

We need more of the working of the Infinite, and far less trust in

human agencies. We are to prepare a people to stand in the day of God's preparation. We are to call men's attention to the cross of Calvary, to make clear the reason [why] Christ made His great sacrifice. We are to show men that it is possible for them to come back to their allegiance to God and to their obedience to His commandments. When the sinner looks upon Christ as the propitiation for his sins, let men step aside. Let them declare to the sinner that Christ "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." [1 *John* 2:2.] Encourage him to seek wisdom from God, for through earnest prayer he will learn the way of the Lord more perfectly than if instructed by some human counselor. He will see that it was the transgression of the law that caused the death of the Son of the infinite God, and he will hate the sins that wounded Jesus. As he looks upon Christ as a compassionate, tender High Priest, his heart will be preserved in contrition. *10LtMs, Lt 58, 1895, par. 42*

When he who is a co-laborer with Christ presses home the truth to the sinner's heart in humility and love, the voice of God speaks through the human instrumentality. Heavenly intelligences work with a consecrated human agent, and the Spirit operates upon the soul of the unbeliever. Efficiency to believe comes from God to the heart, and the sinner accepts the evidence of God's Word. Through the gracious influence of the Holy Spirit he is changed and becomes one with Christ in spirit and purpose. His affection for God increases, he hungers after righteousness and longs to be more like his Master. By beholding Christ, he is changed from glory to glory, from character to character, and becomes more and more like Jesus. He is imbued with love for Christ and filled with a deep, unresting love for perishing souls, and Christ is formed within, the hope of glory. "As many as receive him, to them gave he power to become the sons of God, even to them that believe on his name." [*John* 1:12.] *10LtMs, Lt 58, 1895, par. 43*

Please read the *second* and *third chapters of Philippians*, and the *first chapter of Colossians*. There are lessons there that we all should study. Paul writes, "Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also

in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. ... Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. *10LtMs, Lt 58, 1895, par. 44*

“Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain.” *[Philippians 2:3-9, 12-16.]* “I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.” *[Colossians 1:25-28.]10LtMs, Lt 58, 1895, par. 45*

Our workers should use the greatest wisdom so that nothing shall be said to provoke the armies of Satan and to stir up his united confederacy of evil. Christ did not venture to bring a railing accusation against the prince of evil, and is it proper that we should bring such accusation as will set in operation the agencies of evil, the confederacies of men that are leagued with evil spirits? Christ was the only begotten Son of the infinite God, He was the Commander in the heavenly courts, yet He refrained from bringing accusation against Satan. Speaking of Him, Isaiah says, “Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; he shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” *[Isaiah 9:6.]10LtMs, Lt 58, 1895, par. 46*

Let those who speak and write concerning the third angel's

message consider the fact that the Prince of Peace did not bring a railing accusation against the enemy, and let them learn the lesson they ought to have learned much earlier in their experience. They should wear Christ's yoke, they should practice the humility of Christ. The Great Teacher says, "Learn of me (I am not boastful, I hide my glory), for I am meek and lowly of heart." In learning of Me, "ye shall find rest unto your souls." [*Matthew 11:29.*] Let such work be done by our missionaries as will lead to that repentance that needs not to be repented of. We need to learn much more of the meekness of Christ in order to be a savor of life unto life.*10LtMs, Lt 58, 1895, par. 47*

Let no one open the way for the enemy to do his work. Let no one help him to advance his oppressive powers, for we are not yet prepared to meet them. We need the softening, subduing, refining influence of the Holy Spirit, to mold our characters, and to bring every thought into captivity to Christ. It is the Holy Spirit that will enable us to overcome, that will lead us to sit at the feet of Jesus, as did Mary, and learn His meekness and lowliness of heart.*10LtMs, Lt 58, 1895, par. 48*

We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy and our souls be imperilled. There is constant temptation to exalt self, and we must watch against this evil. We need to be on guard continually lest we shall manifest the spirit of overbearing, criticism, and condemnation. We should seek to avoid the very appearance of evil, and not reveal anything like the attributes of Satan that will dishearten and discourage those with whom we come in contact. We are to work as did Christ—to draw, to build up, not to tear down. It is natural for some to be sharp and dictatorial, to lord it over God's heritage; and because of the manifestation of these attributes, precious souls have been lost to the cause. The reason that men have manifested these unpleasant characteristics is because they have not been connected with God.*10LtMs, Lt 58, 1895, par. 49*

Those who occupy important positions, who are brought in contact with souls for whom Christ has died, should place upon men the estimate God has placed upon them and regard them as precious. But many have treated the purchase of Christ's blood in a harsh

manner, in harmony with the disposition of men instead of according to the mind and spirit of Christ. Of His disciples Christ says, "All ye are brethren." [*Matthew 23:8.*] We should ever keep in mind the relation which we bear one to another, and remember that we must meet those with whom we associate here around the judgment seat of Christ. God will be the Judge, and He will deal justly with every individual. *10LtMs, Lt 58, 1895, par. 50*

John says, "I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works." [*Revelation 20:12.*] Let every one who professes the name of Christ consider the fact that he must meet every act of injustice, give an account for every harsh word, at the judgment seat of Christ. It will not be pleasant to review the words that have been spoken that have wounded and bruised souls, to review the decisions that have worked against souls for whom Christ died. *10LtMs, Lt 58, 1895, par. 51*

Every action will come into judgment, and the spirit that prompted it will be made manifest. The fruit of every selfish, arbitrary exaction will be made plain, and men will see the results of their doings even as God sees them. They will see that they have turned precious souls out of the right path by dealing with them in an un-Christlike manner. We are living in the great Day of Atonement, and it is now time that every one should repent before God, confess his sins, and by living faith rest upon the merit of a crucified and living Saviour. *10LtMs, Lt 58, 1895, par. 52*

My brethren and sisters, will you bear in mind that in dealing with God's heritage you are not to act out your natural characteristics? The people of God are Christ's purchased possession, and what a price He has paid for them! Shall any of us be found aiding the enemy of God and man in discouraging and destroying souls? What will be the retribution brought upon us if we do this class of work? Every one of us should weed out of our conversation everything that is harsh and severe. We should not indulge in condemning others, and we will not do so if we are one with Christ. *10LtMs, Lt 58, 1895, par. 53*

We are to represent Christ in our dealings with our fellow men. We are to be laborers together with God in helping those who are tempted. We are not to encourage souls to sow seeds of doubt, for they will bear a baleful harvest. We are to learn of Christ, to practice His methods, to reveal His spirit. We are enjoined, "Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:5.*] We should educate ourselves to believe in the Word of God which is being so wonderfully and gloriously fulfilled. If we have the full assurance of faith, we will not indulge in doubting our brethren and sisters. *10LtMs, Lt 58, 1895, par. 54*

We are privileged to see Jesus as He is, to know Him as One who is full of compassion, courteousness, and divine politeness. He is good and merciful, and will forgive our sins. Of Him it is written, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." [*Hebrews 2:17, 18.*] *10LtMs, Lt 58, 1895, par. 55*

We should cherish love and gratitude, we should look unto Jesus and become transformed into His image. The result of this will be increased confidence, hope, patience, and courage. We shall be drinking of the water of life of which Christ spoke to the woman of Samaria. He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living waters ... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:10, 14.*] This water represents the life of Christ, and every soul may have it by coming into living connection with God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us. *10LtMs, Lt 58, 1895, par. 56*

By contemplation of Christ's matchless love, we take upon us His nature. He was a representative before men and before angels of the character of the God of heaven. He demonstrated the fact that

when humanity depends wholly upon God, men may keep God's commandments and live, and His law as the apple of the eye.*10LtMs, Lt 58, 1895, par. 57*

Those who inquire after the way of life need not be rich, need not be wise, learned or honored; yet God will quicken their perceptions so that they may understand what they must do to be saved. The light of heaven is shining upon the earth from the throne of God, and Christ says, "And I, if I be lifted up from the earth, will draw all unto me." [*John 12:32.*] His gracious invitation is going forth to all mankind, and those who respond to it will find life and salvation. Peter writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:2-4.*]*10LtMs, Lt 58, 1895, par. 58*

Lt 59, 1895

Olsen, Brother and Sister [O. A.]

Launceston, Tasmania

April [May] 12, 1895

See variant *Lt 59a, 1895*. This letter is published in entirety in *19MR 267-278*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Olsen:

W. C. White, May Lacey White, and myself left the home of Bro. Lacey in Glenorchy about nine o'clock p.m. to take the cars for Launceston. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity. *10LtMs, Lt 59, 1895, par. 1*

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars as I have stated, about nine o'clock that night, and in the morning arrived at Launceston, where Brethren Baker and Teasdale were waiting for us at the station. They had secured a room nearby for Mr. and Mrs. W. C. White. Brother and Sister Baker secured lodgings at a neighbor's, in order that I might have accommodation at the house of Sister Rogers. Willie said that for

the first time in his life he would be pleased if he could have a vacation of two weeks; but he did not even have one evening to enjoy the company of his companion. *10LtMs, Lt 59, 1895, par. 2*

The evening before his marriage, he was obliged to attend a meeting, and we saw nothing of him until Thursday morning. There was no time for a recess, much [less] for days of leisure and pleasure. Months before his marriage, he planned to have a boat ride on this occasion, but his plan was not carried out. *10LtMs, Lt 59, 1895, par. 3*

All day Wednesday we had been very busy. We visited the elder of the church at Hobart. At his home we spread our lunch on the table, and enjoyed our simple fare of bread and fruit. We had a precious season of prayer with the family, and I know that the blessing of the Lord rested upon us. We then visited at Brother Shannon's house. He was not at home, but we had a little visit with his wife. The Malcolm family had moved to Hobart, and we called upon them. They were very glad to see us, and we had a profitable visit with them, engaging in a season of prayer that was much appreciated. *10LtMs, Lt 59, 1895, par. 4*

The next day was filled with preparing for the marriage and packing for our journey to Launceston. I was very glad when all the bustle was ended, and we were seated in the cars enroute for Launceston. On Sabbath I spoke to the little company in Launceston who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. I had much freedom in speaking from the *first chapter of Second Peter*. As the result of the labors of Brethren Baker and Teasdale, seventeen are keeping the Sabbath in this place. These persons with their children numbered about forty. Brother Colcord, who left for Melbourne sooner than we did, spoke twice to this small company. Brother Corliss also spoke once or twice, then W. C. White and myself spoke on Sabbath and Sunday to those who attended the meeting. The people gave good testimonies. On Sunday we had a larger room, and a little larger audience. I had great freedom in speaking on the love of God for the human family, and apparently all listened with deep interest. *10LtMs, Lt 59, 1895, par. 5*

After the meeting closed, a tall well-dressed lady hastened to the stand, grasped my hand, and said, "I am so glad to see you. I wish to thank you for writing the book, *Great Controversy*. It was the means of saving the soul of my son. He was sick, and we knew he could not live. He asked me to give him a book that would be a help to him religiously. I had purchased *The Great Controversy*, but had not read it myself, and I brought him the book. My son read it through with the deepest interest, and said, 'I have found in this book what I have not found in any other book in your library. Every time I read it, I see the truth in a more beautiful light. Every time I open it, I find something that helps me. I am not afraid to die now, for I have found rest and peace in Jesus Christ.'"10LtMs, Lt 59, 1895, par. 6

She told me that he had died in perfect peace. He was about thirty years of age at the time of his death, and he had requested that if ever she saw the author of the book, she should tell her how much good the work had been to him, making the path of salvation plain to his feet. She said, "I lend the book to one after another, and it is not at home hardly any of the time. Those who have read it say that they have never read a book that made the Bible so plain and clear to their understanding as this book."10LtMs, Lt 59, 1895, par. 7

When I asked the lady her name, she spoke so indistinctly that I could not catch it. I thought that some of our brethren would be able to tell me who she was, but they had never seen her before. They think however that they can find out who she is. If they cannot find out, they will never know into what families *The Great Controversy* has gone, and what good it has done through her circulation of it.10LtMs, Lt 59, 1895, par. 8

The greatest trouble with the people in Tasmania is that they are more loyal to their ministers than they are to their God. They are a church-going people, and their ministers have warned them against listening to our ministers, and the result has been that only a few have come out to the tent meetings. The ministers declare that the presentation of any argument that is hard to meet is opposition to them. The work that has been done has sown good seed.10LtMs, Lt 59, 1895, par. 9

I believe that God has a people in this place, and that they must be warned. The first essential thing is to get the ears of the people; but if those who have ears will not hear, no one can compel them to listen. This is the great difficulty in this country. We cannot get the people to contemplate the cross of Calvary and the great plan of redemption. It is when men are willing to see wondrous things out of the law of God, that the soul is gained. We feel sorry that a protracted effort should bring forth such meager results; but we know that the few who have accepted the truth can teach others, and thus an army be raised up to rally round the standard. The Lord has a work for each and all to do, and not one is excused. *10LtMs, Lt 59, 1895, par. 10*

I read your letter in reference to my request not to receive wages for the past year. I have thought that I would give up writing for the papers entirely, and employ Fannie myself in getting out many things that need to be prepared. For a long time I have desired to have something prepared on the subject of Sanctification by Faith, for this subject has never appeared in the form that it should. *10LtMs, Lt 59, 1895, par. 11*

I also would like to get out another Testimony, also a book for Christian parents that would especially define the mother's duties, and revise a book on *Christian Temperance*, which needs to be done. I would also like to have a book prepared for the youth as this has long been urged upon me. *10LtMs, Lt 59, 1895, par. 12*

I have considered the question, and have thought that I would refrain from sending articles to the *Review and Herald*, the *Signs of the Times*, and other periodicals for the space of one year. But the first thing that needs our attention is the work on *The Life of Christ*. But no one seemed in favor of my plan, and therefore I furnished articles just as abundantly as I have in the past. I have had no one who could report my sermons, and have written articles to be prepared for the papers. *10LtMs, Lt 59, 1895, par. 13*

What do you think of my plan of dispensing with articles for the papers, so that Fannie, Marian, and I may all turn our minds to the making of books? We could get up a number of small books as I have suggested, and then after the period of a year I could again

take hold of the paper work. We could work in these lines of preparing books, and take no money from the conference. I started with a full determination to write this year on *The Life of Christ*, but such earnest calls have been made for my labor in other fields, that I dared not refuse them, and so have not done what I expected to do on the book. *10LtMs, Lt 59, 1895, par. 14*

I have written articles on different parts of the life and work of Christ, and after Fannie has prepared them, Marian has culled out of them matter that she could make use of in the book. But I have so many interruptions that I cannot write as I should. It is not much use for me to try to do this, and yet have the care of the churches, the responsibility of a household, and the work of a hotel-keeper, for comers and goers are continually creating an excitement at my home. *10LtMs, Lt 59, 1895, par. 15*

In my dreams I am writing books and calculating for their publication. *The Life of Christ* has dragged along a long time, because I have not had time to write on these things as I should. I am seeking counsel of God in order to know what to do. *10LtMs, Lt 59, 1895, par. 16*

I have never labored more earnestly for the churches than I have this past year, so I have no hesitancy in taking the same salary that I have in the past. In addition to all the labor that I have mentioned, I have also borne testimonies that have been very taxing to me, and have also had much work to do in feeding the hungry, clothing the naked, and in paying laborers who are employed in the cause. At the present time I am paying \$19 per week in sustaining laborers in Ashfield, Petersham, and Canterbury. In no period of my labors has there been so great a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant strain I am unable to say; but I am looking to Him whose resources are unlimited to supply every lack. *10LtMs, Lt 59, 1895, par. 17*

The reason that I have to pay these laborers is that our Australian conferences are not able to pay laborers who ought to be in the field. Their funds are very low; but I could not consent to have the workers sent away to other fields at a time when it seemed that it

was essential for them to work in the suburbs of Sydney. The opposition to our work is waxing stronger and stronger. Five ministers inspired with the power from beneath are rallying all their powers against us; but souls are continually embracing the truth. One baptism is speedily followed by another, and it does not seem the time to diminish our efforts. *10LtMs, Lt 59, 1895, par. 18*

The Plymouth Brethren are in a white heat of indignation, and will not consent to let our brethren in Ashfield meet much longer in the hall where they have been accustomed to meet. Therefore we must do all we can to erect a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The converts at Ashfield have done their uttermost in purchasing a tent worth \$175, and we now have two tents where meetings can be held. I gave 5 pounds toward the tent, and shall probably have to give 40 pounds toward the house of worship. The people's enthusiasm is now kindled, and we must not let it die down. *10LtMs, Lt 59, 1895, par. 19*

After spending one week in Melbourne, we shall go on to Sydney. Elder Corliss and wife, W. C. White and wife, and myself will rally to the help of the brethren in the suburbs of Sydney. When some of the outposts about Sydney have had the message, we shall advance to Sydney, and put forth a protracted effort. We shall furnish two or three tents for different localities in the city, and will bring all the talent that we can command into the work. The Lord will give fitness for the work. We ourselves must drink of the water of life, if we would refresh souls who are thirsting for the water of salvation. You can see what is before us. I see no let up in this warfare for me. May the Lord God of Israel plan our battle for us, and qualify us to do a work which will bear the signature of heaven. *10LtMs, Lt 59, 1895, par. 20*

We are glad that we held the convention when we did in Hobart. W. C. White gave 1 pound and I gave 3 pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismark and other places. We did this in order to remove every obstacle and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting if it had taken five

times as many pounds as it did. The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances. *10LtMs, Lt 59, 1895, par. 21*

The brethren are purchasing land somewhere in Melbourne upon which to build a church. Since the close of the camp meeting in Auckland a church has been erected in one of its suburbs for those who have lately accepted the truth. In all probability we shall have to have a place of worship erected in Hobart. It is very difficult to secure a place in which meetings can be held on Sunday and Sunday evenings. The church in which the brethren now meet on Sabbath was built by a dissenting minister of the Wesleyan order. He preaches independent of the conference, and is free to do as he pleases about letting us have his church. How long he will be generous enough to permit the Seventh-day Adventists to occupy his church is rather uncertain. You can see that a great work is to be done in every part of the colonies. *10LtMs, Lt 59, 1895, par. 22*

My heart burns with desire to engage more fully in the work, but I find I am not able to do so. For four months I have been unable to obtain sufficient sleep. Last Friday night I passed through the most severe suffering that I have had for years. For months it has been impossible for me to sleep after the hours of twelve, one, two, and three o'clock in the morning. I rise at these untimely hours, light my fire, and begin writing. I work the entire day, and often speak three times in the week. *10LtMs, Lt 59, 1895, par. 23*

Last Friday night I awakened in severe pain, and felt that I should suffocate for want of breath. I could obtain no relief. I thought I might die, my pulse was very feeble, missing every third beat. I dared not close my eyes in sleep. I made my prayer unto God that he might bring me relief. After midnight I went to sleep; but next morning my countenance revealed the suffering hours through which I had passed. I dared not sit up, but lay in bed most of the time until it was time to dress for meeting. An appointment had been given out that I should speak at three o'clock in the afternoon. If I had consulted my feelings I would not have tried to fulfill the appointment; but the Lord helped me as I exercised faith, and the fearful, sensations in my heart ceased. *10LtMs, Lt 59, 1895, par. 24*

Scarcely able to stand, I took the cab to the meeting, but when I rose in the desk all my fear and trembling left me. I had not the slightest trace of feebleness. I spoke on the special love of God to His people, taking for a text, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." [1 *John 3:1*.] A goodly number were assembled, and I noted that men and women of intelligence were before me.*10LtMs, Lt 59, 1895, par. 25*

I spoke for over one hour, and felt that I could have spoken for still another hour without any inconvenience, but I thought it was best to close my discourse. All said that my voice was clear and strong, and that the words that I had spoken were the very words they needed to hear. I thanked the Lord with heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed, and that they could go forward with better heart and stronger faith.*10LtMs, Lt 59, 1895, par. 26*

Last night on the steamer, although I was peaceful and free from pain, I could not sleep until toward morning. I am now writing in the "ladies saloon" while the passengers are taking their tea. I have not been able to write during the convention. I was made very comfortable at the home of Brother and Sister Lacey. I had all that I could do, though, in walking to and from the cars, in attending the early morning meetings, giving morning talks, and in speaking on Sabbaths and Sundays. I am glad I have visited Hobart and Bismark. We are now planning to keep the work alive in Tasmania, and we are looking about for laborers to send to this place. We have thought that Brother and Sister Wilson would make good laborers for this place, and are hoping that they will be inclined to come from New Zealand and take up the burden here. If anything is to result from our work in Tasmania, the people must have patient instruction, line upon line, and precept upon precept, here a little and there a little.*10LtMs, Lt 59, 1895, par. 27*

What precious light and clear evidences we have concerning the truth for this time! I had no other idea than that you would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience,

and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns, and He is to be glorified in all those that come near unto Him. I have nothing but the most tender, pitying sympathy for you, my brother. *10LtMs, Lt 59, 1895, par. 28*

It has been hard for me to give the message that God has given to me for those I love, and yet I have not dared to withhold it. I have to make my face as flint against the faces of those who set themselves so stubbornly to carry out their own way and to pursue their own unrighteous course. I would not do a work that is so uncongenial to me if I thought that God would excuse me from it. When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I am again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet. *10LtMs, Lt 59, 1895, par. 29*

I fear and tremble for the souls of men who are in responsible places in Battle Creek. If their works had no further influence than simply upon themselves, I could breathe more freely; but I know that the enemy is using men who are in positions of trust, and who are not consecrated to the work, and who know not what manner of spirit they are of. When I realize that men who are connected with them are also in blindness, and will not see the harm that is being done by the precept and example of these unconsecrated agents, it seems to me that I cannot hold my peace. I have to write, for I know that the mold that those men are giving to the work is not after God's order. *10LtMs, Lt 59, 1895, par. 30*

The faculty of speech is a precious gift, and if the noblest of our faculties, reason, is set to the task of knowing God, then the gift of speech may become a means of grace to others, a channel through which the knowledge of God may be communicated. But if we do not feel the need of knowledge, we do not obtain it, and cannot

impart that which we do not possess. Christ came to our world to assume human nature, to come in connection with man. He used the gift of speech in making known the character of God. He came to speak the words that the Father had given Him. Jesus was the greatest Teacher our world ever knew. His language was simple, clear, and plain. He longed to communicate many things to His disciples that He did not communicate to them because He knew that they could not comprehend them. He said, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] *10LtMs, Lt 59, 1895, par. 31*

In the contemplation of the character of Christ, His humiliation, His agony in Gethsemane, His sentence in the judgment hall, His condemnation and scourging, His crucifixion and death, we can see what humanity will do when it is not under the control of the Spirit of God. When the question was asked, whether men would have Jesus, the innocent, holy Prince of heaven, or a base thief and murderer, they cried out, "Release unto us Barabbas." [*Luke 23:18.*] To the question, What shall we do with Jesus? the hoarse cry was raised by men who were inspired by Satan, "Crucify him, crucify him!" [*Verse 21.*] *10LtMs, Lt 59, 1895, par. 32*

In this scene is a representation of what those will do who stand under the black banner of the powers of darkness, and what will be the spirit of those whom we shall have to meet in the great crisis that is before us. If Christ had told the disciples all the details of these scenes of cruelty, they would not have comprehended them. Today we need greater faith in order that we may stand the test and the trial that is before us. Let us pray that the Lord will increase our faith. *10LtMs, Lt 59, 1895, par. 33*

Lt 59a, 1895

Olsen, Brother and Sister [O. A.]

Launceston, Tasmania

April [May] 12, 1895

Variant of *Lt 59, 1895*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Olsen:

We left Brother Lacey's home quarter before nine o'clock p.m. for this place, W. C. White, and May Lacey White, and the mother of W. C. W. The marriage ceremony was performed by a clergyman not of our faith, one who has favored our people by letting them have the use of his church free. All the day preparations went off without one unpleasant feature. We would all have been much better pleased if we could have had a minister of our faith tie the marriage knot, but it simply could not be without waiting and incurring considerable expense. Our brethren in N.S.W., I think, have qualified themselves to do this kind of work, but that would avail nothing in Tasmania.*10LtMs, Lt 59a, 1895, par. 1*

The great desire of the large family was that Mary should be married at her father's house, and it was as it should be. At the special request of the family I offered a prayer after the marriage ceremony. There were entertained about eight beside the family of the ones we asked to come. Thursday night we rode all night on the cars, and found Brethren Baker and Teasdale waiting for us at the depot. They had secured a room for W. C. White and his wife in a home nearby. Brother and Sister Baker went to the neighbors and secured lodgings. I remained with Sister Rogers. Willie had said that for the first time in his life, he would be pleased to have a vacation of two weeks on the occasion of his marriage, but he could not arrange to have even one evening.*10LtMs, Lt 59a, 1895, par. 2*

A meeting was appointed Wednesday night at Hobart, and we saw nothing of him until Thursday morning. There is no time, he thinks,

for hardly a recess, much more days of leisure and pleasure. He planned months before to have a boat ride, but none of us entered a boat. *10LtMs, Lt 59a, 1895, par. 3*

Wednesday we hired a horse and carriage to visit the elder of the church, Brother Large. We took our lunch, and spread it on the table, and then enjoyed our simple fare of bread and fruit. We then had a praying season which was very precious to us all. We felt we had the presence of God—Sister Lacey, Minnie Hawkins, her daughter, Willie and his mother. I know the blessing of the Lord rested upon us as we offered up our prayers to our heavenly Father. We then went to Brother Shannon's. He was not at home. We had a little visit with his wife; then evening had come. We called on the family of Malcoms. They were so glad to see us. They had just moved to Hobart. We had a profitable visit with them, and a season of prayer which all appreciated very much. The next day was Thursday. *10LtMs, Lt 59a, 1895, par. 4*

The preparation of the marriage, mingled with the packing, made a very busy day, but every thing passed off smoothly, and I must say I was glad when it was all ended, and we were quarter before nine seated in the cars for Launceston. I spoke on Sabbath at 11 a.m. to the little flock who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. My discourse was [from] *2 Peter 1*. I had much freedom in speaking. There are, I think, seventeen that are keeping the Sabbath in this place as the result of labor there. There were about forty assembled, children and all. Brother Colcord left first, and he spoke twice to those who came out to hear—which was but very few. Next Brother Corliss tarried here, and spoke once or twice. Then our party spent Sabbath and Sunday speaking to those who attended. We had a precious season. Good testimonies were borne. Sunday we had a larger room, and there were more out, and I had great freedom speaking from (*1 John 3*), the love of God to the human family. The Lord blessed me with freedom, and all [apparently] listened with deepest interest. *10LtMs, Lt 59a, 1895, par. 5*

After the meeting closed, a tall well dressed lady hastened to the stand, and grasped my hand, and saluted me. "O," said she, "I am so glad to see you. I wish to thank you for writing that book, *Great*

Controversy. It was the means of saving the soul of my son. He was sick. We knew he could not live. He asked for some book to read that could be a help to him religiously. I had purchased a book, *The Great Controversy*, but I did not seem to understand much about its contents. My son read it through with intense interest. He said, 'Here is this book. I have found that which I could not find in any book in your library. I find the more I read, the more beautiful are the truths that are brought out, and every time I read it, I find something that helps me. I am not afraid to die now. I have found rest and peace in Jesus Christ.' He died in perfect peace."*10LtMs, Lt 59a, 1895, par. 6*

I asked his age. She said, "He was about thirty years old, but that book was everything to him. He told me if I ever saw the one who wrote that book that I must tell her what it had done for him. I said I would. I said, 'I will, for it will be an encouragement to her.' He said, 'Do so, Mother, for that book has made the way so plain I can walk in it. It is God's message carrying light and blessing to others.' I lend it to one and another, and it is not at home scarcely any of the time, and those who read it say they never read a book which made the Bible so plain and clear to their understanding." I asked her name. She told me, but not speaking it distinctly enough to be sure. I thought our brethren would be able to tell me, and what was my surprise to learn that they knew not the woman, and that they had never seen her before. They think they can find out who she is. If they do not find the woman, they cannot know where that book so much prized has been traveling, and what it must have done in families.*10LtMs, Lt 59a, 1895, par. 7*

The greatest trouble here has been the people are very much more loyal to their ministers than they are to their God. They are a church-going people, and they have been warned not to go out and hear, and the result has been small numbers have come out to the tent to hear. They say any argument that is hard to handle is an opposition [to them], but the work that has been done is the sewing of the seed.*10LtMs, Lt 59a, 1895, par. 8*

I believe God has a people in this place, and they must be warned. Brethren Baker and Teasdale say that we had the largest number out that they have seen at any time. The first thing to do is to get

the ears of people. But if those who have ears will not hear, no one can compel them to hear. This is the difficulty in this country. They have ears, but they hear not; eyes have they, but they see not. But if we can get them to contemplate the cross of Calvary, the great plan of redemption, then the soul is gained. The heart is willing to see the wondrous things out of His law. We feel so sorry when a long protractor effort has been made and yet there are so few souls as the result. But these few can teach others also, and there be an army raised up to rally around the standard. The Lord has work for each and all to do. Not one is excused. *10LtMs, Lt 59a, 1895, par. 9*

I read your letter in reference to my request not to receive wages from the past year. I thought most earnestly of giving up the paper writing, writing not for any of them, and seeing if I could employ a worker for myself to get out the many things suffering to be done. *10LtMs, Lt 59a, 1895, par. 10*

I have had the subject of sanctification by faith on my mind for a long time, genuine sanctification. It has never appeared as it should be. *Testimony of the Church*, No. 24 [34?], is a greatly needed book for Christian parents, especially defining [the] mother's duties; and revising the book on *Christian Temperance* which needs so much to be done, and a book for the youth has long been urged upon me. *10LtMs, Lt 59a, 1895, par. 11*

I considered the question, and thought I could give the *Review and Herald* a resting spell for one year, and also the *Signs*, and other periodicals; and first of all urge on the work on *The Life of Christ*. But I could not get a word in favor of this, and therefore I have furnished articles just as abundantly as heretofore. *10LtMs, Lt 59a, 1895, par. 12*

I have not had a reporter, therefore I have written the articles from my pen for Fannie to prepare, while I have never done more earnest labor working for the churches than the past year; so I have not any hesitancy in taking the same salary that I have done. And in addition to all the labor mentioned, there have been private testimonies very taxing to me, and also another class of labor I must do—to feed the hungry, cloth the naked, [and] invest money to employ laborers. I am at the present time paying nineteen dollars

per week for workers in Ashfield, Petersham, Canterbury, and the suburbs about Sydney. So you see there has not, in any period of my labors, been so strong a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant strain, I am unable to say. I am looking to Him who has no limit to His funds to supply every lack.*10LtMs, Lt 59a, 1895, par. 13*

We found our Australian Conference could not carry the laborers so essential at this time for want of funds, and I could not consent to have them sent away into other fields at a point of time when the opposition was waxing stronger and stronger—five ministers rallying all their powers, inspired with a power from beneath—meanwhile, souls continually embracing the truth, and one baptism following another. How could we relax or diminish the efforts now?*10LtMs, Lt 59a, 1895, par. 14*

The Plymouth brethren have warmed up to white heat, and taken away the hall, the place of meeting for our brethren in Ashfield. Therefore the next thing we must have is a meeting house. We must lift for all that we are worth, and get a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The new converts have done their uttermost to purchase a hundred and fifty dollar tent, and two tents are now running in the field in the suburbs of Sydney. I have five pounds towards the tent, and I shall probably have to give twenty pounds, maybe forty, for the house of worship. The enthusiasm is now up, and must not die down.*10LtMs, Lt 59a, 1895, par. 15*

After spending one week in Melbourne, we go to Sydney—Elder Corliss and wife, W. C. White and his wife, and the mother to help them in this emergency. After the outposts about Sydney have had the message of warning, we advance to Sydney, and then will be a long protracted effort. Three or four tents will be furnished for different localities, and all the talent we can command will be brought into working order. The Lord gives fitness for the work. We must drink ourselves of the water of life before the well of water will be in us springing up into everlasting life, by refreshing souls thirsting for soul salvation. You see what is before us. I see no let up in this warfare for me. May the Lord God of Israel plan our

battles for us, and qualify us to do a work which Heaven shall set its signature to. A great work is to be done. *10LtMs, Lt 59a, 1895, par. 16*

We are glad we held the convention in Hobart. Willie and I made up a sum of four pounds, W.C.W. giving one pound, and I three, and prepared food for those who were living in the country in Bismark and other places. We would remove every obstacle from this people that it might be made possible for them to attend the convention. I would not have had them deprived of the instruction given at that meeting if we had had to pay five times as many pounds as we did. The poor must have the gospel message preached to them as well as those who are in well-to-do circumstances. *10LtMs, Lt 59a, 1895, par. 17*

Now there is land being purchased for a building for a church to be erected in Melbourne. A new building has been erected in Auckland since the camp meeting in that place closed. There will, in all probability, have to be a meeting house built in Hobart. It is becoming very difficult to secure a place where there can be meetings held on Sundays and Sunday evenings. The church they now occupy was build by a dissenting minister of the Wesleyan order, I think, and how long he will favor us with his church remains to be seen. But it is very small. He built it himself to preach in it himself, and how long he will be so generous to let Seventh-day Adventists have it free, we cannot tell. *10LtMs, Lt 59a, 1895, par. 18*

You see a great work is to be done everywhere in these colonies. My heart burns with a desire to engage more fully in the work, but this I learn I am not able to do. Last Friday night was the most suffering night I have had for years. It has been four long months since I have been able to sleep sufficiently. I rise, make my [fires], and write as early as 12 p.m., 1 a.m., and two o'clock in the morning, and work the entire day, and speak often three times in the week. *10LtMs, Lt 59a, 1895, par. 19*

I was awakened in the night mentioned, and nearly suffocated for breath, and my heart felt very painful. I suffered much. I could obtain no relief. I thought I might die, but my prayer was made to God that He might give me relief. I dared not close my eyes in

sleep. My pulse was very feeble, and missing every third beat. Past midnight I slept, and next morning my countenance revealed I had suffered. But I dared not sit up. I lay in bed until time to dress for the meeting. Notice had been given that I would speak at three p.m. Had I consulted my feelings I could not have gone forward. By faith the Lord helped me, and the pain and fearful sensations in my heart ceased. I was scarcely able to stand. The cab took me to the meeting, and when I stood up all my fears and trembling left me. I had not the slightest trace of feebleness. I spoke upon the special love of God as expressed in (1 John 3), "Beloved, what manner of love," etc. There were a goodly number assembled, and there were men and women [of intelligence] before me. *10LtMs, Lt 59a, 1895, par. 20*

I spoke above one hour, [and felt that I could have spoken for an] hour longer, but thought it not best. All said my voice was full, and the words spoken were just what they needed to hear. I thanked the Lord with my heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed, and that they could go forward with better heart and stronger faith. *10LtMs, Lt 59a, 1895, par. 21*

Last night I had no fears, and felt in no peril from heart difficulty. I was peaceful and free from pain, but sleepless until toward morning. I am now writing in the ladies' saloon while the passengers are at supper. I have not been able during the convention to write. I have had my home at Brother Lacey's, and have been comfortable. The walking to and from the cars, and speaking Sabbaths and Sundays, and attending early morning meetings, and giving morning talks, have been all I could do. But I am glad I have visited Hobart and Bismarck. Now we are planning how to keep the work alive in these places, and we must have some one or ones to labor in Tasmania. We have thought of Brother Wilson and wife now in New Zealand, and we hope that they will be inclined to come to Tasmania and work here; for if anything is expected of this people, they must have patient education, line upon line, precept upon precept, here a little, and there a little. *10LtMs, Lt 59a, 1895, par. 22*

I ask you, what think you of my plan of laying aside all writing

articles for papers, and Fannie, Marian, and I turning our minds and powers to book making—getting our small books as I have suggested in this letter. Then I can take hold again after one year's period. That is, working in another line to prepare books, and taking no money from the Conference. I have, the past year, had such constant labor, after starting with such full determination to carry through the writing of *The Life of Christ*. Then such earnest calls have been made, I have not dared to refuse them, so I have done next to nothing on that book. Marian's chance is to search every article and cull out all she can, and make the best use of it she can. I have so many interruptions. It is not much use to have the care of churches, and incur the responsibilities of the household, and keep a hotel with comers and goers creating excitement, and I still be able to write book. But I am in my dreams writing books and calculating for their publications. I am seeking counsel of God. *The Life of Christ* has dragged along fearfully, and the people need it. "The Sermon on the Mount" has been a long time in preparation, and the people need this book. I must be of an understanding mind and have a pure heart, else I can do nothing.¹⁰*LtMs, Lt 59a, 1895, par. 23*

What precious light and clear evidences we have of the truth of this time. I had no other idea but that you would be selected as president of the General Conference. We pray for you most earnestly that the Lord would give you a healthful, clear understanding of His mind and His will, and then that you shall be worked by the Holy Spirit. I can understand, so also can Willie, your perplexities and your difficulties; and for this reason I have felt most intense desire that you should keep an eye single to the glory of God, that not a man's mind or judgment shall have control over you. The Lord lives and reigns. "I will," He says "be glorified in them that come near Me." [*Leviticus 10:3.*] I have naught but the most tender, pitying sympathy for you, my brother. [I have had] great difficulty in giving to those [I love the message that God has given] me, and yet I dare not withhold it. [I have to make my face as flint] against the faces of those who are so firm and so stubborn in their own way and in their own unrighteous course. I would not do this work so uncongenial to me if I thought God would excuse me. And when I have written, I have thought that is the last, I shall not have to write more, and then again I am in travail of soul, and I cannot sleep, I

cannot rest. I am speaking and writing in the night season clear and admonitory letters, and I awaken with so great a burden, I am, as it were, driven again to take up my pen. I have things opened before me in various ways, and then I dare not keep quiet.*10LtMs, Lt 59a, 1895, par. 24*

I fear and tremble for the souls of the men who are actors in responsible places in Battle Creek. If their works went no farther than their individual selves, then I could breathe more freely. But when I know that the enemy is using unconsecrated men in positions of trust, and these men do not know what manner of spirit they are of, and those who are in connection with them are also in blindness as to the harm that is being done by precept and example, it seems I cannot hold my peace. I have to write, knowing that a mold is given to the work that will not be in God's order. Just there is the danger of some connecting with him who will receive the impressions which he makes upon their minds.*10LtMs, Lt 59a, 1895, par. 25*

The faculty of speech is precious gift. It is a wonderful means of grace, and if the noblest of the faculties, reason, is set to the task to learn God, the highest practical employment of his speech is to communicate to others that which God has communicated to him. If we do not feel the need of knowledge, we do not obtain it, and we cannot impart that which we do not acquire. Christ came to our world to assume human nature, and to come in connection with man that He could use His faculty of speech in making God known as He is. He says, "It is not my words which I speak, but the words which the Father has to give me." [See *John 14:24*.] Jesus was the greatest teacher our world ever knew. He imparted knowledge. How simple, clear, and plain, was His speech. How He longed to communicate many things to His disciples, but He fully understood that they could not comprehend them; and He said, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12*.]*10LtMs, Lt 59a, 1895, par. 26*

We need to contemplate Jesus and His self denial, His great humiliation; His rejection of men, His suffering in Gethsemane, in the judgment hall, His condemnation, His scourging while pronounced innocent tell us what is the spirit of man and what

humanity will do when not under the control of the Spirit of God. When the question was asked, “Whom shall I release unto you?” [there was] the choosing of a base thief and murderer Barrabas, before the innocent, pure, and holy Prince of Heaven. To the question, “What shall we do with Jesus?” was the hoarse cry from men inspired of Satan, “Crucify him, crucify him.” [*Matthew 27:17-22; Luke 23:21.*]*10LtMs, Lt 59a, 1895, par. 27*

Here is the party who is standing under the black banner of the powers of darkness, and [here] is a revelation of what such ones will give themselves to [in the] great crisis before us. Had the disciples had a [view of the details of these] scenes of cruelty, they could not have comprehended them. [Today we] need greater faith in order to stand [the test and trial that is before us. Let] us pray that the Lord will increase [our faith.]*10LtMs, Lt 59a, 1895, par. 28*

Lt 60, 1895

Olsen, O. A.

Bismark, Tasmania

April 22, 1895

This letter is published in entirety in *FE 368-372*.

Dear Brother Olsen:

I have written largely with reference to students spending an unreasonably long time in gaining an education, but hope I shall not be misunderstood, in regard to what is essential education. I do not mean that a superficial work should be done that may be illustrated by the way in which some portions of the land are worked in Australia. The plough was only put in the depth of a few inches, the ground was not prepared for the seed, and the harvest was meager, corresponding to the superficial preparation that was given to the land. *10LtMs, Lt 60, 1895, par. 1*

God has given inquiring minds to youth and children. Their reasoning powers are entrusted to them as precious talents. It is the duty of parents to keep the matter of their education before them in its true meaning, for it comprehends many lines. They should be taught to improve every talent and organ, expecting that they will be used in the service of Christ for the uplifting of fallen humanity. Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great blessings and privileges that God has provided for them in educational advantages. *10LtMs, Lt 60, 1895, par. 2*

But their domestic education should keep pace with their education in literary lines. In childhood and youth practical and literary training should be combined, and the mind stored with knowledge. Parents should feel that they have a solemn work to do, and should take hold of it earnestly. They are to train and mold the characters of their children. They should not be satisfied with doing a surface work. Before every child is opened up a life involved with highest

interests, for they are to be made complete in Christ through the instrumentalities which God has furnished. The soil of the heart should be pre-occupied; the seeds of truth should be sown therein in the earliest years. If parents are careless in this matter, they will be called to account for their unfaithful stewardship. Children should be dealt with tenderly and lovingly, and taught that Christ is their personal Saviour, and that by the simple process of giving their hearts and minds to Him, they become His disciples.*10LtMs, Lt 60, 1895, par. 3*

Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in the little things that they can do. Their minds should be trained to think, their memories taxed to remember their appointed work; and in the training to habits of usefulness in the home, they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets receiving the haphazard education that so many do. Parents who love their children in a sensible way will not permit them to grow up with lazy habits, and ignorant of how to do home duties.*10LtMs, Lt 60, 1895, par. 4*

Ignorance is not acceptable to God, and is unfavorable for the doing of His work. To be ignorant is not to be considered a mark of humility, or something for which men should be praised. But God works for people in spite of their ignorance. Those who have had no opportunity for acquiring knowledge, or who have had no opportunity and have failed to improve it, and become converted to God, can be useful in the service of the Lord through the operation of His Holy Spirit. But those who have education, and who consecrate themselves to the service of God, can do service in a greater variety of ways, and can accomplish a much more extensive work in bringing souls to the knowledge of the truth than can those who are uneducated. They are on vantage ground, because of the discipline of mind which they have had. We would not depreciate education in the least, but would counsel that it be carried forward with a full sense of the shortness of time, and the great work that has to be accomplished before the coming of Christ.*10LtMs, Lt 60, 1895, par. 5*

We would not have the students receive the idea that they can spend many years in acquiring an education. Let them use the education that they can acquire in a reasonable time in carrying forward the work of God. Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood. Parents should seek to represent this Saviour to their children, to establish in their minds the plan of salvation, how that because of transgression of the law of God Christ became our Sin-bearer. *10LtMs, Lt 60, 1895, par. 6*

The very fact that the only begotten Son of God gave His life because of man's transgression, to satisfy justice and to vindicate the honor of God's law should be constantly kept before the minds of children and youth. The object of this great sacrifice should also be kept before them; for it was to uplift fallen man degraded by sin that this great sacrifice was made. Christ suffered in order that through faith in Him our sins might be pardoned. He became man's substitute and surety, Himself taking the punishment, though all undeserving, that we who deserved it might be free, and return to our allegiance to God through the merits of a crucified and risen Saviour. He is our only hope of salvation. Through His sacrifice we who now are on probation are prisoners of hope. We are to reveal to the universe, to the world fallen and to worlds unfallen, that there is forgiveness with God, and through the love of God we may be reconciled to God. Man repents, becomes contrite in heart, believes in Christ as his atoning sacrifice, and realizes that God is reconciled to him. *10LtMs, Lt 60, 1895, par. 7*

We should cherish gratitude of heart all the days of our life because the Lord has put on record these words: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] The reconciliation of God to man, and man to God, is sure when certain conditions are met. The Lord says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [*Psalms 51:17.*] Again He says, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [*Psalms 34:18.*]

“Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.” [*Psalm 138:6*] *10LtMs, Lt 60, 1895, par. 8*

“Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.” [*Isaiah 66:1, 2*] “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [*Isaiah 61:1-3*] *10LtMs, Lt 60, 1895, par. 9*

The Psalmist writes, “He healeth the broken in heart, and bindeth up their wounds.” [*Psalm 147:3*] Though He is the restorer of fallen humanity, yet “he telleth the number of the stars; he calleth them all by their names. Great is our Lord and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God ... The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem: praise thy God, O Zion.” How precious are the lessons of this Psalm. We might well devote study to the *last four Psalms* of David. *10LtMs, Lt 60, 1895, par. 10*

The words also of the prophet are very precious: “Will a man leave the snow of Lebanon which cometh down from a rock in the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from their ancient paths, to walk in paths, in a way not cast up.” [*Jeremiah 18:14, 15*] “Thus saith the Lord: Cursed is the man

that trusteth in man, and who maketh flesh his arm, and whose heart departeth from the Lord. *10LtMs, Lt 60, 1895, par. 11*

“For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [*Jeremiah 17:5-8.*] *10LtMs, Lt 60, 1895, par. 12*

Lt 61, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

February 2, 1895

Portions of this letter are published in *Ev* 355; *TM* 204-208; *7MR* 52-53; *11MR* 161.

Dear Brother:

I thank you for writing to me so fully. I am pleased to hear from you, and appreciate your letter because I know your time is limited. We present your case before God in our seasons of prayer.^{10LtMs, Lt 61, 1895, par. 1}

Fearing that something will arise that will bring burdens upon me and make it impossible for me to answer your letter, I will go at the matter at once. For the past week we have had our house full of people. One night we lodged seventeen. Sometimes we have more, and sometimes less company. But company has been the order of things ever since we came to New South Wales. They began to come even before we were properly settled. I love to entertain my brethren, but it does greatly hinder me in my writing. This much company makes it necessary to hire extra help at different occasions, and brings perplexity upon me. People frequently come at an inopportune time, just when I need strength to write out important matter.^{10LtMs, Lt 61, 1895, par. 2}

I need to enlarge my working force, and I wish I could procure the right kind of help to prepare books which are being called for by Dr. Kellogg and others. But it is difficult to procure this class of help. I could now use a good consecrated worker to the very best advantage in selecting and preparing matter for these books. My workers do all that they can, but I could use more help in the line of preparation of books for the present. This class of work requires tact, wisdom, and experience; and when you find a worker that can do this manner of work, please remember my need.^{10LtMs, Lt 61, 1895, par. 3}

You speak of the instruction that the Lord has given in regard to moving from Battle Creek, and you say you feel anxious over the way in which this matter has been handled in the past. Now, my brother, I also have been very much burdened over this matter, and have waked up at twelve, one, and two o'clock at night with heavy burdens upon me.*10LtMs, Lt 61, 1895, par. 4*

One night I was in Battle Creek, and was bearing a decided testimony to the church. I was invited to attend a committee meeting, but I said, No, I cannot trust my message to your committees. Not all of those who compose your committee have a vital connection with God, and they will not comprehend the message that God has given me to bear. The church must hear my message, and I must speak in language that cannot be misinterpreted, in the same way that messages have been misinterpreted again and again in Battle Creek, so that men have been led to turn from the counsel of God, and to follow their own ideas and imaginations. You have evaded the true meaning of the message. You have not heeded the warnings, and this has made it necessary that additional messages should be sent to you, in order that you may avoid evil and accomplish the plan that God would have you [accomplish].*10LtMs, Lt 61, 1895, par. 5*

I stood before the church and presented matters in the light in which God has presented them to me. I said, Warnings have been sent to Battle Creek, reproving them for continually adding building to building, but His instruction has been interpreted in such a way as to mean just what those wanted it to mean who determined to carry out their own ideas. They were determined to have the testimony in harmony with their plans. They continually wrested and misinterpreted the word sent them. The money which was invested in enlarging the Battle Creek College to accommodate the ministers' school would better have been invested somewhere else, for no more buildings were needed there. There were ample facilities provided for the education of students. It was not best that more students should come to the school for there was only talent and wisdom to manage a certain number.*10LtMs, Lt 61, 1895, par. 6*

The ministerial institutes and schools could have been held in

buildings that were already erected in Battle Creek, and the money used in enlarging the college, could have been invested to better advantage in erecting school buildings in other localities, and would have given character to the work that needed to be done in regions beyond. New buildings in Battle Creek meant encouragement for families to move to Battle Creek in order to educate their children in the college. But it would have been a far greater blessing to the children and to all concerned to be associated in some other locality, and in much smaller numbers. It would have been a far greater blessing to have erected smaller schools, that could have been conducted upon the plans more after the order that the Lord has presented. The congregating of people in Battle Creek is as much the fault of those who are in leading positions as it is the fault of those who have moved into this place.*10LtMs, Lt 61, 1895, par. 7*

If the college in Battle Creek was broken up into smaller companies, and schools located in various places, improvement might be made, in physical, mental, and moral culture. Wherever schools are located there should be a primary department. The Lord has not said that there should be fewer buildings, but that there should be more buildings. The point is that these buildings should not all be centered in one place. The large amount of means invested in a few localities should be invested in providing facilities for a wider field, so that many more students could be better accommodated. The time has come for lifting the standard of truth in many places, for arousing interest, and extending the missionary field. The time has come when many more should have the message of truth brought to their attention.*10LtMs, Lt 61, 1895, par. 8*

I have been bearing a testimony from God to you that there are better fields for missionary enterprise than Battle Creek, and yet you have been planning to have everything of the most convenient order in that field. There are better fields to be entered and worked than those on which you are expending so much means and labor. I have no more testimony to give to the people in Battle Creek to encourage them to move out, so long as there are so many counteracting agencies. Your large facilities are saying to the people, "Come to Battle Creek; move here with your families, and educate your children here."*10LtMs, Lt 61, 1895, par. 9*

But it would be far better if these families would remain where they are. If these people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they could accommodate their own children within their borders. There are men and women of talent who could be used in these limited schools, who would not know how to work after the manner in which they work in Battle Creek, and it is not essential that they should know how to work in this way. In these smaller schools they could bring good talent, and a condition of things could be brought about [in a] far less objectionable [way] than that which exists in Battle Creek. *10LtMs, Lt 61, 1895, par. 10*

In these smaller schools a far more favorable condition of things could be brought about than that which exists at Battle Creek. The students would have fewer temptations to meet, and they could acquire an education that would be of value both in this life and in the future life. God would work with those who were consecrated to Him, who were patient, kind, and loving, and who would watch for souls as they that must give an account. Under the name of discipline, most painful manifestations have been called forth. Impressions have been left upon hearts and minds and characters, that are of an offensive order, because men who administered what they called discipline carried out their own unsanctified desires. The teacher cannot be acceptable to God who is unregenerated, who has not a living connection with heaven. He must be created anew in Christ Jesus, and place himself daily upon the altar, a living sacrifice. *10LtMs, Lt 61, 1895, par. 11*

In your letter you express true sentiments. You say that “a people enjoying the great privileges and opportunities we enjoy here in Battle Creek, who have opportunities for instruction, information and training that we have, should certainly be in a condition to work in the Lord’s vineyard.” If the families who have moved into Battle Creek had possessed the true missionary spirit many of them would have felt that they had a work to do in the smaller churches from which they came. If they had been laborers together with God, they would have made proper use of their faculties in these small churches and in their home neighborhood. They would have been willing to make any sacrifice in order that they might enlighten and bless others around them. *10LtMs, Lt 61, 1895, par. 12*

Those who rush into Battle Creek, leaving the churches that need their help to struggle along in feebleness, do it without directions from the Lord. Those who fail to work intelligently in their home churches, who are not living stones in the temple of God where they are, will not be likely to be any help in the church at Battle Creek. They will rather be a hindrance, dead weights that drag down the living machinery. If, after living in Battle Creek for years, it is found that they have made no advancement, how can it be thought that they will know better how to work if they remain years longer? In this way they learn to be slothful servants, and bury their talents in the earth instead of improving them. *10LtMs, Lt 61, 1895, par. 13*

Those who are members of churches in scattered regions, or members of new churches in our cities, should be set to work at once. They should be entrusted with some responsibility in missionary lines as soon as they become believers in the truth. If Saul, who had been a persecutor of the church, could say that the primitive churches glorified God because of the revelation of His love in him, in turning him from Saul the persecutor, to be Paul the apostle, may not those who accept of the truth in our day be trained and educated to become missionaries wherever they may be located? If a church numbers only half a dozen, they should study their Bibles and know how to work for others. *10LtMs, Lt 61, 1895, par. 14*

Those who appreciate the truth will reveal to others the fact that everyone ought to know God and to believe in Christ. But because everyone does not know God, because there are so many who are in error, it is incumbent upon the newly converted souls to reveal to others the goodness and mercy of God. Guilt is upon every soul who, having the knowledge of the truth, fails to impart that knowledge and does not represent the truth as it is in Jesus by both precept and example. He who does not act in accordance with the truth he has received, acknowledge divine superintendence, not trusting in himself, will fail of doing the work of God. But he who trusts in God will find a field of work prepared to his hand. *10LtMs, Lt 61, 1895, par. 15*

Humble, simplehearted, trusting souls may do a work which will cause rejoicing in heaven, among the angels of God. Their work at

home, in their neighborhood, and in the church will be in its results as far-reaching as eternity. It is because this work is not done that the experience of young converts never reaches beyond the ABC in divine things. They are always babies, always needing to be fed upon milk, and never able to partake of true gospel meat. *10LtMs, Lt 61, 1895, par. 16*

Large gatherings in Battle Creek are a great mistake. Do you think the Lord can be well pleased to have still larger preparations made to accommodate a larger number of students, when such definite light has been given upon this subject, and instead of distributing the light into many places of the earth it is concentrated at Battle Creek, and many do not appreciate or improve the light that is given them? If they would go into missionary fields, and work in a small way, God would give many His Holy Spirit, who are now destitute of His grace. *10LtMs, Lt 61, 1895, par. 17*

Parents can labor for the conversion of their children, and keep the spiritual interests fresh and wholesome in the home by bringing up their children in the nurture and admonition of the Lord. Wherever there are a few Sabbath schools, let the parents unite together in providing a place for a day school, where the children of the various Sabbath schools can come together. Let them employ a Christian teacher who as a consecrated missionary shall educate the children in such a way to lead them to become missionaries themselves. Work, work while it is day, for the night cometh in which no man can work. *10LtMs, Lt 61, 1895, par. 18*

Parents must gird on the armor, and by their own example they must teach their children to be missionaries. Let parents put forth unselfish efforts, and the Lord will work with their efforts as they perseveringly teach their children to bear responsibilities. As the children practice the Bible lessons, they will receive an education of the highest value. Wherever there are Sabbathkeepers there is a missionary field. If parents are not able to send their children to school, let them hire an exemplary, religious teacher, who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard. *10LtMs, Lt 61, 1895, par. 19*

Let mothers and fathers co-operate with the teacher and devote an hour daily to study, becoming learners with their children. Make the educating hour one of pleasure and importance, and your confidence will increase in this method of seeking for the salvation of your children. Your own spiritual growth will be more rapid as you learn to work for them. As you work in a humble way, unbelief will disappear. Faith and activity will impart to your experience ardor, assurance, and satisfaction, which will increase day by day as you follow on to know the Lord, and to make Him known. Your prayers will become earnest. You will have some real object for which to pray.*10LtMs, Lt 61, 1895, par. 20*

The prevailing monotony of the religious round of service in our churches, needs to be disturbed. The leaven of activity needs to be introduced, that our church members may work along new lines, and devise new methods. The Holy Spirit's power will move upon the hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators. A working church on earth is connected with the working church above. God works, angels work, and men should work for the conversion of souls. Efforts should be made to do something while the day lasts, and the grace of God will be revealed that souls may be saved to Christ. Everywhere souls are perishing in their sins, and God is saying to every believing soul, "Hasten to their help with the message that I shall give you."*10LtMs, Lt 61, 1895, par. 21*

The Lord has made men his agents, and with heart filled with the love of Jesus, they are to co-operate with Him in turning men from error to truth. God blesses the earth with sunshine and with showers. He causes the earth to bring forth its plenteous treasures for the use of man. The Lord has made man His almoner to dispense His heavenly gifts by bringing souls to the truth. Will my brethren in America inquire how the precious, saving truth reached them when they were in darkness? Men and women brought their tithes and offerings unto God, and as means filled the treasury, men were sent out to advance the work. This same process must be repeated if souls in darkness are reached in this day.*10LtMs, Lt 61, 1895, par. 22*

I have seen that there are many who are withholding their tithes altogether, and others are withholding a part, and yet the great missionary work increases year by year. We should learn to economize in our household expenditures. No needless expense should be incurred, because want and wretchedness, poverty and misery, of every description press upon our notice, and we are called upon to help those who are needy and distressed. We must see that those who need food and clothing are supplied, that those who are in soul-poverty may understand the goodness of salvation. *10LtMs, Lt 61, 1895, par. 23*

It is when we engage in earnest work, working according to our several ability that God manifests Himself to us, and gives us grace for grace. A working church in travail for souls will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking Him daily, is a church that is feeding upon the Bread of life, and drinking of the water of life. The promise, "Whatsoever ye shall ask of the Father in my name, he may give it you," will be verified to them. [*John 15:16.*] *10LtMs, Lt 61, 1895, par. 24*

Christlike activity pursued with persevering zeal will bring large returns. There will be an enlarged experience in love, and the human agent will have elevated views as to what God would do through him as he stands at his post of duty. Then will the church arise and shine, realizing that the glory of God has risen upon her, and that the darkness is receding. Missionary success will be proportionate to wholehearted, thoroughly consecrated effort. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness. *10LtMs, Lt 61, 1895, par. 25*

The commandment-keeping people of God erelong will be placed in a most trying position; but all those who have walked in the light, and have diffused the light, will realize that God interposes in their behalf. When everything looks most forbidding, then the Lord will

reveal His power to His faithful ones. When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people that are true. The tyranny of Rome will be exercised, but Christ is our refuge.*10LtMs, Lt 61, 1895, par. 26*

Many have been altogether too long in a sleepy condition. While some have worked intently, and have manifested unfailing energy, others have stood as spectators, and have been ready to make remarks of a critical character as to methods and results. This they are ready to do though they have never exercised their minds in originating any plans whereby precious souls might be saved for Christ. They stand ready to find fault with those who do something. When these indolent souls awake, and show some signs of returning consciousness, they are disappointed if others do not at once find them pleasant places in the work. It is a great shock to them to find out that work cannot be done without painstaking, self-denying, self-crucifying efforts.*10LtMs, Lt 61, 1895, par. 27*

They expect success, and think that they must have the same order of success as did the apostles on the day of Pentecost. This success they will have when they go through the same experience of humble, self-denying sacrifice as did the apostles. When they present as earnest supplications from broken, contrite hearts as did the apostles, then the same proportion of success will attend their labors. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [*Isaiah 66:2.*]*10LtMs, Lt 61, 1895, par. 28*

The home missionary spirit is little known among us, and its manifestation is greatly needed in every line of the work. A portion of the church has begun to exhibit some activity along missionary lines. But if we do not awake more generally and fully, then those

who know not the truth for this time will advance before us, and block up our way. How long will it require to wake up the idlers who for years have loitered in Battle Creek? When will they become faithful witnesses for God? How long will it be before they yoke up with Christ? How much time each day is set apart for the worship of God? How many have seasons for contemplation and for earnest prayer?*10LtMs, Lt 61, 1895, par. 29*

How many have educated themselves in economical habits, so that they may have gifts and offerings for the Lord's house? How many have had their heart warmed by the practical exercise of benevolence? How many have made earnest efforts to inspire others to work for the Master? To work at home successfully will need a spirit, faith, and perseverance that will not fail nor be discouraged. There is no one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ, who has put forth no efforts for the salvation of others.*10LtMs, Lt 61, 1895, par. 30*

Who can tell the work that might have been done in our churches if those who advocated the truth had not left these feeble churches, to crowd into Battle Creek? If all our people had been faithful, diligent, God-fearing servants of Christ, and had put forth efforts to make their influence as far-reaching as possible at home where they are, how many souls might have been saved! One taper kindled in one place might have been the means of kindling many others, and the result would have been that the voice of praise and thanksgiving would have been heard, and many would have said, "What hath God wrought! He has done exceeding abundantly above all that we asked or thought." [*Numbers 23:23; Ephesians 3:20.*]*10LtMs, Lt 61, 1895, par. 31*

Lt 62, 1895

Olsen, Brother and Sister [O. A.]

Norfolk Villa, Prospect St., Granville, Australia

April 11, 1895

Portions of this letter are published in *4Bio 189*.

Dear Brother and Sister Olsen:

I cannot sleep past one o'clock a.m., and so arise and begin writing. I received your letters in which you speak of Willie's children coming in company with Brother and Sister Palmer. I had supposed that Mary Mortensen might have made one of the party, but after reading your letter, I agreed with you that the case was rather a complex one and that, should she come more or less perplexity would be the result. I shall ever respect Mary. I have an interest in her for the way in which she has cared for, and devoted herself to, the dear children. *10LtMs, Lt 62, 1895, par. 1*

It is a remarkable fact that not one who knows May Lacey has one word of criticism to offer concerning her. They say that she will be a true helpmeet for Willie, and be kind, tender, and true to the children. But I am sorry indeed that Mary Mortensen has to be separated from the children. I am sure the Lord will comfort and bless her. I am thoroughly convinced that the Lord's hand is in the marriage that is contemplated. From the first intimation of this matter, I felt relieved. Willie needs a companion such as May Lacey is, a woman of well balanced mind. *10LtMs, Lt 62, 1895, par. 2*

I have not seen Willie for three months. He is still in New Zealand, and we have heard from him only occasionally, but we expect to meet him at the convention in Tasmania. *10LtMs, Lt 62, 1895, par. 3*

It would be a great treat to me to have a long social conversation with you both; but this may never be in this world. I am advancing in years and know not how soon I may lay off my armor. God grant that I may be ready. I have been engaged in writing with deep interest. Of late I have been speaking at Ashfield and Petersham.

The Lord has blessed me with great freedom and my soul has been strengthened and encouraged. The interest in Ashfield has not abated. The work moves slowly in Petersham. Five ministers have, of late, been manifesting fierce opposition and the bitterest hatred against the law of God. Mr. Picton, the man who was worsted in the discussion with Brother Corliss, seems to carry a spirit of intense revenge, and his mode of attack is of a very low order. He stands on the corner of the street near the tent on Sunday afternoon, and while the meetings are in progress he bellows forth words that he will not care to meet in the judgment. We think his opposition is doing some good, for respectable citizens will not unite themselves with such a man. He studies Canright's book and uses his arguments freely. *10LtMs, Lt 62, 1895, par. 4*

Dr. Porter, a minister from Ballarat, began his attack on the truth in a very roughshod manner. The character of his remarks were of a fierce order, but when he saw that his words were placed in writing, and that [when] repeated they did not sound very well as the product of the mind of a minister of the gospel, he somewhat changed his method. When he was reviewed by Brother Hare, he denied that he had said some of the things he had uttered. There were voices in the congregation from outsiders who had heard him, saying, "Yes, you did say it, Dr. Porter." Those who sat next to him say that he trembled like a leaf as Brother Hare vindicated the law of God. Dr. Porter had made proud boasts that he would make it so hot for the Adventists that they could not stay in Petersham, and that the people would soon see the last of them. The Lord has heard these proud boasts, and He will work to sustain those whom He has set for the defense of the truth. The Lord can bring to naught the boasts of this proud defyer. *10LtMs, Lt 62, 1895, par. 5*

Dr. Watts, a Disciple minister, and a man of considerable influence, has also commenced a tirade against the law of God. Two more ministers are in the ring, and all are manifesting the dragon spirit. The last symbol of opposition against the law of God is spoken of as having two horns like a lamb, and as speaking like a dragon. *10LtMs, Lt 62, 1895, par. 6*

There has been an urgent call for work to be done in Canterbury, and a new tent, costing \$175 has been purchased for this location.

The money was raised among those who have newly come to the faith. We shall have meetings in these three localities only two miles apart.*10LtMs, Lt 62, 1895, par. 7*

Brother McCullagh carries on the meetings at Ashfield. The atmosphere surrounding his soul is discerned and appreciated by those who are interested in the truth. He wins souls to make decisions. The Holy Spirit manifestly attends his labors. Brother Hare is zealously at work in Petersham. I have spoken in Ashfield and Petersham four evenings with great freedom. Last Sunday night there was a moderately good attendance at the tent, but we could not have the presence of a minister. Brother Semens opened the meeting on one evening and Brother Collins on another.*10LtMs, Lt 62, 1895, par. 8*

The Lord gave me much of His Spirit. Last Sunday night the people listened with intense interest. Brother McCullagh was preaching to an interested audience in Ashfield, two miles from Petersham. Brother Hare was attending a meeting in the Baptist church where Mr. Porter was putting forth vain efforts to do away with the law of God. Maggie Hare was there also, taking notes of the discourse. Dr. Watts intended to speak Wednesday night, reviewing the review that Brother Hare gave of Dr. Porter's discourse on Sunday evening; but a sudden thunderstorm came up, and as a very few were out, the discourse was postponed for a week.*10LtMs, Lt 62, 1895, par. 9*

Tonight (Thursday) Brother Hare reviews a second discourse of Mr. Porter's in the Town Hall. I sometimes wish that Brother Corliss could be on the ground and take his turn with these ministers. Brother McCullagh's whole soul, and mind, and heart, are in the work, but he has many interests that require his attention, and that too greatly tax him, so that he cannot take part in these debates. But the Lord can work by His power to sustain His servant, and I am sure He will work, and none can hinder Him. Brother Hare is working well, and through these men God can bring glory to His name. These brethren have also labored in Parramatta and Kellyville. Last Sabbath they had quarterly meeting at Parramatta, and Brother McCullagh spoke words. They were as precious as gold, making manifest the fact that the Spirit of God was upon him.

Brother Hare has also spoken in Parramatta with good effect. The church is slowly advancing. Brother Hughes and family have moved to Cooranbong, and seem to be well pleased, and are doing well.*10LtMs, Lt 62, 1895, par. 10*

There is quite a company now gathered at Cooranbong, who are working under the direction of Brother Rousseau and Brother Metcalfe Hare. The young men who have entered the industrial department of the college put in six hours a day in physical labor and spend the remainder of the day in study. Brother Rousseau has not been well since camp meeting at Ashfield, but has been greatly afflicted with boils. But the work is moving slowly forward. Fannie Bolton was up at Cooranbong one month to prepare matter for an educational pamphlet that is about to be issued.*10LtMs, Lt 62, 1895, par. 11*

We must all have courage in the Lord. I have trials, but the Lord helps me to bear them or else I should lose courage. Two more have embraced the truth at Pennant Hills. Brother Schowe has built a house in which Brother James and family are to live while working his farm. He has also built a large room to be used for a meetinghouse, and it is to be dedicated next Sunday. The seven families at Pennant Hills who have embraced the truth will thus have a place in which they can assemble together for the worship of God, and will not need to travel such a long distance on the Sabbath to attend service. Some are entertaining great hopes that souls in that vicinity will embrace the truth. God grant that their expectations may be fulfilled.*10LtMs, Lt 62, 1895, par. 12*

This is another portion of the field that must be worked, and the burden will fall still heavier upon the ministers. May the Lord give them physical and mental power sufficient for their day. I have hesitated a long time in reference to leaving this field and visiting Tasmania. The call is very urgent for me to attend the convention to be held in Hobart. Brother Foster is at work in his old place as tailor at Hobart, and Satan is working through him with his deceptive influence of error and delusion. The meetings may be a help to the little church at Hobart.*10LtMs, Lt 62, 1895, par. 13*

I take the cars accompanied by May Lacey for Tasmania by way of

Melbourne. May the presence of the Lord go with me is my most earnest prayer. "Send me not up without thy presence, O God." [See *Exodus 33:15.*]*10LtMs, Lt 62, 1895, par. 14*

Elder Olsen, my mind has been so burdened in the night season that I could not sleep after twelve o'clock. The night before last it was nearly one o'clock before I could get to sleep. It is getting to be quite a common thing for me to have pen in hand at one, two, and three o'clock in the morning. I have had much burden in regard to meetings that I have been present in, in spirit, in Battle Creek. I have been talking with the Battle Creek people, the school managers, and responsible men in the sanitarium and office. It has been a mistake to detain students in the college and sanitarium. The article I send is the result of the light given me in regard to this matter. I also send a testimony written for the college when Elder Stone was connected with the school, and also when Professor Bell was acting a part.*10LtMs, Lt 62, 1895, par. 15*

My guide presented the matter in the light that I have presented it to you, as near as I can express it. Most decisive words were spoken to the effect that time and money were being unnecessarily used, and that the Lord's cause was being deprived of talent in various branches, because of the tedious procrastination that was the result of retaining men in Battle Creek who could obtain far more knowledge in imparting that which they had already received in some other place. If the workers were sent forth, the Lord would have a chance to work with His agents. If the workers moved out in His name, young men and women would attain to greater advancement than if they stayed in Battle Creek to perfect an education. Time is short, and we ask you to talk with those concerned in order that the name of the Lord may be glorified by sending workers to their posts of duty where they can gain a better education than at Battle Creek.*10LtMs, Lt 62, 1895, par. 16*

Lt 63, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

See *Lt 58, 1895*. Portions of this letter are published in *TM 210-227*.

Dear Brother Olsen:

In company with May Lacey we left Granville March 14th [probably April 11] by train. It was necessary that we should be in Melbourne over the Sabbath. I had freedom in speaking on the Sabbath to a crowded hall, and urgent request was made that I address them in the missionary meeting Sunday afternoon. The hall was again full, and the Lord gave me freedom in speaking to the people. An appointment was given out that I would again meet with them in the hall Tuesday evening and present important matters before them. We expected to leave on the boat Thursday evening, but we learned the boat would not leave for Launceston until Friday afternoon, which would bring us in after Sabbath had commenced, and I could not do this if we could any way avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided this was much better than traveling on the Sabbath. *10LtMs, Lt 63, 1895, par.*

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From the light the Lord has given me we are becoming careless in our arrangements to travel on the Sabbath. We should be more in earnest in this matter, to avoid traveling in boats or cars on the Sabbath if we can possibly avoid it; and there should be, even if it is difficult, more earnest efforts made, if possible, to not go on to boats or cars on the Sabbath, or arrange to arrive at our destination on the Sabbath. We should avoid traveling on the Sabbath if we can possibly make arrangements to do so, and avoid going on or leaving steamers on the Sabbath day. *10LtMs, Lt 63, 1895, par. 2*

Many are getting careless and irreverent on this subject. We should be more strict if we would have the blessing pronounced upon us for obedience. We are to set the children and youth an example in

Sabbath observance even in the traveling on cars and steamers. If we do our best to secure tickets on the cars and steamers to avoid traveling on the Sabbath, it is all we can do; for if we shall reach the churches who need help, and those who are to receive the message from God's messengers, we must need to be on steamships and on cars sometimes on the Sabbath; but then we can, if obliged to be in undesirable company on boats and cars, seek most earnestly to shut the gate and enclose ourselves in with the Lord. *10LtMs, Lt 63, 1895, par. 3*

When in God's providence opportunities open for us to speak a word in season or to relieve suffering humanity we are to improve it; then we may exercise wisdom and seek to relieve it. We need not engage in conversation on temporal business matters, but we can close the gate and commune with God. We need to be always learners in the school of Christ that we may be teachers. Every day return is charged with the amount of obligation proportioned to our uttermost means of usefulness. God requires heart service, whole consecration. *10LtMs, Lt 63, 1895, par. 4*

We had a pleasant passage on the steamer, and were not sick. The next morning we found we must anchor ten miles from Launceston, and a small ferry boat came alongside. We were pleased as it drew near to recognize Brother and Sister Teasdale who were on board. They had been holding some meetings twenty miles from Launceston, and providentially we met on the boat. Our effects were placed on the steamer, and we arrived in Launceston about noon. We took a cab for Sister Rogers', and remained about two hours visiting with Sister Baker and Brother and Sister Teasdale. All were living in Sister Rogers' rented house. Brother Baker was visiting and laboring some seventy-five miles away. *10LtMs, Lt 63, 1895, par. 5*

We took the cars about three o'clock for Hobart. We were highly favored to have a first class compartment to ourselves most of the way. About nine o'clock Brother Lacey and several of the family were at the depot awaiting the arrival of the train, and we received a hearty welcome to the hospitable home of Brother and Sister Lacey. *10LtMs, Lt 63, 1895, par. 6*

Sabbath we met in a small church a much larger number of people than I supposed could be represented. The Lord gave me freedom and His blessing as I spoke to the people.*10LtMs, Lt 63, 1895, par. 7*

I also spoke Sunday night upon temperance in the large Temperance Hall to quite a good number assembled. The hour appointed for the meeting was late, half past eight. The Wesleyan church was close by the Temperance Hall, and an agreement had been made that no meeting should be held in Temperance Hall until half past eight. After the meeting closed in the Wesleyan chapel was not a favorable time to hold the people, but all listened with deep interest. I was under the auspices of the Temperance Band of Hope Society. We had naught to pay for the hall that night. The first of the week W. C. White visited Bismark, eight miles from Hobart, and held a meeting and made arrangements for meetings during the week.*10LtMs, Lt 63, 1895, par. 8*

Brother and Sister Corliss held meetings in Bismark one evening. The next day Brother Corliss returned, and we went back with the same conveyance. All but myself walked most of the way up the high grade. We hired a small furnished cottage, and myself spoke Tuesday night and Wednesday afternoon. We had the little church filled with hungering souls to receive the Bread of life. Brother Colcord spoke Wednesday evening. Thursday we visited some of our brethren dwelling among the hills in the woods—little cultivated farms bearing fruit. We considered how far these people have to travel on foot, miles, to attend meeting and return to their homes.*10LtMs, Lt 63, 1895, par. 9*

Thursday evening I again gave the message of truth to the people, dwelling especially upon the truth in these last days. All present, believers and unbelievers, seemed deeply interested. There were those listening who were children of God, seeking to obey His commandments. They possessed humble homes. Although it was evening they had brought their children from eight years old and upwards, but not one eye dropped in slumber; every eye was riveted upon the speaker, and they manifested a wholehearted interest.*10LtMs, Lt 63, 1895, par. 10*

I addressed words especially to the children and the youth, and I know that many understood the message of God, and invitation from Jesus to these children, as I told them that Jesus received children that the mothers brought unto Him, and was much displeased with His disciples because they forbade the mothers coming to Christ to disturb Him as He was teaching. But Christ said, “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” [*Matthew 19:14.*] And He took little children in His arms and put His hands upon them, and blessed them. *10LtMs, Lt 63, 1895, par. 11*

The Lord gave us in that assembly His Holy Spirit. There were present the school teachers of Bismark, and there was a woman with a large family of boys in attendance—unbelieving, and we hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the ten commandments of God as the sure evidence of our love to Jesus Christ as is plainly specified in *John 14*. Then I linked these sayings of Christ to John on the isle of Patmos, “who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the word of God, and for the testimony of Jesus Christ.” [*Revelation 1:9.*] John has voiced the words of Christ for our benefit. *Revelation [22]:12-17*. A very solemn impression was upon the people. After the meeting closed a woman came up and began to declare, with the Bible in her hand, we were not under the law but under grace. “Yes,” I said, “If we keep the commandments of God, we are not under the bondage of the law, but we are free.” *10LtMs, Lt 63, 1895, par. 12*

We received your letter and read it with interest. I was relieved that you express that you have felt troubled in regard to the question of receiving gifts. I merely touched upon that subject. More is to be said. The times are growing hard and close enough in the money line, and God will open ways to us from some source outside of our people. I cannot see how anyone can take exception to this, only by taking extreme views and creating issues which they are not authorized to do. This is God’s own world, and His means and the land in His territory which is in the hands of our enemy, over which Satan has had control to work out his attributes and authority and power. [And if] God shall move upon the human agents, and bring

about through His own providence circumstances that will open fields that can be worked, and He sets in operation a series of circumstances that will bring the message to regions beyond, shall finite men set up their human conjectures, and notions to block the way?*10LtMs, Lt 63, 1895, par. 13*

This is a species of conscientiousness that is not healthful or sound. It is not the Holy Spirit that is working them in pursuing this course. Let all be careful how they interpose themselves between God, the great Master Worker, and His people. We must see and acknowledge the workings of His providence, and bow to His authority. Let every messenger of God attend to his own specific work, and not be rushing into a work after their own wisdom and devising. If the Lord's messengers will diligently seek the mercy seat most earnestly, then they will receive wisdom and grace to know God and understand His workings. This knowledge will give them well balanced minds, and sound judgment, and they will not move impulsively at this very critical, important period of our earth's history.*10LtMs, Lt 63, 1895, par. 14*

God wills not that any should move hastily with shortsighted views, but let them wait patiently, let there be due consideration. Every move is now to be made after most thorough and judicious thoughtfulness and much prayer. Then there will be seen a more even and sure current of experience to leave behind them, which will be of great help to others, for the glory of the Lord is their rereward. Our only safety will be in constantly seeking wisdom of God, in carefully weighing every point with much fear and trembling, lest human judgment shall be brought into the work in the place of light from heaven, which is promised to all those who seek the Lord with the whole heart.*10LtMs, Lt 63, 1895, par. 15*

God will open many doors of labor, and also of hope, if we will patiently, prayerfully wait for Him to guide our decisions, and not become rash in our own impetuous plans. The great General of the armies of heaven is in every battle in His cause, and He will lead His people in these perilous conflicts if under-leaders and under-shepherds will do their appointed work and listen to the voice saying, "They that follow me shall not walk in darkness." [*John 8:12.*] What a comfort should this promise be to us all that we can

walk in the light as He is in the light. Let the men to whom He has entrusted great responsibilities be assured that they are following their appointed leader, Jesus Christ, and that they are not under the impulse of their own natural temperaments.*10LtMs, Lt 63, 1895, par. 16*

Our only safety is in looking unto Jesus with consecrated heart, earnestly longing to work out His plans. There are many kinds of light which men follow, but there is one Light which may direct their steps in perfect safety. Be sure that we are following Jesus whithersoever He goeth. Let none run ahead of Christ, but wait patiently for the word of command, "Follow Me." Let them be distrustful of their own counsel, their own ambitious fancies, supposing that this is the true Light, and they find after a time that they have not been following the heavenly Guiding Star, but an uncertain meteor.*10LtMs, Lt 63, 1895, par. 17*

Satan is nigh with all the strength of his powers, putting forth masterly deceptive delusions to bring to pass acts that are not in accordance with God's will, and let not those who believe the truth give occasion which will be used to vindicate the opposition and strivings and misrepresentations which Satan has set in operation to oppose the advance of truth. For the sake of Jesus Christ, let every worker put forth his efforts in such a way that he shall not make Satan's assertions truth, by making movements that God does not require of him. Under the heavenly generalship, we can do a great work for the Master in accordance with God's wish, and success will mark our endeavors. Do not let anyone get in the way of the work of God. Give God a chance to do something, and to work upon human minds to lead and direct human efforts himself.*10LtMs, Lt 63, 1895, par. 18*

I am grieved as I see men desirous to precisely mark out the course others should pursue even in far-off lands, when if we believed this work of proclaiming the truth is of God, we must give matters more into His hands for Him to work His appointed agents, and not wanting ourselves to be masters as though everything is under the special jurisdiction of a few men in certain localities, who are finite men, and need to look to God constantly for wisdom, else they will make grave blunders. God does not design that everything shall

center in Battle Creek, and the Lord would have men stand aside and not feel that the work of God depends wholly on them, and every question must be referred to them.*10LtMs, Lt 63, 1895, par. 19*

I know what I am talking about although it is difficult for me to express. It may seem Greek to you, but in the name of the Lord I lift the danger signal. I tell you, men need to fear and tremble for themselves, and should not feel competent to run ahead of Jesus, for He has said, "Follow me."*10LtMs, Lt 63, 1895, par. 20*

God is not pleased to have men in far distant lands wait for the word from Battle Creek before they venture to make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in the localities of His great moral vineyard. "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit." [*John 15:16.*] I have to say to my brethren in Battle Creek, The Lord does not have to send His orders and His message, which He gives to His messengers in all parts of His world, around through Battle Creek, to be sent to different workers in the regions beyond. And the Lord does not lay every responsibility upon all those who assume this, to say, Do this, and, Thou shalt not do that. When men are educated to look to Battle Creek so largely, God is dishonored.*10LtMs, Lt 63, 1895, par. 21*

Christ breathed upon His disciples upon one occasion, and said, "Receive ye the Holy Ghost." [*John 20:22.*] Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit. Let there be more dependence upon the Holy Spirit's efficiency and far less dependence upon human agencies. I am sorry to say some at least have not evidenced that they have learned the special lesson of meekness and lowliness in the school of Christ. They have not an abiding Christ, and have not a vital connection with Christ. Therefore they cannot be inspired with the wisdom of Christ in counsel through the transfusion of His Holy Spirit.*10LtMs, Lt 63, 1895, par. 22*

Then I ask you, How can the judgment of these men be considered

faultless? They may be in responsible positions, but living a divided life from Christ. They do not learn daily of Christ. They have not the mind of Christ. Yet these very men are in some cases trusted in and relied upon, and [their] counsel is considered to be as the wisdom of God. *10LtMs, Lt 63, 1895, par. 23*

The Lord Jesus, living through the faculties of the consecrated human agent, will act through their organs, and they will depend on and choose His will, and will conform to His character. All selfish pride, all superiority, all arbitrary exactions will be put away, for they will have the meekness and lowliness of Christ. It is no more themselves that live and act, but Christ liveth in them, while these precious words will be understood in the prayer of our Saviour, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and lovest them as Thou hast loved me." [*John 17:23.*] The eternal Father is Himself waiting for every individual soul to look less to the finite, and depend less in men who are counselors, but who evidence that themselves have not a knowledge of the grace of Christ and the truth as it is in Jesus. *10LtMs, Lt 63, 1895, par. 24*

The living human agencies, co-operating with God, will have humble opinions of themselves. They will not be boastful, self-sufficient, self-exalted. They will be long-suffering, kind, and full of mercy and good fruits. They will place human ambition in the background. The righteousness of Christ will go before them; the glory of the Lord will be their reward. For Christ's sake I beg of you to consider; there can now be no hasty, rash expressions falling from our lips, no extravagant language used, nothing uttered that shall savor of railing. That is all human. Christ takes no part in it. *10LtMs, Lt 63, 1895, par. 25*

Let the ready writers be careful how they use their pens to reflect upon or ridicule the position of unbelievers or believers. Our only safety is in keeping the true humble spirit of Christ, and making straight paths for our feet lest the lame be turned out of the way. The meekness and lowliness of Christ must positively take possession of the soul. In councils for the advancement of the work, the process pursued of investigation will often be an exhaustive one; but ever bear in mind, not one individual is to be a controlling

power, a voice for the whole, unless that whole shall have counseled and decided that matter.*10LtMs, Lt 63, 1895, par. 26*

The relative merit of positions advanced by pen or voice is not to be [decided] with a rush, but carefully consider every method and plan, that minds may become intelligently acquainted with the merits of the missionary work that is to be done in all parts [of the world] that seem to open before us. It will be well that the difficulties to enter a certain path, which seem to be forbidding, be considered, while on the other hand duty seems to demand it. In some cases, committees of counsel should let the people of God, as far as possible, understand you mean to have them know your plans and have the judgment of the church to sustain your efforts.*10LtMs, Lt 63, 1895, par. 27*

The church members have, many of them, the blessing of prudence, and excellent qualities of mind, and their wisdom is to be called out, and to be exercised, and others of the church will become aware of their own ignorance in reference to the great questions to be considered. Right impressions will be made upon their minds, and awaken many to feel that they must have a deeper insight and knowledge of the work. They are convicted that they are far behind, but they are to seek God most earnestly [for Him] to help with His wisdom. His mercy seat is never sought in vain. We have now to settle in earnest to seek for wisdom from above while we intently study how much is at stake—souls perishing for the Word of life, the kingdom of Christ to be extended. There are men and women of the noblest minds who will be added to the number of those of whom it will be said, “Ye have not chosen me, but I have chosen you that ye go forth and bear fruit.” [*John 15:16.*]*10LtMs, Lt 63, 1895, par. 28*

A question of great importance which has from the first of our mission work perplexed the missionary workers is, How can we secure funds adequate to the support of the missionary enterprises in the new fields which Providence now opens before us? The work is to be widely extended. Every unnecessary utilizing of means should be avoided. Convenience is not to be studied, but positive necessities, in order to raise the standard of truth in new territories. Seek God. Believe in Him who has infinite resources. If we move

wisely, putting our every ability in the work, the good hand of God will be upon us. We must be more anxious to lay hold and push the work, than to see the money in the treasury before we undertake the work. God forbid that the opening providences of God should summons us to enter upon the widening and whitening fields already for the harvest, and the backward movement is made to the call, saying, Our treasury is exhausted, we have no means for enlarging or scarcely sustaining the workers in the fields already opened.*10LtMs, Lt 63, 1895, par. 29*

We thank God that the little rivulets opened in our Sabbath schools have given an earnest energy to the children and youth to help supply the stream of beneficence to advance many a precious enterprise. There is much children can be educated to do in missionary lines which will create in their minds and characters a growth of unselfish acts which Heaven rejoices to see. These young missionaries are being trained to understand how to work when the dew of youth is upon them, and do service to Jesus Christ. Here is taught self-denial. Every territory nigh and afar off are the Lord's. The World is His, and although usurpers have come in to take possession of God's earthly property, God will work to make a way for truth to be presented in the dark corners of the earth.*10LtMs, Lt 63, 1895, par. 30*

If men will only follow the leadings of the Holy Spirit of God, they will find ways and means to work for the salvation of souls in every part of God's great moral vineyard, for the message of warning is to go forth, and the third angel's message will go forward to a glorious victory. All God's servants who will live in obedience to God's requirements, speaking in all humility of mind to those who know not the truth, will carry an influence with them which will work for the salvation of many souls. We must not allow the people to hang helplessly upon us. We are human and finite. We must direct them to Jesus Christ as did John, saying, "Behold the Lamb of God, who taketh away the sin of the world." [*John 1:29.*]*10LtMs, Lt 63, 1895, par. 31*

Those who are in far distant lands need to move every hour in humble dependence upon the Captain of our salvation, for through the intercession of Christ our Advocate, many souls will be saved

unto eternal life, and Jesus pleads the case of His co-laborers. He has provided that the Holy Spirit shall descend upon His workers, and every sincere seeker after God shall find Him. Let everyone seek the footstool of mercy. What encouragement is given to come boldly to the throne of grace! We are to believe that the Lord hears, that He answers our prayers. In no case let us dishonor Him by placing man in God's position as a guide and counselor.*10LtMs, Lt 63, 1895, par. 32*

We have a great High Priest who has passed into the heavens, Jesus the Son of God. He says, I will pray the Father, and He shall give you another Comforter that He may abide with you forever. [*John 14:16.*] His dwelling place is in every location where there are those who are seeking with consecrated hearts to do His work in that special locality. Every country has its own education and peculiar distinction of character, and it requires wise men to know how to adapt themselves to the peculiar ideas of the people, and introduce the germ of truth, and do them the good that is their privilege. Their necessities and wants must be met and handled with all wisdom.*10LtMs, Lt 63, 1895, par. 33*

Providences and possibilities will arise demanding immediate action, and those handling these interests are to be dependent upon the Holy Spirit of God to guide them as faithful shepherds of the flock. Should they wait, in a crisis, for the voice and dictation to come from Battle Creek, they might lose much. The men handling the work should be faithful stewards of the grace of God. They should be men of faith, and should be encouraged to look to God and trust in God. *Chapter six of Isaiah* has a deep and important lesson for every one of God's workmen. Let them study this with deep interest and humility and most earnest prayer. The *first and second chapters of Ezekiel* should be carefully studied.*10LtMs, Lt 63, 1895, par. 34*

The representation of the wheels and all connected with this divine symbol was inexplicable and intricate, and seemed to the prophet of God a mass of confusion, in the wheels and the appearances of human beings connected with them. But a hand of infinite wisdom is seen at work among the machinery, and perfect order in response to that hand is brought out of the confusion, and every wheel is

working in its true order in perfect harmony with every part of the grand center.*10LtMs, Lt 63, 1895, par. 35*

I have had matters presented to me that individual human instrumentalities desire too much power and control and to dictate themselves. The Lord God, the mighty Worker, is left altogether too much out of the methods and planning and movements in the advancement of His work and of His workmen. No living man should fancy himself able to manage those things which belong to the control of the great I AM. God in His providence is preparing the way for a work to be done by the living human agency. Let every man stand at his post of duty, acting his part in the living interest for this time, and know that God is [his] instructor.*10LtMs, Lt 63, 1895, par. 36*

In the taking of Jericho the Lord God of hosts was the Mighty General of armies to command the plan of battle both for the heavenly and human agencies in such a way that not one human hand should be set to take down the walls of Jericho, lest man should take credit to himself of achieving victories when God was the One to be glorified. So it shall be in the work in which we engage. No glory is to be given to human agencies, but the Lord God alone is to be magnified. Please read carefully the *third chapter of Ezekiel*. The Lord God must be our entire dependence and trust. Ever bear in mind also: the Lord God of Israel has need of every agency that holds the truth in righteousness; as human living agents we are to stand in full view of the cross of Calvary, and raise our voice in earnest proclamation and invitation, "Behold the Lamb of God who taketh away the sin of the world." [*John 1:29.*]*10LtMs, Lt 63, 1895, par. 37*

The third angel's message is to be voiced by the living human agent. It is to go forth with great power and glory.*10LtMs, Lt 63, 1895, par. 38*

When men shall cease to trust in man, and shall make God their efficiency, then they will have far more confidence in their fellow laborers. We have altogether too small faith in God and too little confidence in one another. The religious liberty question is a very important subject, and requires to be treated with great wisdom and

discretion, lest by mismoves there is brought about a crisis before we, as a people, are prepared for it. The burden of our message for this time is to voice the message of the third angel, “the commandments of God and the faith of Jesus.” [*Revelation 14:12.*] *10LtMs, Lt 63, 1895, par. 39*

There should be special cautions to our workmen to be careful and not create opposition, and provoke the powers that be to exact that which would limit the work in the many places where it should go. We want more of the infinite workings and far less trust in the human agents. Our work is to prepare a people to stand in the day of God’s preparation. When we shall engage the attention of any human being to fix his eye upon the cross of Calvary, and in the words of heavenly wisdom relate [that] the reason of this great sacrifice was to make it possible for man to come back to his allegiance to the holy commandments of God, the sinner will look upon Christ as the propitiation for our sins; then man may step aside, and bear in mind, and repeat it over and over to the sinner—not a propitiation for our sins alone, but for the sins of the whole world. *10LtMs, Lt 63, 1895, par. 40*

Encourage the human agent to look to and seek for wisdom from God in most earnest prayer, then he will learn as no human voice or human counsel can teach him the way of the Lord. He will see [how] the transgression of the law caused the price of the blood of the Son of the infinite God to redeem him. He will hate the sins that wounded Jesus. He will preserve a contrite heart as he views Jesus as a compassionate tender High Priest. Please read *Ephesians the second and third chapters*. Here is a lesson for us all to study. *Philippians 2:1-16; Colossians 1:25-29; Hebrews 2:17, 18*. This whole chapter is of great importance. *10LtMs, Lt 63, 1895, par. 41*

There should be the greatest wisdom used that nothing be said to provoke the armies of Satan and all his united confederacy of evil, that they be set in operation as agencies leagued with deceived, deluded human agencies, by bringing against them railing accusations, for Christ has not ventured to do this. And who was Jesus? He was the only begotten Son of the Infinite. He was the High Commander in the heavenly courts. Isaiah declares Him, “Unto us a child is born; unto us a Son is given: and the government

shall be upon his shoulders; He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.” [*Isaiah 9:6.*]*10LtMs, Lt 63, 1895, par. 42*

Let finite man consider that [that] which Christ did not venture to do will men undertake. The holy record states the Prince of Peace does not bring against Satan a railing accusation, although He had every chance and abundance of material, but He did not do it. [*Jude 9.*] Will speakers and writers who know these facts, who are acquainted with these grand truths concerning Christ’s dealing with the powers of darkness learn the lessons they ought to have learned much earlier in their experience—to wear Christ’s yoke, to practice the humility of Christ, “Learn of me,” says the Great Teacher. “Take my yoke upon you, and learn of me.” [*Matthew 11:29.*] (I am not boastful, I hide my glory,) for I am meek and lowly of heart. In learning of me ye shall find rest to your souls. Sanctified tongues, sanctified pens will do a work that will lead to repentance, and that will not need to be repented of.*10LtMs, Lt 63, 1895, par. 43*

Much more of the meekness of Christ will need to be cultivated, and will be a savor of life unto life. Do not open the way for the enemy to do his work, thereby helping him to bring in all his oppressive powers which we are not ready for. We all need to be daily subdued and softened and refined by the Holy Spirit, molding our characters, ever bearing in mind we are not to mold the Holy Spirit, but the Holy Spirit is to mold and fashion the thoughts of the mind, that they shall be brought into captivity to Jesus Christ. The Holy Spirit’s working power will overcome our unconsecrated and self-exalted defects, and will find us, like Mary sitting at the feet of Jesus and learning humility of Him.*10LtMs, Lt 63, 1895, par. 44*

We need the sanctification of the Holy Spirit every hour of the day, lest we shall be taken in some snare which will imperil our souls. There is such a temptation to the exalting of self that we must watch against this evil. We need to constantly guard ourselves that we shall not exercise toward one another a spirit of overbearance, of criticism, and of condemnation. We must shun strenuously every appearance of evil and the revealing of attributes that Satan manifests to dishearten and to discourage. Our work is to draw in the same lines with Christ, to build up and not to tear down.*10LtMs,*

The masterly spirit which is natural with some, to control, to be sharp and dictatorial, comes under the lording over God's heritage, and has lost to our cause precious souls. This is because the finite human agent was not in connection with God. Those who occupy a position of important stewardship which has brought them in connection with the souls for whom Christ has died, precious in the sight of the Lord, should be precious to all who have connection with them, corresponding with the estimate in which God regards them. Many have been treated in a harsh manner, according to the disposition of men, and not according to the mind and spirit which dwelt in Jesus Christ. His Word declares, "All ye are brethren" [*Matthew 23:8*], and the consideration is never to be absent from the mind, we must all meet these again with whom we associate around the judgment seat of Christ. Then God and not men will be the Judge of all. He will deal justly with the cases of every individual. *10LtMs, Lt 63, 1895, par. 46*

"I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books according to their works." [*Revelation 20:12*.] Would it not be well for all who profess the name of Christ, and especially for those who are in responsible positions who can do a great deal of hurting and wounding and bruising by their works and their decisions, of human souls whom Christ has died to save, [to] consider that they must meet every act of injustice again, when their words, which were calculated to hurt and to destroy, will not be pleasant to review. *10LtMs, Lt 63, 1895, par. 47*

What a revelation will each man have to review in the great day of final retribution! Every act with the spirit that prompted it, will be seen in its true character and its true bearing, and the fruit of every selfish arbitrary exaction will be seen as plain as the sun at noonday; the burden of the words, and the results upon the precious souls, will be seen as God sees it. These precious souls might have been saved had they not been turned out of the right path by being dealt with in an un-Christlike manner. Let every one repent before God, for we are now living in the great day of

atonement when every soul should be confessing [his] sins and afflicting [his] soul before God, and resting by living faith upon the merits of a crucified and risen Saviour.*10LtMs, Lt 63, 1895, par. 48*

Will my brethren and sisters ever bear in mind that they are not to act out their natural traits of character in dealing with God's heritage? They are Christ's property, His own purchased possession, and what a price He has paid for them! Shall any aid the great enemy of God and man to discourage and destroy souls, helping Satan in his work to overcome them to their ruin? What will be the retribution brought upon them for thus doing? We are in great need to weed from our conversation all severity and harsh words. We are not to indulge in condemning, because our feelings prompt us to do these things. We are to be one with Christ.*10LtMs, Lt 63, 1895, par. 49*

We are to represent Christ in all our dealings with our fellow men; we are all to labor with our God-given powers to dispel questioning doubts in the minds of the tempted. We are not to encourage them to sow the seeds of doubt and unbelief which will spring up and bear its baleful fruit. We are children of God, to be learners of Jesus Christ first, then to practice His methods and reveal His Spirit.*10LtMs, Lt 63, 1895, par. 50*

"Let that mind be in you which was also in Christ Jesus our Lord." [*Philippians 2:5.*] You are to educate yourself to believe in all the Word of God which are being wonderfully and gloriously fulfilled. Our doubts will vanish before true discernment, and the doubts of others will be dispelled through the assurance of faith.*10LtMs, Lt 63, 1895, par. 51*

It is our privilege to see Jesus as He is, full of compassion, amiable, courteous, divinely polite, full of goodness and mercy and forgiveness of our sins. "Wherefore in all things it behoved him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the people, for in that he himself suffered being tempted, he is able to succor them that are tempted." [*Hebrews 2:17, 18.*]*10LtMs, Lt 63, 1895, par. 52*

Let gratitude and heavenly love be encouraged in our souls, and

practiced because we are looking unto and beholding Jesus, and being transformed into His image. What is the fruit of this? Confidence, hope, patience, and courage is constantly increasing in our hearts, as Christ represented to the woman of Samaria; “If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him will be in him a well of water springing up unto everlasting life.” [*John 4:10, 14.*] This life represents the life of Christ, and every soul may enter into it, and may have a living connection with God. Blessed, humble, grateful confidence becomes an abiding principle. The soul is drawn out in contemplation of Christ’s character who first loved us. Unbelieving fears are swept away before living, trusting faith. We can in truthfulness say from a living, rich experience, “if our gospel be hid, it is hid to them that are lost.” [2 *Corinthians 4:3.*]*10LtMs, Lt 63, 1895, par. 53*

Viewing Christ, contemplating His matchless love for us, [how] in taking upon Himself our nature He demonstrated to the worlds unfallen, to all the universe of heaven, and to fallen humanity, the character of the Lord God, [we see] the truth as it is in Jesus. The Lord Jesus demonstrated that humanity depending wholly upon the divine nature could, through the moral power given to humanity, keep God’s commandments and live, and His law as the apple of the eye. All humanity can obey God. The wonderful perceptions of man are not dependent upon man, upon riches, upon earthly wisdom or learning. The Lord God of heaven quickens the perceptions of all who will inquire and come, that they may understand perfectly the way of life. The true Light of heaven is shining into all places from the throne of God.*10LtMs, Lt 63, 1895, par. 54*

Christ said, “If I be lifted up, I will draw all men unto me.” [*John 12:32.*] The Spirit of Christ is drawing all men, and the gracious invitation goes forth to all. The knowledge of God and Jesus Christ whom He hath sent is life and salvation to all who respond to it. Peter writes, “Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord according as His divine power has given unto us all things that pertain unto life and

godliness, through the knowledge of Him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature (as was Jesus Christ when humanity was upon Him) having escaped the corruption that is in the world through lust.” [2 *Peter* 1:2-4.] *10LtMs, Lt 63, 1895, par. 55*

It is the privilege of every human being on the face of the earth, if they will seek God with all the heart, to find Him. When the heart of the co-laborer with Jesus Christ in humility and in love presses the truth home to the sinner’s heart, it is the voice of God speaking through the human instrumentality, the heavenly intelligences working with the human consecrated agent, and he indeed becomes a partaker of the divine nature. The true light shineth. The Spirit operates divinely upon the soul. Directly from God comes the efficiency to believe, if the human agent will accept of evidence. The gracious influence of the Holy Spirit produces in the mind the likeness of Christ, the oneness of purpose with Christ. In all his works there is an intense and increasing longing affection for Christ. *10LtMs, Lt 63, 1895, par. 56*

There is a soul-hunger for His righteousness, to be like Christ in character, and by beholding Jesus, by contemplating His character, he is changed from glory to glory, from character to character, in likeness to the object his eyes and his face are fastened upon. The soul is imbued with the love of Christ, and becomes one with Him in His deep unresting love for perishing souls; and Christ is being formed within, the hope of glory. Christ lives in and works through the living human instrumentality, and [he], through receiving Christ by faith, become one with Him. *10LtMs, Lt 63, 1895, par. 57*

“To them that receive him gave he power to become the sons of God.” [*John* 1:12.] This is the great privilege of the people of God everywhere, in all places, and God has been and continues speaking to our people who believe that they shall not corrupt their simplicity, or their faith and perfect trust in God by sinking their individuality in any finite person, whatever their calling or profession. *10LtMs, Lt 63, 1895, par. 58*

Lt 64, 1895

Olsen, O. A.

"Norfolk Villa," Prospect St., Granville, Australia

June 20, 1895

Previously unpublished.

Dear Brother:

In behalf of Australia and New Zealand I feel it to be my duty to address you, that you may talk with our brethren in regard to sending men around the world in such haste that money to transport them is almost lost. If there is sufficient reason for our brethren to go long journeys, which means the expending of large monies, then do not plan to keep them the largest share of their time on steamer and cars, giving them such short periods of rest that they are not in the most favorable condition to obtain the necessary intelligence in regard to the country and its possibilities and probabilities, and the working of the cause.¹⁰*LtMs, Lt 64, 1895, par. 1*

I plead for time, that the messengers who visit foreign fields shall not take in such a large territory that they cannot obtain a correct idea of the countries that they visit. That which is of large moment to them is to take time to move with that moderation, that they shall not have a fever of excitement, and [shall be] able to see the individuality of each locality that it is thought essential to visit. The traveling messenger must take time to rest, time to be hospitable and entertained; and advantages must be given him to learn the bearings of the field, if it is to be of any real advantage to him. To see some of the churches that have been raised up, and then have no time to converse fully in regard to the different points, would be a mistake.¹⁰*LtMs, Lt 64, 1895, par. 2*

When it was decided that we should go to Europe, it was arranged that we should remain three months; but the light was given to me that a few months would be time and money spent to very little purpose. We would obtain by this rapid traveling a confused surface

idea, but could not possibly obtain a correct, intelligent knowledge of the field—the Lord’s domain, His vineyard—and nothing would stand out distinct or be appreciated. We would judge altogether too much after the rapid glance of the eye, and the impression made upon the senses would be very much in accordance with our physical and mental condition. *10LtMs, Lt 64, 1895, par. 3*

The visits of Brethren Butler and Haskell and others to Europe, who rapidly passed through so many places, left but little impression upon the people, and they received but very dim, imperfect ideas themselves. It was not wise calculation to rush from place to place, and not be qualified by their brief visit to communicate a store of knowledge that would be of such value that others would not be required to go over the same ground in a short time. The money thus absorbed in making such rapid visits had better be used in supporting an intelligent missionary in the field one, two, or three years, as the providence of God may appoint. If he is the messenger of God, he will himself understand by the presentation of the field the duration of his stay, and will work, not for his own interests, but for the interests of the people. The conference may send a man a long journey, but it has no right to bid him come or go here and there when in this new country. The man must be guided by the light he receives from God when in these distant fields. It is his duty to think for himself. He must have time to study how he can make his stay the most profitable, and to take notes of the situation. His heart must be open to the impressions of the Holy Spirit so that he can obtain that evidence of the situation that God alone is able to impart. No man is able to mark and define the duty of his fellow man. Information and light may be imparted by counseling together, but God is the Great Teacher of each one, and will instruct and guide. He has said, “The meek will he guide in judgment, the meek will he teach his way.” [*Psalm 25:9.*] *10LtMs, Lt 64, 1895, par. 4*

I have much to write on this important matter, but this letter must go very soon, so I cannot complete all I wish to write. The direction or privilege was given to us to go to Europe and remain three months. I said, “I have light; if I go to Europe, I must make no flying visit, but stay long enough to take in the situation. The people will be strange to me, and I to them. It will take time for them to get any benefit from our visit.” We remained two years in Europe, and it was none

too long. The Lord worked through His instruments, and we were fitted to communicate to others, to some purpose, the knowledge we obtained of the field and how it should be worked. The principles then laid out before me have ever been a help to me, and a means of my helping others. *10LtMs, Lt 64, 1895, par. 5*

I beg of the conference not to make child's play of sending men around the world in such speed, for our finite minds are not able to comprehend everything in a moment of time. If Brother Prescott comes to California, give him some time to remain before he leaves for another place. If he is compelled to be brief, let him go only to those places where he can stay long enough to understand them. *10LtMs, Lt 64, 1895, par. 6*

Brother Olsen, you know of the things whereof I speak, and can see the reason of my request. Give your messengers time to look for themselves. Bear in mind that the messengers of God are not to go forth bitted and bridled. God does not do any of this compelling work, and He does not want that men should do it. He has promised to give us grace and strength if we will ask for it. *10LtMs, Lt 64, 1895, par. 7*

We are very much pleased that Professor Prescott and his wife are coming out here, and we want them to take time to get refreshed, rested, and renewed before they start on their long sea voyage. Our Lord is no despot. He would have us pursue a course which will preserve health, and He wants us to get understanding knowledge every step that we go, that we may have an insight into matters and things. If there is no power and understanding in the individual to guide and control himself under the grace of God, then there is no power of understanding or knowledge in councils that will give him self-control. I write this little, but there is much to this matter that may be written. A word to the wise is sufficient. *10LtMs, Lt 64, 1895, par. 8*

Lt 64a, 1895

Olsen, Brother and Sister [O. A.]

Avondale, Cooranbong, New South Wales, Australia

September 1, 1895, 2:30 a.m.

Portions of this letter are published in *TM 230-238*; *SpTA #4 11-12*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Olsen:

Through constant labor in speaking and writing, my brain has become so weary that it refused to work longer, and for rest and change I came to this place. I have been enjoying tent life for four weeks. Brother Prescott and Willie made us a call, staying nearly three days. I had a short visit with Brother Prescott while riding in my carriage. I told him somewhat of the burden on my mind, of which Willie had not before heard from my lips; for what could he do with the things I could open before him? Simply nothing. He is called here and there, into this council and that council, and the amount of writing that he has to do is very great. It would not be wise for me to open matters to him which he has no power to change or relieve. His work is an important one, and I feel it no duty to crowd in matters which he has neither time to consider nor power to help.¹⁰*LtMs, Lt 64a, 1895, par. 1*

Brother Prescott laid out before me the plans for meetings to be held for weeks in different places among those who know the truth. Doubtless some who have newly come to the faith would be benefited, but I know you are not on the right track. Some of those called together will no doubt have their faith strengthened and confirmed; but this work is not bearing the message of warning to those who are still in darkness and error, who know not the truth. Time is passing, the perils of the last days are upon us, and how many will say to us in the last great day, when every man shall receive according to his works, "Why have you not warned us? You

have not told us those things that we should have known.” *10LtMs, Lt 64a, 1895, par. 2*

Christ says, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] Let our ministers go forth weighted with the solemn message of warning. When men have had every advantage to obtain a knowledge of the truth how shall plans be laid to keep our laborers from the work of saving souls in the darkness of error? The time is short. Let the message of warning be given, clear and distinct. The Lord is coming to execute judgment upon all who obey not the gospel. *10LtMs, Lt 64a, 1895, par. 3*

Enoch in his day sounded the proclamation of the coming of Christ, and the execution of judgment upon the unrighteous; and we now see the fulfillment of Enoch’s prophecy concerning the great wickedness that should abound. But those who have the light are the very ones commissioned of God to make constant, aggressive warfare. As the inquiry shall be made, “Watchman, what of the night?” The faithful message is to be heard in response, “The morning cometh, and also the night.” [*Isaiah 21:11, 12.*] The influence of truth is too much restricted. Let men who know the truth be urged to communicate truth to those in darkness. Many are satisfied with a view of truth, but they have not yet stepped into their place to communicate that which they have received. *10LtMs, Lt 64a, 1895, par. 4*

God has let men feel the power of truth, but they are not all doing their appointed work in seeking to save that which was lost. Everyone is to have the armor on, prepared to win others to obedience of the law of God. I see so much given to those who already have. These wonderful meetings for those who wish to get more strength are depriving the world of the very work that should be done. Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and the hedges with the proclamation, “Come, for all things are now ready.” [*Luke 14:17.*] *10LtMs, Lt 64a, 1895, par. 5*

To those who obey the light they have, illumination will come from on high, for the heavenly messengers are waiting to co-operate with

men in warning a deceived, sinful world. When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up makes them more dependent on human effort. They learn to lean on the experience of their fellow men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, "Behold, He cometh with clouds; and every eye shall see Him." [*Revelation 1:7.*] Get ready, that you may be found of Him in peace.*10LtMs, Lt 64a, 1895, par. 6*

I entreat you whom God has favored with a knowledge of the truth, Go to work; there is work to do everywhere. The fields are all white unto the harvest. Sowers and reapers are needed just now. The time you devote to imparting constantly to those who understand the message of warning will not give one tithe of the strength which they would receive in taking hold of the work to communicate light to save perishing souls. Angels are waiting to bless the consecrated workers. The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. In this work the laborers will be led to feel their weakness, and they will flee to the stronghold. The divine presence will be with them to give strength and courage and faith and hope. The truehearted workers will be laborers together with God.*10LtMs, Lt 64a, 1895, par. 7*

The warnings that Christ gave to Jerusalem were not to end with them. The judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day, when before Him shall be gathered all nations. "He shall send forth his angels with a great sound of a trumpet, and they shall gather his elect, from one end of heaven to the other." [*Matthew 24:31.*]*10LtMs, Lt 64a, 1895, par. 8*

Every true follower of Christ has a work to do. God has given to every man his work. A few are now pointing to the roll of fast fulfilling prophecy, and proclaiming, Get ready, show your obedience to God by keeping His commandments. This is no time

for the messengers of God to stop to prop up those who know the truth, and who have every advantage. Let them go on to lift the standard and give the warning, "Behold, the Bridegroom cometh! go ye out to meet him." [*Matthew 25:6.*] Many who hear the message—by far the greatest number—will not credit the solemn warning. Many will be found disloyal to the commandments of God, which are a test of character. The Lord's servants will be called enthusiasts. Ministers will warn the people not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message, whether men would hear, or whether they would forbear. *10LtMs, Lt 64a, 1895, par. 9*

Come when it may, the advent of Christ will surprise the false teachers, who are saying, Peace and safety; all things continue as they were from the beginning. Thus saith the Word of inspiration, "Sudden destruction cometh upon them." [*1 Thessalonians 5:3.*] The day of God shall come as a snare upon all who dwell upon the face of the whole earth. It comes to them as a prowling thief. "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." [*Matthew 24:43.*] Habitual watching is our only safety. We must be ever ready, that that day may not overtake us as a thief. *10LtMs, Lt 64a, 1895, par. 10*

Let everyone who loves God consider that now, while it is day, is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the Word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. *10LtMs, Lt 64a, 1895, par. 11*

The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ,

“Two men shall be in the field; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left.” [*Luke 17:35, 36.*] The righteous and the wicked are to associate together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments. *10LtMs, Lt 64a, 1895, par. 12*

The looker-on may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares, and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” [*Malachi 3:17.*] *10LtMs, Lt 64a, 1895, par. 13*

Those who have been obedient to God’s commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God. *10LtMs, Lt 64a, 1895, par. 14*

The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position. Those who have had the light of truth and heard the warning message, heard the invitation to the marriage supper,—farmer, merchant, lawyer, false shepherds who have quieted the convictions of the people, unfaithful watchmen who have not sounded the warning or known the time of night—all who have refused obedience to the laws of the kingdom of God, will have no right therein. Those who have sought an excuse to avoid the cross of separation from the world will, with the world, be taken in the snare. They mingled with the tares from choice. Like drew to like in transgression. It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God.

The tares multiply themselves, for they sow tares, and they have their part with the root of all sin—the devil.*10LtMs, Lt 64a, 1895, par. 15*

Upon those who keep the commandments of God the benediction is pronounced, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*] They are “a chosen generation, a royal priesthood, an holy nation, a peculiar people;” that they should show forth the praises of Him who hath called them out of darkness into His marvelous light. [*1 Peter 2:9.*] The obedient are called the just; they are drawn to the holy Magnet, Jesus Christ! The holy attracts the holy. He that is unjust will be unjust still. Character cannot then be made or transformed. The oil of grace cannot be lent by one to another, neither have the foolish virgins time to buy oil for themselves. The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous, who trample under foot the law of God. The pure ore and the dross will no longer commingle.*10LtMs, Lt 64a, 1895, par. 16*

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household?” [*Matthew 24:45.*] Can we answer? Am I the steward, faithful to the sacred trust which is committed to me? To every man is given an individual responsibility. The watchmen have their specific work, to discern the approach of danger and sound the note of warning. The soldiers of the cross of Jesus Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that everyone may gird on the armor for action.*10LtMs, Lt 64a, 1895, par. 17*

What work are we individually doing for the Master? Who are unfolding the truth to those who are in the darkness of error? Who are holding forth the words of life? The enemies of Christ are many, who, while they claim to be righteous, have not the righteousness of Christ. They disguise themselves as angels of light, but they are ministers of sin. This fact should be sufficient to stir every soul to action. Who are faithful stewards of the grace of Christ? Who are making wise division of labor, calling into active service every soul that has an intelligent knowledge of the truth, and giving to all a

work to do?*10LtMs, Lt 64a, 1895, par. 18*

The outposts are to be kept guarded. There are to be men to hold the fort, while the advancing forces are engaged in active warfare. To every man is given his work. We are not to echo the words of those in error, but to inculcate ideas of truth. Our work is to benefit our fellow men. We are not to travel over the track of opponents to the truth, but to sound the message of the third angel who is flying in the midst of heaven, proclaiming the note of warning, the commandments of God and the testimony of Jesus Christ.*10LtMs, Lt 64a, 1895, par. 19*

Those who are do-nothings now will have the superscription upon them, "Weighed in the balance, and found wanting." [*Daniel 5:27.*] They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save. "But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Matthew 24:48-51.*]*10LtMs, Lt 64a, 1895, par. 20*

Let there be an earnest consideration of these words. Let none say, "That does not mean me: I am a Christian." Who says this? yourself, or He who reads the heart? The unfaithful servant had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ, but O, how deplorable for himself, and for all connected with him, he is an evil servant. He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, My Lord. But he says, "My lord delayeth his coming." [*Verse 48.*] He does not say that Christ will not come; he does not scoff at the idea of His second coming; but he tells the people that His coming is delayed.*10LtMs, Lt 64a, 1895, par. 21*

He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch, and they echo the

words of the unfaithful watcher; still others catch them up, and the evil spreads, and men are confirmed in their worldliness and stupor. Their course is downward, not upward; they are not looking for and hasting unto the day of God. Earthly passions, corrupt thoughts, take possession of the mind. *10LtMs, Lt 64a, 1895, par. 22*

The evil servant smites his fellow servants who are striving to do the will of his Lord. He eats and drinks with the drunken, those who are carnally minded, notwithstanding their profession of Christianity. They are opposed to Christ and the work He came to our world to do, which was to live the law of God in humanity, to be an example to all humanity. *10LtMs, Lt 64a, 1895, par. 23*

Christ was surrounded by His disciples, and a vast congregation was listening to His words when He said, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you unawares." "Let him that thinketh he standeth take heed lest he fall." [Luke 21:34; 1 Corinthians 10:12.] *10LtMs, Lt 64a, 1895, par. 24*

Dear Brother Olsen, I have received from Dr. Kellogg a letter of inquiry in reference to the building of a chapel for the sanitarium. I have written him that this proposition appears to me consistent; years ago I was shown that such a building should be erected. The teaching in the Tabernacle is often too strong for babes. It is such advanced truth as is appropriate for those who have progressed step by step, but is not suited to those who have not a knowledge of the truth. The doctrinal discourses are not of a character to melt and subdue the heart. These souls need to be taught of Jesus Christ and Him crucified, of the sanctification of soul, body, and spirit, of the amazing love of God. In the simplicity and meekness and lowliness of Christ let the Word be spoken. *10LtMs, Lt 64a, 1895, par. 25*

The seekers after truth will inquire to know the reasons of our faith; they will desire that lessons be given upon the Sabbath question, and then the truth can be unfolded to them gradually as they are able to bear it. All who have a knowledge of the truth should realize their responsibility, and be exceedingly careful to make straight

paths for their own feet, lest the lame be turned out of the way.*10LtMs, Lt 64a, 1895, par. 26*

The very fact of having a church in connection with the sanitarium will give character to our work. It will be a testimony that we are seeking the eternal good of all who are brought within the sphere of our influence. The sanitarium presents a vineyard to be worked, it is God's vineyard, and it needs consecrated ability.*10LtMs, Lt 64a, 1895, par. 27*

Let not Pharisaism prevail. There are plenty of subjects to dwell upon to win hearts, and wisdom should be exercised by every teacher. All should remember that they are addressing people who have no knowledge of the third angel's message. It is Greek to them. Let those who have any part in connection with the sanitarium speak and act circumspectly.*10LtMs, Lt 64a, 1895, par. 28*

"Continue in prayer, and watch in the same with thanksgiving; withal prayer also for us, that God will open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." [*Colossians 4:2-6.*]*10LtMs, Lt 64a, 1895, par. 29*

Precious, precious words! Let your speech be always with grace, seasoned with salt, which has preserving qualities. Let the believers be sober, and watch unto prayer, and in everything represent Christ, that in the judgment they may meet the souls with whom they have been associated, and say, I have done for these souls all that I could do. The love of Christ dwelling in the heart will be revealed in the spirit and temper. The heavenly, sanctifying power can be indeed a savor of life unto life, quelling every tumultuous passion, and winning souls to Christ.*10LtMs, Lt 64a, 1895, par. 30*

O that love, the love of Jesus, might well up in the soul like a stream in the desert, refreshing all, and winning many to the cross of Calvary! "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a

watered garden, and like a spring of water, whose waters fail not.”
[*Isaiah 58:11.*] Let those who make the outlay of means to build a house for God have proportionate zeal in winning souls to know God and Jesus Christ, whom He hath sent.*10LtMs, Lt 64a, 1895, par. 31*

Brother Olsen, we should give much more labor to the souls that are not of Christ, the souls that have not the truth. Can we not consider that all who are disloyal to God and who are transgressing His holy laws shall have no place in the paradise of God? How earnest should be the human agent that the truth in all its purity shall be proclaimed in cities, in villages, from the rivers to the ends of the earth. God help His people to awake, and give the trumpet a certain sound.*10LtMs, Lt 64a, 1895, par. 32*

Lt 65, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

June 19, 1895

See *Lt 122, 1895*. This letter is published in entirety in *1888 1394-1407 Materials*.

Dear Bro. Olsen:

I wish to speak to you in confidence, as a mother would speak with her son. I fear and tremble for you. I know that in your councils you are in danger of acquiescing in the schemes that come from mistaken judgment. If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at His word, then you are prepared to do His work unselfishly; but He will not be in partnership with any unjust transaction.¹⁰*LtMs, Lt 65, 1895, par. 1*

After I gave you that matter in regard to the workings of the Office (just before I left Battle Creek), how long was it before the men whom it reproved and warned were called together to become acquainted with the message God had given them? Months after I had committed to your trust these words which God had given, you wrote to me that you had not yet called the parties together to read to them these important reproofs, cautions, and warnings. If I had then had a thought that the matter would be thus neglected under any consideration, I would have placed it before them myself. How much of the after working of selfishness, how much of the working out of wrong principles, might have been saved, the Lord alone will reveal at the right time.¹⁰*LtMs, Lt 65, 1895, par. 2*

My brother whom I love in the Lord, it is not safe for you to link up so closely with men who you know are not in living connection with God. When I learned of these men, especially Captain Eldridge and A. R. Henry, being depended on and called to go to California and other localities, I knew that blindness in part had happened unto Israel. And now since Capt. Eldridge and Frank Belden are

disconnected from the Office, the situation in many respects is not relieved. In your councils in connection with men who you know are not standing in the clear light, how can you feel safe to enter into the confederation of the publishing work? You must know that this means the placing of more power in the hands of these men and bringing every other institution into subordination, to be molded by the principles which control at Battle Creek. *10LtMs, Lt 65, 1895, par. 3*

When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts, neither have they been converted, nor have they confessed where they have resisted the messages God has been giving to His people. They have shown contempt for both the messenger and the message, from the time Elders Jones and Waggoner were given a special message for these last days. Have you heard any confession from the lips of A. R. Henry? Have you heard any acknowledgment of his wrong course in resisting light and the messages God sends? Capt. Eldridge and Frank Belden have both confessed their wrongs. D. T. Jones, when separated from the influence of these men who have resisted the light, confessed his wrong in resisting the Spirit of God. Have you any real evidence of repentance and conversion on the part of A. R. Henry, and yet you place upon him great responsibilities? *10LtMs, Lt 65, 1895, par. 4*

The responsibilities and the important business that mean so much to the integrity, purity, and upbuilding of the cause of God demand that there be a wise selection of working agencies. Just as long as you hold men in office, entrusting them with the very weightiest responsibilities, and yet they are not especially led and disciplined by the Holy Spirit, you give no chance for God to work to supply the vacancies that ought to have been made long ago. Your dealing with Elder Littlejohn stands in the books of heaven, "Weighed in the balances of the sanctuary and found wanting." [*Daniel 5:27.*] Your dealing with Frank Belden, whatever his position or merits, is alike written in the books of heaven as, "Weighed in the balances of the sanctuary, and found wanting," by the Watcher who marked the course of the king of Babylon. *10LtMs, Lt 65, 1895, par. 5*

When Belshazzar's period of probation closed, the Lord no longer protected him from the sure result of his own course of action. If a man puts his hand into the fire, it will be burned; the Lord does not work a miracle to save him. To reason as many will, that God ought to have prevented certain men from doing certain things, is fallacious reasoning. God sends warnings, entreaties, and reproofs to correct that which is wrong, to justify that which is righteous; God could in a most marked manner have prevented men from doing as they have done in your council meetings, for He can destroy and make alive. But He leaves men free to choose their own course of action. A man may throw himself over a precipice or into the dark waters of the sea, and God does not work a miracle to prevent it. God did not draw back the arm of Adam, and by physical restraint make it impossible for him to take the forbidden fruit. The Lord says, Thou shalt not do this wrong; if man chooses to give his will to Satan to do that wrong, the sin and its results lie at his own door.*10LtMs, Lt 65, 1895, par. 6*

The working of matters in Battle Creek is in some things out of God's order, and if left to continue, will result in making all things spotted, stained, and unacceptable to God. The Lord said to Adam, If you eat of the fruit of the tree of knowledge, you will bring death and woe into the world. If you are obedient to My word, you will be happy and live forever. If you disobey, you will die. God did not originate sin, but He permitted it. According to the beneficence of His own nature, He made man as a free moral agent, to set forth the wisdom, the love and the holiness of God, and the justice of all His doings.*10LtMs, Lt 65, 1895, par. 7*

God proposed to take man into partnership with Himself. But if, like the inhabitants of the antediluvian world, men follow their own imagination and devising as capable of all wisdom, they will receive the result, as did the king of Babylon. They have reckoned without God, and will reap the consequences of their folly. To place in positions of responsibility men who are of a masterly, arbitrary disposition is always wrong, for their management brings the sure result.*10LtMs, Lt 65, 1895, par. 8*

Both Elder Littlejohn and Frank Belden—whom I mention, not as the only cases, but as representative cases, have not been treated

right; they have not been treated as man should treat his fellow man. Men have been permitted to rule, whose minds are not naturally superior to the minds of these men, and their hearts were not right with God. God was not glorified by their course of action. Wrong principles were the foundation of their wrong course. *10LtMs, Lt 65, 1895, par. 9*

God has made men responsible beings, and placed them in circumstances favorable to obedience to His will. In the dignity of their God-given manhood, they are to be governed and controlled by God Himself, not by any human intelligence in our world. Man is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." [*Matthew 23:8*.] In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God, we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around. *10LtMs, Lt 65, 1895, par. 10*

The well-being of our child demands that we reveal the attributes of God in our own character. The child is God's by creation and by redemption. No evil course of action must be sanctioned in that little one; no evil example, in spirit, in word, in action, should be seen in the parents, to be reproduced in the child. So it is on a larger scale with men in sacred trust; they are not to bring their own spirit into their life, they are not to walk by the sparks of their own kindling, and act out the peevish disposition of a child because they do not possess self-control. A man in stature should be a man in the development of his God-given talents and ability to be used in the service of God. He should consider that he is not working for himself, but for the benefit of human beings around him. *10LtMs, Lt 65, 1895, par. 11*

If man is careless and disconnects from Jesus Christ, the source of his strength and efficiency, he works always in Satan's lines in some way. He yields to temptation in accordance with his perverted ideas, and his course of action will be reproduced in his children, and through them in future generations. Then should not men feel the responsibility resting upon them to deal with human minds after

the manner that God deals with them? The facts that God has presented in His Word should make men afraid of imparting to their offspring their own unsanctified attributes of character. It is for the interest of the children under their guardianship, that they live soberly, righteously, and godly in this present evil world. *10LtMs, Lt 65, 1895, par. 12*

That which in God's dealing with us may seem to be hardship is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been repressed. I merely touch upon these points now, but hope to write more fully at another time. *10LtMs, Lt 65, 1895, par. 13*

Did the Lord counsel you to devise the various means to work and control human minds? No, I tell you, no. The case of Elder Littlejohn has been strangely mismanaged. He has appealed to me to set things right, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed. *10LtMs, Lt 65, 1895, par. 14*

Did your devising in regard to the *Gospel Primer* meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by [one] man, or by any set of men. Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The presidents of conferences are being imbued with a spirit to rule, to require men to bow to their

judgment; if any refuse, the course pursued toward them is such as to fill heaven with indignation. *10LtMs, Lt 65, 1895, par. 15*

How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, selfish, and so arrogant and over-bearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences, man dictates to his fellow men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] *10LtMs, Lt 65, 1895, par. 16*

The pure principles of the publishing institution have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." (Read *Jeremiah 2:11-14, 21, 22, 34.*) *10LtMs, Lt 65, 1895, par. 17*

The principles manifest in dealing with individuals, in restricting and repressing them, are not according to the mind of the Spirit of God. The Lord will not countenance this kind of work from your hands. He will not have His work and His cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men. *10LtMs, Lt 65, 1895, par. 18*

Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last

influence, and the last warnings [to] the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice and righteousness and equity. *10LtMs, Lt 65, 1895, par. 19*

God's people are not to be treated as the servants of the conference, to be bound and released at its pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ's lessons in practical life are His co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet *Malachi* need to be read, the warnings heeded, and the instructions practiced. From the first word to the last, this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, "Why halt ye between two opinions? If the Lord be God serve him, if Baal, then serve him." [*1 Kings 18:21.*] *10LtMs, Lt 65, 1895, par. 20*

God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read *Malachi 3:3*. The whole chapter should be studied. Please read also *1 Samuel 2:12-17*. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted \$30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy? *10LtMs, Lt 65, 1895, par. 21*

God has tested men, tested their devotion, their principles. Those who have eagerly grasped all they could get, have revealed the true state of their hearts. Some have been very zealous that others who engage in the work just as earnestly as themselves shall have scarcely a chance to work in freedom with their God-given ability; all must come under the management of parties who have evidenced

their willingness to have all they can possibly grasp to advantage themselves. The Lord sees all this. Does He serve with such a spirit? No, verily no. I tell you, my brethren, blindness in part has happened unto Israel. I have chapters concerning this wrong management, but I forbear. *10LtMs, Lt 65, 1895, par. 22*

Brother Olsen, you told me you read to the board that which I wrote in reference to your sitting and listening to resolutions that meant oppression to others, [when] you said not a word in remonstrance, thus making yourself accountable for them, sanctioning them by your silence. How can you feel that you are doing God's service in sending unconsecrated men long journeys to do business in connection with the cause, thus virtually saying, "This is my reliable force, men I can trust, whose integrity is firm; they are just the same in principles as myself"? These men only advance the more boldly, as there are none who dare to say, "Why do ye so?" What reason have you for putting so much dependence on A. R. Henry, Leroy Nicola, and others I might name, who in a crisis will be on the wrong side? What reason have you to think that the Lord is imparting divine wisdom to men who have revealed that they have no spiritual connection with Him? *10LtMs, Lt 65, 1895, par. 23*

How much confidence [do] such men have that you believe the light God has been giving His people, when you make of none effect all the warnings given? Why was it that David clung to Joab, knowing that he was not a man that loved or feared God? Because Joab bound himself up with David, as a man of unswerving fidelity, ready to do just what David said! But was he the man approved of God? No. David left Solomon to do a work that he should have done himself in condemning wrongs. David said concerning Joab, He must not come with peace to the grave; and yet apparently his own life was bound up with that of Joab. *10LtMs, Lt 65, 1895, par. 24*

The Lord has presented these things before me in many ways. Do not, I beg of you, pursue a course that will weaken the confidence of the people in your judgment, and righteousness, and your fair, square dealings with the weakest saint upon earth. *10LtMs, Lt 65, 1895, par. 25*

The Lord permitted the men in the Review office to have an

opportunity of manifesting what character they would develop. They have shown that they could not resist the temptation to commit robbery of God, if they had a chance, confederating to take from His treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest. Are they as willing that others should have what is their due, because God has given them ability, tact, [and] mental capacity, equal and in advance of them? No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work! Their tact in this line of robbery is great. They felt authorized to accept of large remuneration of their own work, while restricting others, denying them the opportunities and means Providence had offered them to labor as His instrumentalities, to carry on His work.*10LtMs, Lt 65, 1895, par. 26*

God says, "I hate robbery for burnt offering." [*isaiah 61:8.*] The men who value their own souls will, by the grace of God, guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world, the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake up, Brother Olsen, Wake up!*10LtMs, Lt 65, 1895, par. 27*

I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have to do a certain work in His vineyard. This will not be the last of such devising. The beginning is not the end.*10LtMs, Lt 65, 1895, par. 28*

That God who gave His life for the world has instrumentalities which He will use that you and your co-laborers little suspect. When the Lord puts His hand to the work, let men keep their hands off from the ark. I have been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night

after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval. *10LtMs, Lt 65, 1895, par. 29*

The same spirit that led to the course of action which was pursued toward me, has lived, and has been revealed toward others. We know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have His institutions in different parts of the world stand in union with other institutions, but one is not to swallow up the others. Each is to maintain its own individuality, and the workers are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice." [*Matthew 9:13.*] *10LtMs, Lt 65, 1895, par. 30*

There is a disposition to grasp everything, to destroy individuality, and ignore individual accountability; yet no compunction has thus far been aroused. A state of things is coming in after the mold of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul, then we shall see the words of the prophet fulfilled; instead of the thorn, the fir tree will spring up, instead of the brier, the myrtle; and life's desert will blossom as the rose. [*Isaiah 55:13.*] *10LtMs, Lt 65, 1895, par. 31*

We have had an experience in the work of God. There were times when the enemy came in great power to destroy; from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the Author and Finisher of our faith, were the interesting subjects. Read *Malachi 3:16, 17.* *10LtMs, Lt 65, 1895, par. 32*

Lt 66, 1895

Pomare, Maui

Norfolk Villa, Granville, New South Wales, Australia

September 26, 1895

Previously unpublished.

Maui Pomare
Chicago, U. S. A.

Dear Brother:

I know you must be perplexed in regard to the advice given that you return to this country, and then the telegrams that followed to stay your journey for a time.¹⁰*LtMs, Lt 66, 1895, par. 1*

Your case was presented before me in this light: Your desire to fit yourself to work for Christ among your own people was sincere and earnest. You put your soul into the work. You were diligent in your studies; you sought counsel of God. The Lord has given you perception and wisdom from heaven to close the door to many and varied temptations that have presented themselves. But your determination to preserve your integrity and to improve your God-given ability did not please the enemy. He was laying his snare for your feet, and preparing a path for you to travel which would be perilous to your soul. Those who were to be your associates in your anticipated journeyings would not have been the best companions for you, and such a journey would not have had an influence favorable to growth in grace, or to the obtaining of the knowledge most essential to you in the work among your own people.¹⁰*LtMs, Lt 66, 1895, par. 2*

The enemy of God and man was seeking to arrange circumstances so that his temptations would be more effective. He endeavored to stimulate the imagination so that you would view things in a light that would cause you keen disappointment. At the time of which I write, there were those who were speaking words of flattery to you, and if not continually guarded, you would have lost the burden of

the work that has been laid upon you, and you were in danger of losing the spirit of the third angel's message that should have a controlling influence in your work. *10LtMs, Lt 66, 1895, par. 3*

No human agency must be allowed to shape your destiny. Many will undertake to do this, but I entreat you to make God your trust. The heart must be centered in Christ; take Him as your counselor. Your soul is precious in the sight of God, and if you exercise simple faith in God, you will maintain the meekness and lowliness of the life of Christ, and will perfect a Christian character, "not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] Keep the lamp of the soul trimmed. Keep the oil of grace in your flagon, ready for use at any moment. *10LtMs, Lt 66, 1895, par. 4*

Every precaution should be taken to prevent spiritual disease, weakness, and declension, that the day of God may not overtake you as a thief in the night. Be ready to arise and trim your lamp at a moment's warning. Be listening to hear, and ready to obey, the Bridegroom's voice. It is not safe to count on years of preparation, for the time is very short in which to do the work you have to do. Hold yourself as in service to Christ. *10LtMs, Lt 66, 1895, par. 5*

There will be those who will flatter you, and mark out ways that are pleasing to ambition. I have few words of warning and counsel. Be not deceived by the prospect of great things; the first and safe work for you is daily to give yourself unreservedly to God. Then, wherever you may be, communicate to others the things you have diligently learned. *10LtMs, Lt 66, 1895, par. 6*

You will need great wisdom in laboring for your own people. Permit no one to plan out work before you for years to come. This may be the most desirable course that finite wisdom can suggest, but your only safety is in trusting the Lord to plan for you; let Providence shape your future. As you commit your ways unto the Lord, He will direct your path. *10LtMs, Lt 66, 1895, par. 7*

There is a work for you to do, and your responsibility is exactly proportionate to the talents given you in trust for wise improvement. All of God's human agents are under obligation to render service to Christ; but too many, in planning for a brilliant future, make a dead failure. I warn you to keep close to the side of your Redeemer. Put

your trust wholly in God, and beware of the plans of men. Let God plan for you. *10LtMs, Lt 66, 1895, par. 8*

You hold His entrusted talents in your possession, and you are not to lose much time before beginning to trade upon your Lord's goods. As you present the truth to souls in error and darkness, your spiritual perceptions will become clearer. As you have freely received, you are freely to impart. Thus you will gain a practical knowledge of truth, and your own soul will be greatly strengthened. As you meet objections and oppositions, you will be driven to closer investigation of the Scriptures, and to that seeking, asking, and knocking, which Christ has promised to reward. You will receive clearer light, and be more and more firmly established in the faith, becoming "steadfast, unmovable, ever abounding in the work of the Lord." [1 *Corinthians 15:58.*]*10LtMs, Lt 66, 1895, par. 9*

Act your part in working out your own salvation with fear and trembling, lest you give your opponents some occasion to misjudge the truth. The Holy Spirit is given as a mighty working agent, for it is God which worketh in you, to will and to do of His good pleasure. All your success depends upon God. You will have trials, but these should drive you to the mercy seat. In order to do men good, you must have a living connection with Christ. If they see you sincere, earnest, faithful to your convictions, revealing a steadfast confidence in Christ, they will be inspired with some degree of confidence in your piety. If you have the inspiration of the Spirit of God, you will be a living epistle, known and read of all men. *10LtMs, Lt 66, 1895, par. 10*

You can continue in the enjoyment of a Saviour's love; open your heart to the bright beams of the Sun of Righteousness, diffuse the light, and you will receive increased light and knowledge. As you use that which you have, more will be given, you will obtain an experimental knowledge of the truth, and will possess a well developed Christian character. If you maintain Christian meekness and simplicity, you may win souls from error to truth. You can abide in Christ as a living, fruitful branch of the True Vine. Jesus loves to have you draw closer and still closer unto Him. You are His, purchased by His blood. You can represent Him in character by carrying His love to the souls ready to perish. You can become a

fisher of men. Bear in mind, my brother, we are made partakers of Christ, and have all the treasures of heaven, which He has freely to bestow, if you hold the beginning of your confidence steadfast unto the end.*10LtMs, Lt 66, 1895, par. 11*

As I was shown your danger of following out a certain course of action which you were contemplating, these words were repeated: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 *Peter* 3:17.] The dangers which were shadowed before me made me afraid, and I wrote that you should take heed, and not be deceived by any device of the enemy. Satan is a cunning flatterer, and he instills his poison of self esteem into the mind in such an unsuspected manner, that unless guarded, the tempted soul is taken unawares.*10LtMs, Lt 66, 1895, par. 12*

Consider how great a prize you have to gain: the imperishable crown of life; a redeemed soul, the saving of which means the saving of many souls to Christ; life, eternal life in the kingdom of God; the privilege of becoming a son of God, a member of the royal family, an heir with God and a joint heir with Christ.*10LtMs, Lt 66, 1895, par. 13*

Jesus loves you, and has given you this warning because He loves you. You are His purchased possession; He has graven you upon the palms of His hands. I could not endure that you should run any risk, therefore I wrote to Dr. Kellogg concerning you, for I thought that others whom you respected, and who respected you, might lead your feet into paths where you would stumble.*10LtMs, Lt 66, 1895, par. 14*

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Ephesians* 6:10, 11.]*10LtMs, Lt 66, 1895, par. 15*

May the Holy Spirit of God impress the truth indelibly upon your mind, your heart, and your character is the prayer of your sister in Christ.*10LtMs, Lt 66, 1895, par. 16*

Lt 67, 1895

Prescott, W. W.

Granville, New South Wales, Australia

June 12, 1895

This letter is published in entirety in *FE 381-389*.

W. W. Prescott:

I have some matter I wish to present before you in regard to education. The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning and asking you, What is the chaff to the wheat? The Lord has given us the most precious instructions in His Word, teaching us the characters that we must form in this life to prepare for the future, immortal life. *10LtMs, Lt 67, 1895, par. 1*

It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men. Have they taken their lessons from the greatest teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible the chief book of their study. *10LtMs, Lt 67, 1895, par. 2*

Those popular authors have not pointed out to the students the way that leads to eternal life. "And this is life eternal, that they might know thee the only God, and Jesus Christ whom Thou hath sent." *John 17:3*. The authors of these books current in our schools are recommended and exalted as learned men; their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10*.] Books should have been prepared to place in the hands of students

that would educate them to have a sincere, reverent love of truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life should be kept ever before them. *10LtMs, Lt 67, 1895, par. 3*

Christ should be uplifted as the first Great Teacher, the only begotten Son of God, who was with the Father from eternal ages. The Son of God was the Great Teacher sent into the world as the Light of the world. "The Word was made flesh and dwelt among us." [*John 1:14.*] The Father was represented in Christ, and the attention in education must be of that character that they will look to Him and believe in Him as the likeness of God. He had a most wonderful mission to our world, and his work was not in a line to give a full relation of His personal claims to deity, but His humiliation was a concealment of His claims. This is why the Jewish nation did not acknowledge Christ as the Prince of life, because He did not come with display in outward appearance, for He hid under the garb of humanity His glorious character. *10LtMs, Lt 67, 1895, par. 4*

The human family was to consider Him in the light of the Holy Scriptures, which were to testify of the manner of His coming. Had He come, displaying His glory that He had with His Father, then His pathway toward the cross would have been thwarted by the purpose of men, who would have taken Him by force and made Him king. He was to close His life by making a solemn oblation of Himself. Type was to reach antitype in Jesus Christ. His whole life was a preface to His death on the cross. His character was a life of obedience to all God's commandments, and was to be a sample to all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed, but Christ, by His perfect obedience to the law, redeemed Adam's disgraceful failure and fall. *10LtMs, Lt 67, 1895, par. 5*

The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, stating over and over again, They wrote of me; they testify of me. The Bible is the only book giving a positive description of Christ Jesus, and if every human being would study it as their lesson book, and obey it, not a soul would be lost. *10LtMs, Lt 67,*

All the rays of light shining in the Scriptures point to Jesus Christ and testify of Him, linking together the Old and New Testament Scriptures. Christ is presented as the Author and Finisher of their faith, Himself the One in whom their hopes of eternal life are centered. “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” [*John 3:16.*]10LtMs, Lt 67, 1895, par. 7

What book can begin to compare with the Bible? It is essential for every child, for youth, and those of mature age to understand, for it is the Word of God, the Word to guide all the human family to heaven. Then why does not the Word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson books—books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, “Behold the Lamb of God that taketh away the sins of the world.” [*John 1:29.*] The whole line of studies in our schools should be to prepare a people for the future, immortal life.10LtMs, Lt 67, 1895, par. 8

Jesus Christ is the knowledge of the Father, and Christ is our Great Teacher sent from God. Christ has declared in John that He is that Bread sent down from heaven. “Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness and are dead. This is that bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world.” [*John 6:47-51.*] The disciples did not comprehend His words. Says Christ, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [*Verse 63.*]10LtMs, Lt 67, 1895, par. 9

It is of immense importance, in the light of the lessons of Christ, that

every human being should study the Scriptures, that [he] may be convicted in whom [his] hopes of eternal life are centered. The Bible should ever have been made the great, grand book of study which has come down to us from heaven and is the Word of life. Should that book which tells us what we must do in order to be saved be set aside in a corner and human productions be exalted as the great wisdom in education? The very knowledge children and youth need to obtain for usefulness in this life, and that they may carry with them in the future life, is found in the Word of God. But this is not encouraged and presented before them as the most essential knowledge, and as that which will give the most correct information of the true God, and Jesus Christ whom He hath sent. There are gods many and doctrines many. There are maxims and commandments placed before our youth as the commandments of God. It is impossible to them to understand what is truth, what is the sacred and what is the common, only as they understand the Scriptures, both Old and New Testaments.¹⁰*LtMs, Lt 67, 1895, par. 10*

The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guidebook; we shall receive from it the truth. We need to present the Bible as the great lesson book to place in the hands of our children and youth that they may know Christ whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged. The Word contains promises, warnings, encouragement, and assurances of the love of God to all who accept Him as their Saviour. Then place the Holy Word in their hands. Encourage them to search the Word and they will in so doing find hidden treasures of inestimable value to them in this present life, and in receiving Christ as the Bread of Life they have the promise of eternal life.¹⁰*LtMs, Lt 67, 1895, par. 11*

The lesson book, the Bible, contains the instruction of the character they must have—the moral excellence of character which must be cultivated, which God and heaven require. “Blessed are the pure in heart; for they shall see God.” [*Matthew 5:8.*] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [*Hebrews 12:14.*] “Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall

appear, we shall be like him, for we shall see him as he is.” “And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And we know that he was manifested to take away sin, and in him is no sin.” [1 *John* 3:2-5.] *10LtMs, Lt 67, 1895, par. 12*

This all-important knowledge is to be kept before children and youth, not in an arbitrary, dictatorial manner, but as divine disclosures, which are of the highest value to secure their present peace, quietude, and rest of mind in this present world of turmoil and strife, and as a preparation for the future eternal life in the kingdom of God, where they shall see God, and know God and Jesus Christ, who gave His precious life to redeem them. *10LtMs, Lt 67, 1895, par. 13*

Christ came in the form of humanity to live the law of God. He was the Word of life. He came to be the gospel of salvation to the world, and to fulfill every specification of the law. Jesus is the Word, the guidebook, which must be received and obeyed in every particular. How necessary that this mine of truth be explored, and the precious treasures of truth be discovered and secured as rich jewels. The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our Advocate, the office of the Holy Spirit—all those living, vital themes of Christianity are revealed from *Genesis* to *Revelation*. The golden links of truth form a chain of evangelical truth, and the first and staple link is found in the great teachings of Christ Jesus. Why, then, should not the Scriptures be ennobled and exalted in every school in our land? How little children are educated to study the Bible as the Word of God, and feed upon its truths, which are the flesh and blood of the Son of God! “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood” (that is, continue to receive the words of Christ, and practice them) “hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.” [*John* 6:53-56.] “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” [1 *John* 3:24.] *10LtMs, Lt 67, 1895, par. 14*

There is necessity for every family to make the Bible the book of their study. Christ's sayings are pure gold, without one particle of dross, unless men, with their human understanding, shall try to put it there, and make falsehood appear as a portion of truth. To those who have received the false interpretation of the Word, when they search the Scriptures with determined effort to obtain the very marrow of truth contained in them, the Holy Spirit opens the eyes of their understanding, and the truths of the Word are to them as a new revelation. Their hearts are quickened to a new and living faith, and they behold wondrous things out of His law. The teachings of Christ have a breadth and depth to many which they have never understood before.*10LtMs, Lt 67, 1895, par. 15*

The doctrines of grace and truth are not really understood by the larger number of our students and church members. Blindness of mind has happened to Israel. For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God is an act which endangers their own souls, and the souls of others. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the Holy City, and from the things which are written in this book." *Revelation 22:18, 19*. Those, who by their human construction shall make the Scripture to utter that which Christ has never placed upon it, weaken their force, making the voice of God in instruction and warnings to testify to falsehood, to avoid the inconvenience incurred by obedience to God's requirements, have become signboards pointing in the wrong direction, into false paths, which lead to transgression and death.*10LtMs, Lt 67, 1895, par. 16*

The testimony of the Alpha and Omega in regard to the punishment for making nonessential one word spoken by the mouth of God is the fearful denunciation that they shall receive of the plagues that are written in the Book; their names shall be taken out of the book of life and from the Holy City.*10LtMs, Lt 67, 1895, par. 17*

How many can truthfully answer this question, What is the essential education for this time? Education means much more than many

suppose. True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity. To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God, destitute of that grace which will make him a useful, efficient worker for Jesus Christ. Those who desire only to glorify God will not be striving to bring their supposed merits into notice, or striving for recognition, or for the highest place. They that hear the call of the world's Redeemer, and obey that call, will be recognized as a distinct, self-sacrificing, holy people. *10LtMs, Lt 67, 1895, par. 18*

If the students in our schools will listen for the purpose of hearing and obeying the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" [*Matthew 11:28-30*], they will be living epistles, known and read of all men. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." [*Matthew 18:3, 4*.] The youth are in need of educators who shall keep the Word of God ever before them in living principles. If they will keep Bible precepts ever as their textbook, they will have greater influence over the youth, for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest, growing faith in their behalf in the blood of Jesus, and the power and efficacy of the grace of our Lord Jesus Christ to keep them from falling; because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety. *10LtMs, Lt 67, 1895, par. 19*

The teachers see and feel that they must labor not to dwarf and taint the minds of their associates with a sickly half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a

study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the source of all wisdom, all efficiency, and all power, leaving them the sport of Satan's arch-deceiving power. A pure education for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines.*10LtMs, Lt 67, 1895, par. 20*

The well-being, the happiness of the religious life in the families with which they are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that the youth have received in our schools.*10LtMs, Lt 67, 1895, par. 21*

Lt 68, 1895

Prismall, Brother

North Fitzroy, Melbourne, Australia

May 27, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have been strongly impressed to write to you, and to ask you what you are going to do in your Christian life. Are you going to unite with us with heart and soul, might, mind, and strength, and seek with all your powers to advance the cause of God, to advocate that which you know to be truth? Time is passing and precious opportunities are left unimproved by you, so that you fail to do your duty to God and to your fellow men. The enemy desires to have you that he may sift you as wheat, but Christ has not given you up into his hands. His spirit is still striving with you.*10LtMs, Lt 68, 1895, par. 1*

Jesus is saying to the enemy, "Get thee behind me, Satan, and let me come close to this tempted soul. Do not interpose yourself between me and him. Get behind me, that I may impart my grace, my light, and my love to the purchase of my blood." Christ is interceding in your behalf. Shall He plead in vain? You have had your danger presented before you, and you know that knowledge perverted will work your destruction. Knowledge sanctified is the power of God unto salvation to everyone that believeth.*10LtMs, Lt 68, 1895, par. 2*

You are walking apart from Christ; but it is best for your soul, and for the souls of others, that you call a halt. You are perverting one talent which the Lord has given you, and putting it to most dangerous uses. You have the power of speech, and it is a means of influence and blessing when rightly used; but you need the grace of Christ in order that your words shall express His love. Can it be possible that you realize that "by thy words thou shalt be justified,

and by thy words thou shalt be condemned?" [*Matthew 12:37.*] Is it possible that our words are of such great import that they will be the subject of the investigative judgment? I have seen your danger, and as a faithful sentinel in the fear of God I have given you warning, hoping that you might realize your peril, and turn unto the Lord with true contrition of heart, hoping that you might see your danger, repent, and be converted, that your sins might be blotted out.*10LtMs, Lt 68, 1895, par. 3*

The Word of God teaches us that speech is one of the most precious of God's gifts, and that it is to be employed to the glory of God. But, my dear brother, you have not used this talent in such a manner as to glorify your Redeemer. You have not received and heeded the warnings given you of God. You have turned from the entreaties of the Spirit of God, and your spirit and your words are unchanged. But you have been bought with a price, you are not your own. You have not liberty to talk and to act as you please. You are to glorify God in your body and your spirit which are God's, and thus do honor to your Master. You are to serve Him with fidelity, sincerity, and thoroughness of purpose.*10LtMs, Lt 68, 1895, par. 4*

Jesus loves you. Although you are pursuing a course that will work disaster to your present and future interests, yet the Saviour has not turned from you. He who gave His life for you is looking sorrowfully upon you. He is saying to you, "O that thou hadst known, even thou, in this thy day the things that belong unto thy peace!" Will He be compelled to say to you the irrevocable sentence, "But now they are hid from thine eyes"? [*Luke 19:42.*] God forbid. I realize the peril in which you are, as you do not, and for Christ's sake I beg of you, and for your own soul's sake I beseech you, to make a decided change before it shall be everlastingly too late.*10LtMs, Lt 68, 1895, par. 5*

God has entrusted to you a capacity for knowing Him and the power of His grace. Through the grace of Christ you may overcome your evil hereditary and cultivated tendencies, and may no longer be an accuser of your brethren. Every day in which you employ your powers of speech in criticizing others, you are pleasing the enemy and doing him decided service. You are following his leadership, for he is a criticizer of the brethren. You are learning of this evil teacher

to find fault with the words, the pronunciation, and the tones of voices of the messengers of God.*10LtMs, Lt 68, 1895, par. 6*

We are in this world as probationers on test and trial. God has furnished us help in order that we may improve our time and powers and become in spirit and word and character like Christ. If we attain unto this standard, our names will be written in the book of life as members of the royal family, as sons of God, heirs of heaven. Jesus will look upon the overcomer with pleasure, and will say, "I have redeemed him, I have covered him with a robe of righteousness. He will walk with me in white, for he is worthy."*10LtMs, Lt 68, 1895, par. 7*

I am filled with an intense longing that you may disappoint the enemy. You have been engaged in his service as a criticizer and accuser of the brethren until he glories in you as one of his faithful agents through whom he can work, and make manifest his own attributes. The highest employment that you could give to your tongue would be to communicate the knowledge of God by precept and example. There is an imperative need that you should put on the Lord Jesus Christ, and die to self, learning of Him His meekness and lowliness of heart.*10LtMs, Lt 68, 1895, par. 8*

You have grieved the heart of Christ by your impulsive, fierce accusations against those whom he has sent as messengers. He sees in the men whom you have criticized precious traits of character. Some of them may not be refined, according to your standard of refinement, some of them may not use perfectly grammatical language; but in spite of their defects, they are dear to the heart of infinite love. The harsh comments that you have made against the ministers that Christ has sent forth to preach His gospel have had a reactionary influence upon your own character. You yourself have spoken coarse words, and given utterance to extravagant expressions, and what you have said has been far more dishonoring to God than the words of those whom you have considered so defective. You are yourself becoming coarse, rough, and uncourteous. You are making use of impolite, unchristian language.*10LtMs, Lt 68, 1895, par. 9*

If you feed upon that which is objectionable in those with whom you

come in contact, you will make manifest the character of food upon which you are feeding. Will it pay to feed upon the defects of your brethren? Satan inspires you with a spirit of criticism, and causes you to become a channel of darkness. You live and breathe in the atmosphere which is filled with the supposed imperfections of others, and which is charged with spiritual malaria. If you do not change your course of action, you will be corrupted through and through. You yourself will be filled with the objectionable things which you see and hear and which you imagine exist. For Christ's sake control your spirit and your words at home and abroad.*10LtMs, Lt 68, 1895, par. 10*

Gather up the precious things of peace, righteousness, and grace with which to store your mind. "Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." [*Philippians 4:4-8.*]*10LtMs, Lt 68, 1895, par. 11*

My brother, turn your attention away from everything that is of a disagreeable character, and remember that the brethren you criticize are the property of Jesus Christ. He died to save sinners. He came to purify, refine, elevate, and ennoble just such objectionable characters. He came to clothe man in His robe of righteousness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [*2 Corinthians 3:18.*]*10LtMs, Lt 68, 1895, par. 12*

My brother, for years you have been educating yourself in habits of criticism or ridicule and of denouncing the imperfections of others. You have found fault with the accent, the pronunciation, and the language of others, and yet there were as great imperfections in your own manner of speech and choice of words. Because others

were not perfect in their speech and manners, there was no reason why you should leave refinement of speech and become coarse in your use of language. You yourself are far from perfection, and why do you ruin your present and eternal welfare in doing a work that is of a most injurious character to yourself? Your speech should always be with grace. *10LtMs, Lt 68, 1895, par. 13*

You are a husband and a father. You owe it to your family to preserve refinement of speech. You are responsible before God for the influence you exercise in your home. You should exert such an influence in your home that the members of your family may be fitted for the society of the city of God. Your conversation should be as cometh a citizen of heaven. You know what your Master's will is. The gospel has supplied all of us with themes for conversation in the life and lessons of Christ. Souls are perishing out of Christ, and it is required of you, not to find fault with them, not to criticize them, but to be a savor of life unto life. *10LtMs, Lt 68, 1895, par. 14*

You can greatly benefit your own family and those with whom you come into association if you will weed out of your conversation your extravagant condemnation of others. You are to be a learner in the school of Christ in order that you may be a teacher in your family. You should teach others how to secure precious things from the treasure house of truth by presenting profitable things in your conversation. As your lips shall be touched with a coal from off the altar, as your heart shall be sanctified to the Lord Jesus Christ, you may stand in your little circle of home as an oracle of the cross. Christ will inspire you with the right words because He dwells in your heart by faith, and speaks through you, testifying to the wonders of His grace until you can say, "I have declared unto them thy name, and will declare it." [*John 17:26.*] *10LtMs, Lt 68, 1895, par. 15*

You possess an influence in your home, and I would ask you, "Is this influence exercised in such a way as to make more plain and distinct to all others the heavenward path?" My brother, are you in living connection with God so that you represent God in your home circle? Your children should find in you a daily example to strengthen them in every right purpose, and to discourage in them every refining spiritual grace. The tones of your voice, the words of

your lips, the expression of your countenance, your actions and gestures are making impressions that will be as lasting as eternity. Your influence mingles with the earliest conceptions of your children, and they should be in accordance with the perfect model that has been presented to you. You should represent the purity, the sweetness, the compassion, the love, and the perfection of Christ's character. You should co-operate with God in seeking to fashion your children's characters after the pattern Christ Jesus.*10LtMs, Lt 68, 1895, par. 16*

Each one of us sustains a relation to all other members of the human family. Each one of us is a vital link in the great chain of influence that binds one member of the human family to the other. We cannot any of us sever ourselves from other human agencies. Each one forms a part in the web of humanity. But the influence we exert will be either on the side of Christ or on the enemy's side. We should ask ourselves, Is my influence after the heavenly order? My brother, it is your duty and privilege to connect with Jesus Christ, so that you may represent Him in character.*10LtMs, Lt 68, 1895, par. 17*

When God has sent His ministers to present His truth to the people, He has not given you a commission to make void the precious truth to yourself and to others by catching up something in their words, accents, and manner you consider objectionable. In doing this class of work, you separate yourself from your brethren and do dishonor to God. I beseech of you to become a channel of light. Speak of the goodness and love of Jesus. The Lord will hold you accountable for the words you might have spoken, but have left unsaid. You should have spoken words to strengthen righteousness, faith, hope, and courage in the Lord. Your life should be one of continual, active obedience to God. Every day is charged with responsibility proportional to the capacities and powers which God has given. As a faithful steward you are to trade upon the Lord's talents. Strive for the crown of eternal life, bearing in mind that Christ is the Sin-bearer for the guilt of the world.*10LtMs, Lt 68, 1895, par. 18*

God has not called upon you to search out sin or to be a sin detector. You are to consider the fact that the church militant is not the church triumphant. Christ has died to make you a well-balanced

man. Your passions are to be under the control of principle, and you are to grow in spiritual knowledge, until you shall be able to devote your whole being to the service of Christ. Then you will be a faithful member of the church, and instead of criticizing and condemning, you will strengthen and build up its members.*10LtMs, Lt 68, 1895, par. 19*

My brother, we do not wish to leave you behind in the race. We desire that you should triumph through the third angel's message. There is no need of your feeling that you have a responsibility of keeping in order the whole world. You are not the one to set in order others. Take yourself in hand, and overcome your own imperfections. When you are so imperfect yourself, it is a hard matter for you to discern perfection. Your ideas are far from being right, but are influenced by an overstrained imagination.*10LtMs, Lt 68, 1895, par. 20*

Brother Prismall, the Lord has a controversy with you. You have separated yourself from him, and brought reproach upon the truth, but the Lord has a right to expect that those for whom He gave His life should not grow weary in well doing. You are to enter into the plans of divine mercy, and work as Christ worked for the recovery of perishing souls. They are to be patiently instructed and guided. You are to lift up the hands that hang down, and to strengthen the feeble knees. Put a stop to your criticisms and comparisons. Had Christ done this kind of work, who of us would have been saved?*10LtMs, Lt 68, 1895, par. 21*

Put off the old man with his deeds. Put on the new man, Christ Jesus. Win souls by kindness and love. Do not express disgust in your countenance when some little mistake is made in word or manner. Let the thought that the Lord Jesus, whose character was spotless, has more reason to turn from you than you have to turn from those whom you criticize and condemn.*10LtMs, Lt 68, 1895, par. 22*

Instead of giving expression to unkind judgments concerning others, pray that God may give you a new heart imbued with the Spirit of Jesus Christ. Then your words will be like precious treasures. You will make it manifest that you have a sweet spirit, a

kindly heart, a compassionate feeling toward those who need your fostering care. You will manifest sympathy toward those who have not been so favorably surrounded as you yourself have been. The atmosphere that surrounds your soul will not then be of a malarious character, but will be pure and healthful, filled with a heavenly influence, a savor of life unto life. You will have a taste for things that are lovely, honest, true, and of good report. You will be absorbed in the greatness and the goodness that dwells in our Lord Jesus Christ, and will so represent Him that you will rebuke all vulgarity, and be an influence that will refine, elevate, and ennoble those with whom you associate. *10LtMs, Lt 68, 1895, par. 23*

Heaven's richest light has shone upon our world, and will you not seek to appreciate it? Will you not walk in the light as Christ is in the light, and make yourself a channel for the precious illumination of heaven to flow through to the souls of men? If you use your abilities to condemn and stigmatize others, if you employ your powers of speech in casting contempt upon those who are seeking to do the will of Christ, you rank yourself with the enemy of Jesus Christ. *10LtMs, Lt 68, 1895, par. 24*

You close your heart against him who bore your defects, your sin, and rebellion. You leave the cool streams of Lebanon for the murky, malarious waters of the Nile. Jesus is a healer as well as a Saviour, and He would cure you of your malady and make you a co-worker with Himself. He would have you no longer pick flaws with the persons with whom you are brought in contact, but rather have you restore, impart light and grace to them, and do a work which will have a saving influence in time and eternity. *10LtMs, Lt 68, 1895, par. 25*

Christ came to heal human imperfections; but you have lived to magnify them, to comment upon them, and to despise those who possess them. But in doing this, you were doing a work far more grievous than was the work of those you condemned. The Lord will hold you accountable for the way you have treated your fellow men. Christ has enjoined love toward your fellow creatures in the last six commandments. Do you obey them? Do you heed the admonitions of the Lord? The Lord is the embodiment of purity, and yet He came to our world, which was all marred with the curse, filled with

deformity and impurity, in order that He might seek and save that which was lost. *10LtMs, Lt 68, 1895, par. 26*

John says, "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." [*John 3:17-21.*] Instead of condemning your brethren, follow the example of Christ in seeking to save their souls. *10LtMs, Lt 68, 1895, par. 27*

Lt 69, 1895

Rousseau, Brother

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

March 20, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Rousseau:

I suppose you have received the letter sent you yesterday. Yesterday morning Brother Worsnop was prepared to go to Dora Creek, but I could not endure the thought of his going there and paying out his money in carfare; [I] therefore advised him not to go. I have since learned that he was intending to walk, and thought he could reach there in two days. I told him today that I would withdraw my objections to his going.*10LtMs, Lt 69, 1895, par. 1*

Now if he comes up, in view of the provision which I have made for those who have come to New South Wales to visit the school land, and for the brethren who have assembled here to counsel over school interests, I think you should board him, at least, until you have given him a fair trial. If there is no one else who will take a jot of responsibility to do anything for this poor man, I will be responsible for this much. Byron and Sarah have borne the burden and endured the discomfort of crowding the family in with them up to this time, and I have not the least objection to your venturing some in the same line.*10LtMs, Lt 69, 1895, par. 2*

Do not indulge the same kind of caution exercised by the priest and Levite who saw a neighbor whom they could have helped, but passed by on the other side. Caution is a precious characteristic; but when the Word of God had defined their duty so plainly, failure to perform that duty evinced a disagreeable vein of human caution. Such caution needs to be severely criticized rather than encouraged.*10LtMs, Lt 69, 1895, par. 3*

This family gives evidence that they will not be any disgrace to Dora Creek. The reasons which you give in your letter to McCullagh for not employing him have very little weight when balanced in the scales with the plain statements of God's Word. Should you wish me to group the specific <inspired> statements together I can do so.*10LtMs, Lt 69, 1895, par. 4*

It is not reasonable, neither is it a Christian act, to force these members of the household of faith to expend what little means they have in paying their fare back to Melbourne, where they will be in an equally dependent position, and be without any money at all. I could not sleep until twelve o'clock last night, but lay on my bed considering by what method we could plan to assist them to some purpose. When I proposed that you put him on the land which I expected to purchase, and that I would pay him moderate wages for clearing some for me, you closed up this avenue of escape from the difficulty by declaring to Brother McCullagh that "Sister White has no land." In view of the fact that I had invested \$1,000 in the school land, I did not feel very well pleased at this remark. If I had not invested one dollar in the <purchase of> land, if a place was offered me for a building site without my paying a cent on it, do you think you would lose anything by carrying out my wishes?*10LtMs, Lt 69, 1895, par. 5*

You have taken this as coolly as though you had been learning the methods practiced by some in Battle Creek; as though I was under obligation to do this and that; as though I must be dealt with as one who had no special interest in the work; instead of as with one who was bringing funds into the cause through various means, and working for the interests of the truth of God as much as any of you are! I have carried heavy loads and felt the burdens which I have borne here for the past year.*10LtMs, Lt 69, 1895, par. 6*

If these cool, calculating methods are to be continued, I should feel to say, "Let me be in any other place than among such <cautious> men as are on the school ground." I remember my experience while in Battle Creek.*10LtMs, Lt 69, 1895, par. 7*

After I have inconvenienced myself in so many ways to save expense for the comers and goers to Dora Creek during the past

year, to have you dispose of this case so coolly to avoid the burden makes it appear that your caution is not inspired of God, but that it is the outworking of a natural temperament which is devoid of faith. Such things cause me to question the advisability of my ever laying the foundation of a home in Dora Creek, for I could have no heart-rest there.*10LtMs, Lt 69, 1895, par. 8*

In looking over my experiences since coming to this country, I can think of no time which has been more unpleasant than the past year. The caution of Elder Daniells and yourself <which is manifest want of faith in God> have helped to make my life very <perplexing, and has not given me increased confidence in your being under the Holy Spirit's guidance at all times.>*10LtMs, Lt 69, 1895, par. 9*

Now my brother, I again ask that if Brother Worsnop comes to you, give him a chance to show what he is. After that, if you consider that he will only be a burden to you, he can return, none the worse off for the trip. Brother Caldwell was anxious to come to Cooranbong himself and lay the matter before you so that you might understand it properly, but I said, "Nay, if my letters have no effect, your presence will do no good."*10LtMs, Lt 69, 1895, par. 10*

If you find that you cannot trust Worsnop to work alone after the students have finished their daily work, we want to know it; if he is an eye-servant only, we want to understand that also.*10LtMs, Lt 69, 1895, par. 11*

I will now leave this matter with you. All I ask is that you act as a Christian should toward a brother. If, at the very beginning of your work there, you commence to labor in methods directly contrary to the instruction contained in the Bible—shutting up your bowels of compassion, saying coolly to the needy and destitute, Be ye warmed and be ye clothed—can the friends of truth, the friends of the cause of God, feel themselves rightly represented? Can the universe of heaven uphold you pursuing such a course of action with satisfaction? If there are any who desire you to represent Jesus Christ in this manner, I pity them. The sooner such caution as this is gotten rid of, the better, for it <savors> too strongly of the unfaithful steward's methods. If it is the right course to follow, I need to learn anew the lessons of Christ. But I will write no more on this

point. I have written because I feel that you are pursuing a wrong course.¹⁰*LtMs, Lt 69, 1895, par. 12*

<Sister Belden called on me this forenoon. I said to her, "How do you and Byron regard the family with you religiously?" "We consider her a real Christian, and that she has considerable experience in religious things. And we can say the same of him, but he does not appear to advantage, for there is nothing he can do. I believe them both to be sincere Christians. They have appearance of being rough, but they are not as rough, considering the little advantages they have had, as many would appear in like circumstances.">¹⁰*LtMs, Lt 69, 1895, par. 13*

Lt 70, 1895

Responsible Men in the Review Office

Norfolk Villa, Prospect Street, Granville, N. S. W., Australia

June 9, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Responsible Men in the Review Office:

When the news came that my son Edson had strayed from the fold, I scarcely dared to inquire, What course has he pursued that no one feels it a duty to work diligently for his soul? For a time I could get no light from heaven in regard to his condition; but I prayed night and day. For many months I had been a great sufferer; much of the time I could sleep only two hours at night. But. Oh, how my heart longed for my son. My cry went up to heaven in his behalf. I knew that he was far away from God, and I wrestled in prayer for him, while all were lost in slumber.*10LtMs, Lt 70, 1895, par. 1*

One night the matter was opened before me, the reason of his straying from the Lord, the reason of his unbelief, one point after another. <He did obey the message from God to go forth and speak His word to the people.> I saw the careless indifference manifested toward him <at the very time he needed help;> I heard the words falling from the lips of men who had not made straight paths for their own feet, and, but for whom, Edson White would not have been where he was. Although this was no excuse for him, for he knew the truth and its claims, yet it was a great temptation to him. <Had he followed the light given him of God through His appointed agencies, he would not have been in darkness but in a bright and shining light.>*10LtMs, Lt 70, 1895, par. 2*

I had tried to think that his case had been handled wisely by those who ought to know how to deal with minds that are fallen under temptation. <I dared not object to their course until the Lord presented matters in their true light.> But I had plainly presented

before me the great want of Christ's love and the wrong judgments and conclusions in his case. His motives were misjudged, and the worse construction was placed upon his course of action. If his conduct had been just what it was imagined, then he was <the> one who needed special care, as a sick person needs treatment. But <wounded,> bruised by the enemy, he was left to perish. *10LtMs, Lt 70, 1895, par. 3*

I shall not attempt to present the half that was then presented to me <in mismanagement of souls with which you are brought in connection,> but I knew that I had a son straying in the wilderness, and where was the tender shepherd to hunt for the lost one? I looked at one, then at another, and still another, of those whose hearts should have been drawn out in love and sympathy and earnest labor for the very one who needed their help. I saw none who took upon themselves the travail of soul. The many had educated and trained themselves to censure, to condemn, to repulse with harsh and stinging words that wound to the quick. <Those very words were as appropriate to themselves as to him, but that was not apparent to them.> *10LtMs, Lt 70, 1895, par. 4*

O, I thought, must this terrible experience be permitted in my family to bring vividly to my soul, in the case of my own son, the great neglect of so many to labor for those that are ready to perish? Did I need this experience to make me feel as never before the peril of souls under temptation and treated with indifference and contempt, [with] no hands stretched out to save? Must God's professed people in their unchristlike attitude toward the erring be presented in the case of my own son before I should bear a testimony, decided and earnest and unflinching? Should I press home to the hearts of those who seem to be without feeling that, unless they fall on the Rock and are broken, the outcome of their selfish, self-centered course will be that the Rock will fall upon them and grind them to powder? *10LtMs, Lt 70, 1895, par. 5*

God will be honored in all who come near to Him. Cold hearted worldliness is excluding from the heart the love of Jesus. Says the Alpha and Omega, "I have somewhat against thee because thou hast left thy first love." [*Revelation 2:4.*] Words as written in characters of fire were presented before me as inscribed on the

very walls of the printing office, on the walls of the council rooms, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Revelation 3:1-3.*]*10LtMs, Lt 70, 1895, par. 6*

When the truth is received, it works upon the heart, purifying it from all selfishness and worldliness. As we draw nigh to God, we feel as never before the sense of sin, of righteousness and judgment to come. We feel the deepest interest and most tender sympathy for the very ones who need our help; and if we are patient, if we do not magnify before us errors and misdeeds, if we will exercise that love which Christ is continually exercising for us in our mistakes and errors and our forgetfulness of His claims upon us, we shall know how to save those who are ready to die.*10LtMs, Lt 70, 1895, par. 7*

As I see the willingness to let souls go, and turn from them, as in the case of my own son, who would have appreciated help if it had been proffered him, I set my heart to do the bidding of God; in the power of His Spirit, I will bear the message <given> me, to show the defects of those who are indifferent, careless, hard-hearted toward the very ones that in the sight of <the heart-searching> God are not as guilty as themselves. There are ministers and people who know the truth in regard to these matters, but they have felt themselves dependent upon the men whose course toward the erring they know is not right, and they fear to alienate themselves from them. Oh that there might be men who would act with a single eye to the glory of God <and keep the way of the Lord to do justice and exercise mercy and love.>*10LtMs, Lt 70, 1895, par. 8*

The word of God bids me bear a plain testimony, and sometimes in agony of soul, sometimes with an impelling spirit, I move forward trusting the result with God. But since my severe affliction, I <learned my lesson> to move forward depending on no man, waiting not for the approval <or consent> of any man. I have devoted my heart, with all the vigor of my being, to the work of seeking to waken a spirit of love and tenderness in the breasts of

those who have manifested so little love. I cannot, dare not, flatter any man. A heavy burden rests upon me today. *10LtMs, Lt 70, 1895, par. 9*

Light from the Lord is given to you who are connected with the Office. I must speak in regard to another who has erred from the way. Whatever course Frank Belden may have taken, you have pursued a course toward him which you cannot justify in the judgment. For a time you confederated with him, but when he changed his attitude in regard to your confederacy <in some things,> the same selfish, one-sided dealing practiced toward others marked your course toward him. All <may suppose> that I have justified the conduct of Frank Belden. <I have not dared to do this.> But the fact remains that there are those who have practiced double dealing and have pursued toward him a course that God condemns. Will you consider this matter? Are you willing to run the risk of having the same thing acted over in your own case? *10LtMs, Lt 70, 1895, par. 10*

The Investigative Judgment will soon pass upon the living. I will not flatter your souls, saying peace, peace, when you cannot have peace. On every side are souls for whom Christ has given His own blood, to save them from ruin; and what have you done to save them? Have you lifted your hand to bless by words and deeds, the ones whom you can help and bless? *10LtMs, Lt 70, 1895, par. 11*

God has given Frank Belden talents for usefulness, but they have been tarnished. By what? By the influence and principles of men in positions of trust. Oh, that the sense of eternal realities may now give Frank a repentance that will not need to be repented of. God saw that his connection with his associates in the office and in business capacity for years has not been a savor of life unto life. I thank the Lord that Frank is separated from the Office, and that under whatever circumstances God has permitted, he has been walking in humility and learning a lesson which otherwise he might never have learned. *10LtMs, Lt 70, 1895, par. 12*

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is

sown in peace of them that make peace.” [James 3:17, 18.] “Humble yourselves in the sight of the Lord, and He shall lift you up.” “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” [James 4:10, 5-8.] *10LtMs, Lt 70, 1895, par. 13*

Who among you is consciously following the example of Christ? Who is growing into Christlikeness? The Lord says, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and (not weaken and overthrow) strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3.] It was the Lord who permitted Captain Eldridge and Frank Belden by their own action to separate from the Office, not because they were more blameworthy than their associates, but because their eternal interest was in peril, and the separation from the Office would change their spirit. Scenes of trial would show them how little dependence can be placed on men who will flatter with their lips; let adversity come, and then when true friendship is of highest value, it is not. *10LtMs, Lt 70, 1895, par. 14*

The close friendship of Captain Eldridge would, if sanctified, have been a benefit to both, but it proved a snare. Frank could have done Captain Eldridge much good, and Captain Eldridge could have done Frank much good; but it was otherwise. There is need of a revealing of the true standard of character. God wants that His love, the beauty of His character, shall captivate the soul. *10LtMs, Lt 70, 1895, par. 15*

Oh, how little has God been glorified by your association one with another. We are safe only in seeking sympathy of that quality which exists in the bosom of Him who values men so much that He gave His life for them. He loves us with an everlasting love. If you will

make Him your trust, the same God who formed you in the beginning and who created you anew in Christ Jesus, will through His grace work day after day a change in you. He who has begun a good work in you will perform it unto the day of Christ's second appearing. In all who follow Him, God demands perfection of character. If you will receive Christ and believe in Him as your personal Saviour, you are members of His body, a part of His living, working agency; and if you follow on to know the Lord, then shall you know His going forth is prepared as the morning.¹⁰*LtMs, Lt 70, 1895, par. 16*

Lt 71, 1895

Brethren in the Review and Herald

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 12, 1895

Formerly Undated Ms 3a and Undated Ms 69. Portions of this letter are published in *VSS 303*; *7BC 933, 934*.

Brethren in the Review and Herald Office:

I have a duty that I must do to you, and I cannot longer forbear writing to you in regard to Edson White. The history of affairs connected with him from the time we left for Australia has not been pleasant for me to contemplate. While I was lying upon a bed of sickness, I heard of the perplexity into which Edson was thrown by the action of Mrs. Mason. I was suffering severely through physical maladies, but the burden I bore for Edson caused me the most suffering of all. I wrote to a brother who was a father of boys, and poured out my soul-anguish to him, for I was too far away to do any personal labor for my son.*10LtMs, Lt 71, 1895, par. 1*

In the night season the Lord instructed me to write and to lay the burden of his case upon those who were near enough to do the work for him that I was too far away to accomplish. I wrote to one who I thought would be as a shepherd of the flock, and who would go forth to seek and to save that which was lost. I thought he would be as the true shepherd, and would leave the ninety and nine, and would make it his special work to seek and to save a soul that was in peril and ready to die. I anxiously waited for every mail, hoping to learn that some special effort had been made to seek and to save my lost son, but I waited in vain.*10LtMs, Lt 71, 1895, par. 2*

I remembered what travail of soul both my husband and myself suffered for the erring ones! We labored earnestly for the children of others. My husband encouraged souls not only with his sympathy but with his means. He sought in every way to lift up those who were fallen. Over and over again I said, "We shall surely hear something about Edson," but not a line came to encourage us in the

hope that anyone was taking an interest in my erring child. I prayed that the Lord would inspire the hearts of some of our brethren, and fill them with His love, and tender, pitying sympathy, so that they would labor for him who was ready to perish. After this, Edson wrote us the most discouraging chapters in regard to his case. I wrote a letter to him. I also wrote to those who held responsible places in the Review office, but I did not send this letter. The word came to me to wait, that God was testing and proving these men, that He had given His life, not only to save Edson, but to save them from eternal ruin. *10LtMs, Lt 71, 1895, par. 3*

Christ left the royal court, gave up His heavenly command, turned from the inhabitants of worlds unfallen, and volunteered to come to a world that was seared and marred with the curse. He clothed His divinity with humanity, and for our sake became poor, that we through His poverty might become rich. He came to seek the one lost sheep, the one world that had fallen by sin. He endured every humiliation and suffering in order that He might save that which was lost. All that a God could do was done to save a perishing world. Christ died upon the cross so as to make it possible that whosoever believeth in Him should not perish, but have everlasting life. But when He ascended to heaven to become our Advocate in the heavenly courts, He left His work in the hands of His disciples. Those who believed in Him, those who heard His word were to become His representatives to the world. Through them His character was to be revealed to men as it was revealed to Moses. *10LtMs, Lt 71, 1895, par. 4*

When Moses prayed earnestly, "I beseech thee, show me thy glory," the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth"—The character of God is His glory. [*Exodus 33:18, 19; 34:6.*] Jesus said, "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am: that they may behold My glory,

which Thou hast given Me; for Thou lovedst Me before the foundation of the world.” [*John 17:22-24.*]*10LtMs, Lt 71, 1895, par. 5*

Those who are united with Christ as the branch is united with the living vine, will represent Him in character. Jesus gives us instruction, saying, “Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him: the same bringeth forth much fruit: for without Me ye can do nothing ... Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love. These things have I written unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you.” [*John 15:4, 5, 8-12.*]*10LtMs, Lt 71, 1895, par. 6*

Many, many, many are professing to keep the commandments of God, and yet they are breaking them every day they live by their manifest want of love. The course that Brother and Sister Mason took in regard to Edson White was unjust and unrighteous. Edson, it is true, was not under the influence of the Spirit of God, and undoubtedly did wrong, but the very ones who censured him, who represented him as clothed in filthy garments were themselves not walking circumspectly, but were full of selfishness, greed, and suspicion, and were sustaining one another in a confederacy which was demoralizing to principle. In their hardness of heart they were much like the relentless servant to whom much had been forgiven, but who refused to forgive a small debt. I have been shown that those who judge unmercifully will themselves have justice without mercy. “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again.” [*Matthew 7:1, 2.*] Those who hear but do not practice the words of Christ are running tremendous risks. Jesus says, “Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods

came, and the wind blew, and beat upon that house; and it fell, and great was the fall of it." [*Verses 26, 27.*]*10LtMs, Lt 71, 1895, par. 7*

I was not permitted to send the matter that I had written to you. The Lord said, "I have this matter in My own hands. I will cast down, I will build up." Self must either be laid aside, or God will lay the human instrument aside. In those who have stood in responsible places in the Review and Herald Office self has been prominent. It was Satan who introduced self-seeking into the heavenly courts; but it did not remain there. Selfishness was cast out and will never again find its way into heaven.*10LtMs, Lt 71, 1895, par. 8*

If those who are in connection with the sacred work of God were abiding in Christ, they would be fruitful branches of the living vine, and would bear a very different kind of fruit than that which they have borne in the past. They have been misleading examples in their life and conduct.*10LtMs, Lt 71, 1895, par. 9*

Every one was undiscovered traits of character that must come to light through trial and test. God allows those who are full of self-sufficiency, self-righteousness, self-importance, who flatter themselves that they know a great deal, to be sorely tempted so that they may understand their helplessness. Whenever self-confidence exists, where men have a high estimate of self, it will be made known in some way. The roots of covetousness may be deeply buried, but self-esteem will bring the roots to the surface. The evil that has been cherished will be made known in many ways. It is because human agents are so devoid of the love of Christ that they are so deficient. Those who cherish unholy principles, who bring them into their life practice, will deteriorate in character. Like the inhabitants of the old world they will find that every imagination and thought of the heart will be evil, and evil continually.*10LtMs, Lt 71, 1895, par. 10*

There were men who looked upon Edson White as being an incurable case. They looked upon him in his helplessness and passed by on the other side, but the Lord looked upon them as greater sinners than he was. They were standing in worse spiritual condition before God than was Edson White. The Lord discerned the thoughts, intents, and purposes of their hearts. But although

they were far from blameless, yet they felt free to condemn him because his defects were developed and known, and theirs were hidden and undiscovered. They put their own construction upon his course of action, and painted him the blackest of colors. They did not realize that God saw and read every hidden motive of the heart. He knows every secret of the soul, He weighs character, not in the balances of man's opinion, but in the balances of the sanctuary, and He registers men as guilty or not guilty according to the true condition of the heart. *10LtMs, Lt 71, 1895, par. 11*

The course that was pursued towards Edson White was most grievous in the sight of God, and the reason that I write these reproving words is [so] that this course may not be repeated toward anyone else, whether he be saint or sinner. That which was not done for him constitutes the built of many in responsible positions. They neglected to do the work of a faithful steward, and are in danger of leaving undone the work that they should do for others who are in similar circumstances. Edson was left like the one whom Christ represented as wounded and bruised and ready to die by the wayside. *10LtMs, Lt 71, 1895, par. 12*

Those who show no greater wisdom in dealing with Christ's purchased possession than have those who were willing to leave Edson helpless and despairing prove that they are unfit to bear responsibilities of such vital interest as the responsibilities that are laid upon them in connection with the cause of God. They are in danger of leaving other souls to perish without a ray of hope. They are in danger of failing to become laborers together with God. Some withheld their sympathy from Edson, spoke no word of comfort, but rather repulsed every advance he made, and believed the worst report that could be made of him, condemning him in a wholesale fashion in taking this course, were themselves not free from selfishness and self-service. Sin lies at the door of these men who as stewards of God should have sought to save the one whom they believed to be in so great danger, and that which they failed to do stands registered against them on the book of heaven. Their neglected duties will hang upon them as a weight. *10LtMs, Lt 71, 1895, par. 13*

Neglect of the Lord's purchased property is plainly condemned in

the Word of God. Those who are neglectful of the souls for whom Christ died will have to change their course or will have to meet an account in the day of God that they will not care to meet. If Edson's case was the only case in which injustice had been done, I would not now present the matter before you; but there have been many other souls who might have been saved that have been lost because those who stand in official positions profess so much, and practice so little, of the love and tenderness of God. They do not manifest the wisdom of God in saving souls for whom Christ died. Many who profess to be followers of Christ do not represent Him in their daily lives. They misrepresent Him in character, in spirit, and in action.*10LtMs, Lt 71, 1895, par. 14*

Actions speak louder than words. The sermon that is preached in the pulpit is counteracted by the sermon that is preached in the lives of those who claim to be advocates of truth. It is because of a lack of the practicing of the words of Christ that a curse is coming upon our churches. If Christ is not living in His human agent, then, when circumstances are favorable to their development, the attributes of Satan will appear. A noble life is the most powerful sermon in favor of Christianity. If we would live such a life, our consciences must be quickened by continual contact with the Word of God. Our souls must be familiar with the heavenly standard, and we must avoid every course that diverges from the right.*10LtMs, Lt 71, 1895, par. 15*

God calls upon you in Battle Creek to take heed lest there be in any of you an evil heart of unbelief in departing from the living God. The Lord has not placed men in authority, or given them liberty because of that authority, to treat any soul that is in need of help as they have treated Edson White. Some of you gave Edson no chance for his life, allowed him no opportunity to say whether the charges brought against him were true or false. You gave him no chance to recover himself. He supposed that his mother and his brother would come to his help, but under the circumstances we dared not do it. The word to me was that the Lord Himself take matters in charge. That he was suffering these things to be brought about in order to develop character and to reveal hearts.*10LtMs, Lt 71, 1895, par. 16*

If those who were on the ground had had bowels of mercy, they

would have considered how they would have felt if they had been placed in circumstances similar to those in which Edson White was placed. Instead of putting themselves in his place, they passed hasty judgment upon him, supposing that they were passing an honest judgment. But they did not consider themselves lest they also should be tempted. They did not think how hard it would be for them to be placed in a similar position, and to receive similar harsh treatment. They did not think how it would seem to be regarded as unworthy of a respectful or an encouraging word. If they are not thoroughly converted, they will treat others as they have treated Edson White.*10LtMs, Lt 71, 1895, par. 17*

The Lord will bring them through experiences that are similar to those of the persons whom they have condemned, that in a measure they may realize the painful feeling they are willing others should endure, and understand how discouraging is such a course of action. What serious injury it does to the soul, how it imperils the prospects, and ruins the reputation before the church and the world!*10LtMs, Lt 71, 1895, par. 18*

I did not fully know the course that had been pursued towards Edson until [after] he had returned to his Father's house. I carefully interviewed one of the brethren, who presented to me both sides of the question. Since then the Lord has presented before me the way in which He regards such transactions. Edson was driven into desperation and hopelessness, and men left him upon Satan's battle ground to be torn in pieces. When he took his most desperate position, he was pointed at as one who vindicated the very worst suppositions that had ever been imagined against him. But it was the course of treatment that he received, the sentence pronounced upon him, the injustice done to him, that made him what he was. Humanity dropped out of the hearts of those who pronounced upon him, and they exhibited the attributes of Satan.*10LtMs, Lt 71, 1895, par. 19*

Since Brother Edwards wrote me, I have felt that it was time to speak plainly; but I refrained from so doing because the Lord bade me to wait and watch, for He had these matters in hand. But now that the restraint is removed, I must speak. You saw a soul perishing, and who among you bore the burden upon your hearts?

Who among you asked yourselves, Would I wish to be treated as Edson White is being treated were I in his place?*10LtMs, Lt 71, 1895, par. 20*

Who among you manifested interest to watch for Edson's soul as he that must give an account to God, who has paid the purchase money of an infinite price for his soul? Did you consider that your course of action has [opened], and will continue to open, a door of temptation to the souls of men? Did you consider that your course would bring upon others great suffering of mind, cause great discouragement, and instead of binding hearts in confidence to you, would weaken your faith and trust? Did you consider that you were not answering the prayer of Christ when He prayed that His disciples might be one, as He is One with the Father? [*John 17:11.*] Was your course one that was likely to inspire confidence in the hearts of those whom the conference had accepted as those who were laboring together with God? Did you care whether you brought suffering to the soul, or inspired men with hope and gladness?*10LtMs, Lt 71, 1895, par. 21*

Your transactions have been presented to me, and the burden was placed upon me to write words of encouragement to the souls that you bruised, and cared not to save. The Lord has presented principles to me that, should I write them out, would fill a volume. Precious lessons have been given to me, and I have been impressed to send warnings and entreaties to Edson White, saying to him, "Do not trust in men nor make flesh your arm. Let no man or set of men come between your soul and God. You have failed on this point in the past. You have often thrown yourself down in discouragement and abandonment. But by so doing you have encouraged those who have taken a course contrary to the will of God, to think that they were justified in the course they have pursued toward you. God lives and reigns, and has given you lessons in the *eighteenth chapter of Matthew* for your encouragement; "for the Son of man is come to save that which was lost." [*Verse 11.*]*10LtMs, Lt 71, 1895, par. 22*

You had an opportunity to show an interest in him for whom Christ died, but you left him bound, afflicted, and broken. You turned from him whom the Spirit of God was taking up, and was striving with to

bring him from darkness to light. You would not plead for him for whom Christ is acting as advocate in the courts of heaven. The angels of heaven were looking upon every transaction that transpired, were listening to every word that was spoken. Did you remember that “by thy words thou shalt be justified, and by thy words thou shalt be condemned”? [*Matthew 12:37.*]*10LtMs, Lt 71, 1895, par. 23*

You did not manifest the spirit of the true Shepherd toward the wandering sheep. Jesus says, “How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.” [*Matthew 18:12-14.*] Whom among you has acted the part of a faithful shepherd, seeking to bring back the wandering sheep to the fold.*10LtMs, Lt 71, 1895, par. 24*

God Himself has seen your indifference, your careless disregard for those who are ready to die. He has acted the part of a true shepherd. He has gone after the lost sheep, and has spoken to the distressed soul, saying, “Return unto me, and I will return unto you.” [*Malachi 3:7.*] “I will heal their backslidings, I will love them freely: for mine anger is turned away from him.” [*Hosea 14:4.*] All heaven rejoices in the finding of the lost sheep. But instead of partaking of this spirit, how many have manifested the spirit of the elder brother in the parable of the return of the prodigal son.*10LtMs, Lt 71, 1895, par. 25*

I have been shown that many who are handling sacred things have acted the part of the elder brother. He felt that his own course of action was righteous, he supposed that he had been faithful in the discharge of his home duties, and that he himself needed no repentance. He contrasted his own course of action with that of the prodigal, and could not sympathize with the joy that was manifested by the father in receiving back his wandering one. Although he thought himself in a position to be commended and honored, yet he made manifest the fact that he was in need of repentance. In his

selfishness he was unwilling to receive his repenting brother, and would not rejoice at his return. These lessons of Christ are given to us for our benefit, that we who claim to love God may properly represent Him in our service. *10LtMs, Lt 71, 1895, par. 26*

Oh, that none may assume the attitude of the complaining elder brother when the prodigal returns to his father's house. I cannot present all that I would be glad to present at this time in regard to these parables. They mean much, and the practicing of these lessons involves eternal interests. We should carefully study the parable of the lost sheep, the lost piece of silver, and the prodigal son. In practice we have strangely departed from these practical lessons. Instead of seeking the lost sheep, some have wounded and driven it away. Jesus says, "Woe unto the world because of offenses. For it must needs be that offenses come; but woe to that man by whom the offence cometh! ... Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Matthew 18:7, 6.*] *10LtMs, Lt 71, 1895, par. 27*

It rests with us individually as to whether or not we will be doers of the Word of God. It will be for our soul's present and eternal good, it will be for the present and eternal good of souls who need our help, for us to learn these lessons. We are representatives of Christ, and he has entrusted to our faithful watchcare the sheep of His pasture. He had bidden us watch for souls as they that must give an account. A record is given of the way in which we deal with others and as we deal with others we shall be dealt with. *10LtMs, Lt 71, 1895, par. 28*

When we take heed to the instruction that Christ has given to His disciples, a wonderful change will take place in the sentiment and attitude of our Seventh-day Adventist churches. Then the spiritual leaven will work in every family, and precious will be the results, for every father and mother will have their hearts softened and melted by the gracious mercy of a long-suffering God. They will be able to cheer and encourage others, and their influence will be felt in the church. They will realize that it makes a great difference whether their words are like thorns and thistles, or like fragrant roses and

lilies. They will have a realizing sense that their works are a savor of life unto life or of death unto death. *10LtMs, Lt 71, 1895, par. 29*

Bible religion means far more than many have demonstrated it to mean in their life practice. Many are now busy and active in the work connected with the cause of God who are taking the course of the foolish virgins, and are not supplying their vessels with the oil of grace. They are registered as those who have a false religion, for they do not practice the lessons of Christ in their daily life. They do not manifest the meekness and lowliness, the gentleness, tenderness, sympathy and love of Christ. They do not make manifest that they are working out the divine purpose. *10LtMs, Lt 71, 1895, par. 30*

Christ stands at the head of humanity, and it is His purpose to lead us into high and holy paths of purity. By the wondrous working of His grace, we are to be made complete in Him. But in order to manifest the character of God, in order that we may not deceive ourselves, the church, and the world by a counterfeit Christianity, we must become personally acquainted with God. If we have fellowship with God, we are His ministers, even if we never preach to a congregation. We are workers together with God in presenting the perfection of His character in humanity. This we may do by having the faith that works by love and purifies the soul. Christ is full of grace and truth. Are we thus? He condescended to take upon Himself humanity in order that He might show us what humanity may become by being united with divinity. He showed us what we might manifest of goodness, mercy, love, and truth, in the human character, by union with Himself. *10LtMs, Lt 71, 1895, par. 31*

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*] The word of the Lord to Zachariah the prophet should be heeded by us. He says, “Thus saith the Lord of Hosts, Execute true judgment, and show mercy and compassion every man to his brother. And oppress not the widow nor the fatherless, the stranger nor the poor; let none of you imagine evil against his brother in his heart. But they refused to hearken, and pulled away the shoulder, and stopped

their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in His spirit by the former prophets. Therefore came great wrath from the Lord of Hosts.” [Zechariah 7:9-12.] *10LtMs, Lt 71, 1895, par. 32*

Those who are handling sacred things need to tremble and to fear, even as is represented by the trembling of *Isaiah in the sixth chapter*. He says, “In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord God of Hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” *10LtMs, Lt 71, 1895, par. 33*

“Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have been the king, the Lord of Hosts.” When this grand and awful glory was presented to the prophet, he realized his sinfulness. “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with a tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and the sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.” [Verses 1-8.] *10LtMs, Lt 71, 1895, par. 34*

When the majesty and glory of God is revealed, self will sink into insignificance. Those who view the glory of God will not wrap the garments of their own self-righteousness around them. They will not exercise a proud, lofty, overbearing, iron will that will lead them to rule or ruin; but their words will be words of contrition and meekness, and they will realize that they are men of unclean lips, and dwelling in the midst of a people of unclean lips. Men who are now regarded as reliable business men in connection with the work of God must be converted. They do not bring the spirit of truth into their work. The fragrance of Christ is not with them, and they are

not a savor of life unto life, and yet the end is near.*10LtMs, Lt 71, 1895, par. 35*

This is the great Day of Atonement, and our Advocate is standing before the Father, pleading as our Intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting. This is our day of grace.*10LtMs, Lt 71, 1895, par. 36*

The Lord gave lessons, opportunities, and privileges to Judas, but he did not improve them. He persisted in acting out his own temper, in manifesting his own spirit, until at last he developed the attributes of Satan, and went forth to betray his Lord. He refused to be united with Christ in spirit and word and action, and chose to be a partner with him who was an accuser of his brethren, and a murderer from the beginning. If we continue to despise our privileges, like Judas we shall finally pass the lines, and place ourselves irretrievably with the hosts of rebellion.*10LtMs, Lt 71, 1895, par. 37*

Wearing the yoke with Christ means to work in His lines, to be a co-partner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be what we are willing to be made by Christ in these precious hours of probation. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning work, having our wills submitted to the divine will. Christ has promised an inheritance to those who are thus submissive. He says, "Blessed are the meek; for they shall inherit the earth." "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." [*Matthew 5:5, 7-9.*]*10LtMs, Lt 71, 1895, par. 38*

Lt 72, 1895

N.A.[Sister]

Duplicate of *Lt 49, 1896*.

Lt 73, 1895

Tait, A. O.

Armadale, Melbourne, Victoria, Australia

November 20, 1895

This letter is published in entirety in *SWk 72-78*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. O. Tait
Battle Creek, Michigan, U. S. A

Dear Brother:

This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by letter, soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion. *10LtMs, Lt 73, 1895, par. 1*

As my brethren read the selections from letters I knew what to say to them, for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief statements at this time, hoping soon to have an opportunity to speak more clearly and at length. *10LtMs, Lt 73, 1895, par. 2*

The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods as other fields. They are excitable, and outward actions in bodily exercise more than inward piety, compose their religion. Should the colored people in the southern states be educated, as they receive the

truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice.*10LtMs, Lt 73, 1895, par. 3*

Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position [of] surveillance, and under cruel treatment to the white people that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and a different method of labor altogether must be pursued towards them, than where the colored people have had greater advantages of schooling and have learned to read.*10LtMs, Lt 73, 1895, par. 4*

As the colored people have not been educated to read and have not been uplifted, their religion is more of bodily exercise than inward piety. There cannot be anything like the kind of labor pursued toward them as that bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, downtrodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering and cut off the possibility of the white laborers going among them, for the workers [who] intended to do them good, would be charged with raising insurrections.*10LtMs, Lt 73, 1895, par. 5*

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in Jesus is to be made known little by little, line upon line, and precept upon precept.*10LtMs, Lt 73, 1895, par. 6*

Punishment for any offense would be visited unsparingly and unmercifully upon the colored people. Here is a neglected field, rank with corruption, needing to be taught everything; here is a field where medical missionary work can be one of the greatest

blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the ABC. The schools are to be established, having not only children, but fathers and mothers, learning to read.*10LtMs, Lt 73, 1895, par. 7*

Teaching the truth is involving great liabilities. It is essential, then, that there be families to settle in the South, and as missionary workers they can by precept and example be a living power. There cannot be much preaching. The least notice possible should be given to the point of what is doing and what is to be done; for it will create suspicion and jealousy in the minds of men who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the [colored people in the] South that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost.*10LtMs, Lt 73, 1895, par. 8*

We are to study the situation with great care, for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound not only on the general ground of obligation and obedience to obey the orders of our spiritual Leader, [but] to save as many souls as we can to present them as sheaves to Jesus Christ, who gave Himself a living sacrifice to ransom them and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice that has been done them.*10LtMs, Lt 73, 1895, par. 9*

Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbathkeepers in the Southern states, and those who are bitter against the law of God, trampling it under their feet, are all the more in earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any act of violence, verily thinking they were doing God's service,

for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. *10LtMs, Lt 73, 1895, par. 10*

There are many who are stirred up by the representations in our papers to do just as their neighboring states are doing. All these things give them <Sabbathkeepers> the appearance of defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted to avail themselves <of the privilege to go into> another city or another country. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord." [*Matthew 10:22-24.*] *10LtMs, Lt 73, 1895, par. 11*

At present, persecution is not general, but let the Southern element have words come to them of a nature to rouse their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much oppressed <people as the situation demands> that the keeping of the Sabbath does not necessitate their working on Sunday, for if they should do this, they would have instigated against them all the powers of the white population, who are transgressors <themselves> of the law of God. *10LtMs, Lt 73, 1895, par. 12*

Church members and priests and rulers will combine to organize secret societies to work in their land to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent a manner as possible, but this people need not be told that the observance of Sunday is the mark of the beast until this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue and give, honestly, the most false impression on these subjects and do strange things. *10LtMs, Lt 73, 1895, par. 13*

As many of the people cannot read for themselves, there are plenty of professed leaders who will read the Bible falsely and make it

testify to a lie. Many are working in this line now among those who are poor scholars and have not a knowledge of the Scriptures. Our publications also will be misread. Things will be read out of the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against the Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people without making any noise.*10LtMs, Lt 73, 1895, par. 14*

In such places as the Southern field there should be established sanitariums. There should be those who believe the truth, colored servants of God, under training to do work as medical missionaries under the supervision of white managers, for this combination will be much more successful. The medical missionary workers, co-operating with families who shall make their home in the South, need not think that God will condemn them if they do not work on Sunday, for the Lord understands that every effort must be made not to create prejudice, if the truth finds standing place in the South.*10LtMs, Lt 73, 1895, par. 15*

The words of truth cannot go <forth with great publicity,> but schools could be started by families coming into the South and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and open <the Bible, the> treasure house of God, presenting the truth in clear lines upon personal piety. There will be bad influence of the white people upon the blacks as there has been in the past. Evil angels work with their own spirit upon evil men. Those co-operating with those who work in any place to uplift Jesus and to exalt the law of God will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, and against spiritual wickedness in high places.*10LtMs, Lt 73, 1895, par. 16*

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having

on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [*Ephesians 6:13-17.*]*10LtMs, Lt 73, 1895, par. 17*

Here is our sufficiency. Our defense is in the preparation of the gospel. The Lord will give wisdom to all who ask Him, but let those who are to work difficult and peculiar fields, study Christ’s methods. Let not their own peculiar traits of character be brought into the work, for Satan knows upon just what traits of character to work, that objectionable features may be revealed. These traits of character, received by inheritance or cultivated, are to be cut away from the soul, and the Spirit of Christ is to take possession of the organs of speech, of the mental power, of the physical and moral powers, else when in the midst of important interests Satan shall work with his masterly power to create a condition of things that will call into active exercise these special traits of character, and will bring defeat just when there should be a victory, and the cause of God sustains a loss.*10LtMs, Lt 73, 1895, par. 18*

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.” [*1 Corinthians 9:20-23.*]*10LtMs, Lt 73, 1895, par. 19*

We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness is to be retained, and at the same time the features of our faith, if expressed, would, you know, by the elements with which

you have to deal, arouse prejudice at once.*10LtMs, Lt 73, 1895, par. 20*

Paul could be as zealous as any of the most zealous in his allegiance to the law of God, and show that he was perfectly familiar with the Old Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ and tell all about Christ and his special work in behalf of humanity, and what a field He had to explore! He could advance most precious light upon the prophecies that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of John, "Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world." [See *John 1:14, 29.*]*10LtMs, Lt 73, 1895, par. 21*

To the Gentiles, he preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in most eloquent simplicity he showed that love for all mankind, Jew and Gentile, that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of his working, adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile.*10LtMs, Lt 73, 1895, par. 22*

He led the Gentile along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us, how shall He not, with Him also freely give us all things. The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.*10LtMs, Lt 73, 1895, par. 23*

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits,

without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*James 3:17, 18.*] All this may be, and yet not one principle of truth sacrificed.*10LtMs, Lt 73, 1895, par. 24*

(I would not advise that this be published in our papers, but let the workers have it in leaflets, and let them keep their own counsels.)*10LtMs, Lt 73, 1895, par. 25*

Lt 74, 1895

Tait, A. O.

Armadale, Melbourne, Victoria, Australia

November 21, 1895

Previously unpublished.

Elder A. O. Tait
Review and Herald
Battle Creek, Michigan

Dear Brother:

Please send to Stephen Belden, Norfolk Island, the *Review and Herald*, *Youth's Instructor*, *Sabbath School Worker*, and any helps in the way of books that he may need on the island. He is separated so far from us that he needs everything in this line that he can have. *10LtMs, Lt 74, 1895, par. 1*

Also send the *Review and Herald*, *Youth's Instructor* and *Sabbath School Worker* to John Radley, Pennant Hills, N.S.W., Australia. Please make no delay in this matter. This man is well off and intelligent and a great reader, but he has nearly gone over to the world. I have placed in his house *Patriarchs and Prophets*, and he also has *Great Controversy*, *Christian Education* and *Steps to Christ*. I have felt it my duty to do this, hoping to save him from ruin. He has a large orchard of oranges, lemons, apricots, peaches, etc., but does not care to supply his family with books on the present truth. Such families, I am determined, shall have my books, and the papers. We hope Radley will come back. He has a wife who loves the truth, and a family of interesting children. We want this family, <the Lord's heritage,> to be saved. *10LtMs, Lt 74, 1895, par. 2*

In the next box of books coming to Melbourne, will you please send me back numbers of the *Youth's Instructor*. It does not matter how far back they may date. I see families that can be helped in this way that I could not otherwise find access to. Please continue sending the papers to Thomson and the others at Prospect, New South

Wales, Australia. *10LtMs, Lt 74, 1895, par. 3*

I want a number of *Gospel Primer* to send to families that need and would be interested in such books. After I had been asked to give my royalties on the books that were put on the *Pitcairn*, I purchased all that I could of the books damaged on the vessel, that I might have them to give away. I am letting our books and papers do all that they can, for there are so few here to give personal attention to those who need help. I feel very much perplexed to know how to work for the salvation of the many around us. *10LtMs, Lt 74, 1895, par. 4*

O, how I need Edson White! I believe he could help me in preparing books as no other one could do. It seems strange to me that I am deprived of the help and society of him and his wife. Willie is away so much that I cannot even lay my MSS [manuscripts] before him. If Edson were here, with the blessing of God we could do much. Edson and his wife could travel with me, and he could speak to the people, and help me in book making. We hope that this may be brought about. *10LtMs, Lt 74, 1895, par. 5*

It is a mystery to me that the *Sermon on the Mount* [*Thoughts From the Mount of Blessing*] has had to wait so long for the cuts. It has been ready for some time, but the cuts do not come. How long will this be delayed, and will we be obliged to wait in the same way for the cuts on the *Life of Christ*? We must know about this, because some plans must be made which will advance the work more speedily. If this cannot possibly be done at Battle Creek, please say so, and we will consider what course it is best to take to prevent this wonderful delay. Please give us some information about the *Sermon on the Mount*. When will the public have that book? *10LtMs, Lt 74, 1895, par. 6*

With respect. *10LtMs, Lt 74, 1895, par. 7*

Lt 75, 1895

Tait, A. O.

Granville, N. S. W., Australia

June 10, 1895

Portions of this letter are published in *PM 130-131*; *PH102 18-21*.

Elder A. O. Tait
Review and Herald
Battle Creek, Michigan, U. S. A.

Dear Brother:

I have received your letter in regard to royalty on books. You seem to be perplexed over this question. Will you counsel with Elder Olsen? I have written to him fully, I think, in regard to the matter. And in *Testimony No. 33* [*Testimonies, Vol. 5*] you will find the subject plainly presented. What more can you have? The great burden with some of our brethren here in regard to the matter of royalty is not inspired of God. The Holy Spirit does not move upon men in this way. If those who are so zealous in regard to the royalties on books had been as deeply anxious and troubled in regard to their selfish acceptance of means which they no more earned than did many others, who were receiving limited wages, had they, in all its bearings, heeded the light which the Lord has given in regard to the practice of self-denial and the maintaining of the principles that characterized the work and the workmen in the establishment of the Review Office, their attitude would appear more consistent. *10LtMs, Lt 75, 1895, par. 1*

The policy that dictated the payment of large wages is not inspired of God and has not His sanction or favor. It was born in selfishness, and lives in selfishness. The great burden over royalties proceeds largely from the selfishness of the human heart, from the spirit of avarice which should have no place in your business transactions. The representations made in regard to the matter of royalty may confuse minds. This has been done already, but the Lord who deals justly, who loves mercy, whose ways are equal, will not sanction the

devising of men whose discernment is not clear, whose ways are not equal, who would selfishly grasp for themselves all that it is possible in the line of wages, while they would oppress others. These things will one day be seen in their true bearing. *10LtMs, Lt 75, 1895, par. 2*

Many movements are being made that spring from the finite wisdom of men, but not from the wisdom of Him who is unerring. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and men in every position of trust are to be ruled by Him. While they should guard every soul as God's purchased possession, and prevent oppression on the one hand, they should also manifest unselfishness in all their dealings, and practice self-denial, ever giving heed to the words of the Lord, "All ye are brethren." [*Matthew 23:8.*] The Lord God is our Ruler, His laws are to be brought into our practical life, and especially are they to rule our institutions. *10LtMs, Lt 75, 1895, par. 3*

The day is near when every hidden thing will be revealed. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [*Ecclesiastes 12:13, 14.*] "Judgment will I also lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [*Isaiah 28:17.*] *10LtMs, Lt 75, 1895, par. 4*

The laws which we should obey are enacted by our Father in heaven; they are wise and just and good; for they come from Him whose heart is love. His blessing will always attend those who have a vital connection with Him who administers and with those who obey them. The combined power of authority and love will have an influence like a heavenly current in all our institutions when they are managed by men who not only administer the holy principles of God's law, but obey them with a perfect heart. In the ten commandments the Holy One who inhabiteth eternity has given to all men the principles of His character. These are the rules for the guidance of all—men, women, and children—in all their transactions. Those holy rules are to be taught to the children, and

to form the standard of all dealing with one another. From this standard there can be no sinless swerving.*10LtMs, Lt 75, 1895, par. 5*

The first principle of holiness is to learn the will of God, and to do it with all the heart. Let men in responsible positions consider to a purpose that there is not one rule of action for the men in authority and another for the class who are expected to submit to their decisions; not one rule for the director, and another for the supposed inferiors. I say supposed, for many who are treated as inferiors are men whose principles and course of action are such as heaven approves. They may be regarded as inferior in this world of iniquity, of semblance and sham; but in the sight of God they are counted more precious than gold, though it be tried with fire; they shall be found unto praise, and honor, and glory at the appearing of Jesus Christ. The true learners of Christ, combining faith and truth and righteousness in their life practice, will keep the way of the Lord; there will be no conniving in selfish practices. Every path that God has not marked out for men to pursue is that of the destroyer.*10LtMs, Lt 75, 1895, par. 6*

I have risen a long while before day to write these words, for I see a great deal that needs to be done in heart and practice for men in authority who are very officious to make laws and restrictions for others, while they themselves do not obey the law of God. They will learn sometime that there is prosperity and happiness in no other path than the way of the Lord. Man's reason may be obscured, the conscience seared by long practice in their own way, but it is not a way of peace or security. Wherever the peace of God reigns in the heart, there is the tenderness and love of Christ.*10LtMs, Lt 75, 1895, par. 7*

I think I need not again present the subject of royalty before your councils. I shall ever stand where I now stand, because it is in the counsel of God. Men may haggle over this business, and bring it to the front, but their man-made laws will be of little use. They may oppress; those who have authority may continue the work of seeking to bring men to their terms or cut off every resource; by their representations and the power of their will they may make it hard and hopeless for others to stand in their God-given sense of

right; but bear in mind that God will judge for these things, and that day is not far distant. The fear of the Lord is the beginning of wisdom. I shall bear my testimony as long as God shall spare my life, and should I fall by death, I shall leave my testimony clear and decided against every approach to oppression. Battle Creek cannot manage the world.¹⁰*LtMs, Lt 75, 1895, par. 8*

Lt 76, 1895

Tait, A. O.

Norfolk Villa, Prospect St., Granville, Australia

June 6, 1895

This letter is published in entirety in *1888 1369-1378*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. O. Tait
Battle Creek, Michigan, U. S. A

Dear Brother:

To answer your letter will require of me some very plain statements. The matters you refer to have been presented before me for years. Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time. Since that time some <have confessed their wrongs and> have decidedly changed their attitude and have not manifested the same spirit. For years previous they withstood the pleadings of the Spirit of God, and were aided in their rebellion by the great adversary of souls. *10LtMs, Lt 76, 1895, par. 1*

But there are some <in influential positions> who are still seeking to leaven the minds of canvassers, and to influence those who assemble in conference meetings. They work contrary to truth and righteousness, making use of any and every <expedient> to carry forward their own ideas. Many think that because these men are in responsible positions, because they have the appearance of being calm and rational, they must be reliable men. But God has no use for men who are disloyal in heart. He has not given His people into the hands of any man or set of men to make use of as their impulses dictate. In the name of the Lord God of Israel, I protest against this work. *10LtMs, Lt 76, 1895, par. 2*

God who sees the end from the beginning can easily provide, and

certainly will provide, for the carrying forward of His own work; but it will not be after the spirit and impulse of men. We are not to be educated to work after a worldly policy, neither are we to educate others after this line of working. At every step we are to exercise faith, to be much in prayer, to feel dependence upon God, and manifest devotion to His work. Working after this order will bring large blessings in return; but dependence upon men, who make manifest that they are not in vital connection with God but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity. *10LtMs, Lt 76, 1895, par. 3*

There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God should they intimate that these men were in the wrong. But the Lord has a controversy with these men, who have followed the natural tendency of their own minds and have been led by their own selfish impulses <passing for zeal for the Lord.> The way in which they have dealt with Frank Belden's case will not afford them any pleasure when they have to face the record on the books of heaven in the great day of God, and stand before Him who says, "I know thy works." [*Revelation 2:2.*] The time is coming when there will be an investigation of the characters of the living and the dead. *10LtMs, Lt 76, 1895, par. 4*

I wrote nearly a hundred pages, long before my husband died, of what would be transacted in the Review and Herald Office. If I can find this matter, I will send it to you. Men are traveling over the very ground that was presented to me years ago. It was made clear to me that light would be rejected, that warnings would be despised, that a spirit of selfishness would be cultivated in the Office, and that men would act from worldly principles and depart from the love of God. They would give heed to the promptings of the enemy, and would turn human agents away from their right. Religious and business liberty they would labor to control. They would work to have every Seventh-day Adventist institution in subordination to the institution in Battle Creek, and manipulate things so that every branch of the work would be centered and controlled by responsible men in the Review and Herald Office. *10LtMs, Lt 76, 1895, par. 5*

This is what men are doing, and acting as if every branch of the work, both nigh and afar off, must come under the jurisdiction of men in Battle Creek, and that everyone must circle around their orbit. But the Lord has given light to the effect that our different institutions must stand by themselves. These men are carrying on their counsels and acting as though God in person had spoken by them. They bear themselves loftily toward the purchase of Christ's blood. They act as though every individual must acknowledge their sway, and use his ability and talent as they may direct. If he will not come under their control they crush him out or treat him with indifference. They consider it as an abomination to be unsubmitive, and those who do not submit to their jurisdiction are left without sympathy, without help or support. They say by their spirit and action, "If he dies, let him die." *10LtMs, Lt 76, 1895, par. 6*

Men at the heart of the work have much to learn and much to unlearn. They themselves are to realize that they are in God's domain. Their proud, unbroken hearts must know that there is a Ruler who will call them to account. The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as He shall dictate. *10LtMs, Lt 76, 1895, par. 7*

Religious liberty means more to us as a people than many take it to mean. For years we have proclaimed the message that men cannot deal with the purchase of the blood of the Son of the infinite God on the plan of worldly-wise men. They cannot heal the distemper of souls by their interference, or restore the sin-sick soul to health by their harshness. By manifesting repentance toward God, by exercising faith in the Mighty Healer, they can magnify Jesus and lift their voice in proclaiming, "Behold the Lamb of God which taketh away the sin of the world." [*John 1:29.*] *10LtMs, Lt 76, 1895, par. 8*

Before my husband died, I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal, because of their business education, would not have power to resist the temptation to over-reach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They

make every effort possible to take advantage where they can; for they do not daily experience conversion to God. They enter into plans, and go according to methods, that they suppose will succeed, but they are far from fair, or just, or righteous. They spare themselves, but how hard they press others! They work to destroy the power of their fellow men. They do not consider the truth or the honor of God.*10LtMs, Lt 76, 1895, par. 9*

I had an experience in these matters when at Battle Creek. I was not the only sufferer at their hands. I am not sorry, though, for the experience I passed through; because God gave me counsel that I must be guarded about accepting the propositions of men who proposed that I should do certain things, alleging that in so doing I would be helping the cause of God. But should I make the contract that they designed to have me [make], I would be bound, and could not move independent of men or councils to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak, to correct evil principles when they should be brought to bear against others.*10LtMs, Lt 76, 1895, par. 10*

It was needful that there should be those who would speak out against that which was wrong, <for God would> cleanse the publishing house from plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My guide said, "I have warned you. Speak my word fearlessly, whether men will hear, or whether they will forbear."*10LtMs, Lt 76, 1895, par. 11*

What men need in the Review and Herald Office is a change of heart, and then their whole attitude will be changed. Those who have Christ enthroned within will manifest Christlike principles. They will make it evident that the Holy Spirit has imparted a new life to them, and that they are nourishing and cherishing that life. Its beginning is found in spiritual union with the Lord Jesus Christ, and as they go on increasing in the knowledge of God, they will manifest a growth in grace, and will show Christlike love to others. Men in responsible positions are to guard the interests of others as

jealously as they would guard their own interests. Thus they are to love their neighbors as themselves. *10LtMs, Lt 76, 1895, par. 12*

Christians are to be channels for currents of heavenly wisdom and grace. They are to connect themselves, not with the low streams of the valley, but with the living snow waters of Lebanon. All outward forms and ceremonies that are not after the pattern shown them in the Mount will prove valueless. The grace of God is made manifest in the exercise of the love which dwelt in the bosom of Jesus, and which bringeth salvation to the lost. The kingdom of God cometh not by observation. Unselfish love is to work through every plan that is made, and the fruit of unselfish love is righteousness, peace, and joy in the Holy Ghost. *10LtMs, Lt 76, 1895, par. 13*

Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is <frequently> found in this ambitious zeal <which> he thinks is after the Christlike order. Take away this, and nothing is left. They are like the Pharisees who tithed mint, and anise, and cummin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. The truth is of the deepest importance. *10LtMs, Lt 76, 1895, par. 14*

In the sacrifice of Christ for fallen men, mercy and truth met together, righteousness and peace kissed each other. When you separate these attributes from the most wonderful, and apparently the most successful, work, there is nothing to it. Those who work with Christ unite their business services with spiritual consecration. Where this combination exists, there is no lordly oppression, no compulsion of manner. God has given to His children their work individually. If they work in their own spirit, manifest their own ways, they will develop the forbidding attributes of the evil one. *10LtMs, Lt 76, 1895, par. 15*

God has not singled out a few men and left others uncared for. He loves the purchase of His blood, and He will not neglect one child

and exalt another. He will not lift up one, and cast down and oppress and trample upon another. Every man has individual rights, and it is for the interest of his fellow men to respect those rights. Any lording it over God's heritage will be charged to the man who ventures to exhibit this presumptuous spirit. Those who are truly converted, those whose characters are shaped after the divine model, will hold the truth in love. It will be far more profitable for men to deal rigorously with themselves, rather than to deal rigorously with God's purchased possession. Those living in these last days need to have a right understanding of many things. We should be careful to treat our fellow men as we would treat Christ in the person of His saints. Let no one ignore the rights of another. *10LtMs, Lt 76, 1895, par. 16*

<In answer to your questions I will respond briefly now, but more fully soon.> *10LtMs, Lt 76, 1895, par. 17*

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another. *10LtMs, Lt 76, 1895, par. 18*

Sister Davis has just called my attention to an article printed in the *Youth's Instructor* of May 31st, 1894. The question asked is, Did I design to have this sentence just as it appeared in the *Instructor*? I am surprised to see it just as it appears—"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I cannot explain why this appears just as it does. Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject, that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the not: "yet I would not take the position that meat be wholly discarded

by everyone,” for instance, by those dying of consumption. *10LtMs, Lt 76, 1895, par. 19*

I have been passing through an experience in this country that is similar to the experience that I had in new fields in America. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. *10LtMs, Lt 76, 1895, par. 20*

I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming. It is not my duty to discourse to them on healthful eating. There is a time to speak and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly. *10LtMs, Lt 76, 1895, par. 21*

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls, of which we had a large number, and prepare them for our table? I said decidedly, “No.” I have signed the pledge to my heavenly Father, and have discarded meat as an article of diet. I will not eat flesh myself, or set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought [in] should be expended in buying fruit for the table. *10LtMs, Lt 76, 1895, par. 22*

Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds were slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been

refused. Inspectors and herdsmen <I am told> have entered into confederacy in this matter. Some inspectors say, "This herd or this flock <will pass.> Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption.*10LtMs, Lt 76, 1895, par. 23*

In many localities even fish is unwholesome and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh; but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.*10LtMs, Lt 76, 1895, par. 24*

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies, where the cows are in healthful condition and have good pasture.*10LtMs, Lt 76, 1895, par. 25*

Lt 76a, 1895

Tait, A.O.

October 21, 1895

A letter by EGW's secretary.

Lt 77, 1895

To the Workers in Sydney

[Armadale, Australia]

November 14, 1895

Portions of this letter are published in *PCP* 51; *Ev* 228, 299, 485, 633, 687-688; *1MR* 20.

To the Workers in Sydney:

Sabbath, November 8, I spoke on the camp ground from *2 Peter 1*. The Lord strengthened me by His grace to present the importance of living upon the plan of addition, cultivating the graces of the Holy Spirit, that the Lord Jesus may work for us upon the plan of multiplication. The apostle writes: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*Verses 2-4.*] *10LtMs, Lt 77, 1895, par. 1*

The entire chapter contains most instructive lessons in regard to the transformation of our character after the likeness of the character of Christ. The whole structure of the human character is to be rebuilt; we are to be created anew in Christ Jesus. The Scripture says, "The Lord hath created a new thing in the earth." [*Jeremiah 31:22.*] What was this? Lost man was to be recovered, sin was to be pardoned, the sinner saved, transformed in character, to become a co-worker with God. The treasures of wisdom which for ages had been hid in Christ were to be brought forth. All heaven was to be laid open to supply fallen man with every spiritual blessing that [he] might perfect a character after the divine similitude. The tabernacle of God was with men. Jesus says, "A body hast thou prepared me." [*Hebrews 10:5.*] Humanity inhabited by deity, the revelation of God in human nature—this was God's gift to our world. We are to look upon God in human flesh—God in our tried and tempted nature. O,

that man might know that in Christ all perfection dwells.*10LtMs, Lt 77, 1895, par. 2*

Dear fellow laborers, God will be with you if you will be with Him. Personal religion is essential for every human being. Bear in mind that we carry with us a mysterious influence which is constantly exerted either for good or for evil. The treasure of the heart is communicated by the lips. "A good man out of the good treasure of the heart, bringeth forth good things." [*Matthew 12:34.*] All may know, if they will, the condition of the heart; so sure is the test that it is by this we are to be judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Verse 37.*] The lesson is made still more emphatic: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." [*Verse 36.*] Then let us take heed to our words. Let us talk faith, and we shall have faith. Never give place to a thought of discouragement in the work of God. Never utter a word of doubt. It is as seed sown in the heart of both speaker and hearers, to produce a harvest of discouragement and unbelief.*10LtMs, Lt 77, 1895, par. 3*

The Lord has wrought a good work in the suburbs of Sydney. Praise God for this; talk courage in the Lord. We shall be tempted to become faint-hearted, but we give the enemies of our faith cause of rejoicing when we hesitate and falter and express unbelief in the Lord's work. We are to move forward, praying and trusting, waiting and working, singing with grace in our hearts to the Lord.*10LtMs, Lt 77, 1895, par. 4*

Of all the precious endowments given us of God, none are more essential in blessing others and blessing ourselves than the power of speech. It is with the tongue that we convince and persuade; with the tongue we communicate to others the precious things that God gives to us; with the tongue we express our prayers and praise to God, and make known the wonders of His grace. Not one word should escape the lips to exalt the power of Satan and limit the Holy One of Israel. We need to consider that we are greatly under the influence of our own words. It is a law of our nature that by giving utterance to the feelings of the heart, we encourage and strengthen the feelings that prompted the utterance. While words express

thoughts, it is also true that thoughts follow the words. Our thoughts are to be brought into captivity to Jesus Christ. My brethren, let not a word fall from your lips to weaken the hands of one another in the work. Let not discouragement be talked or acted. Of Christ it is written, "He shall not fail nor be discouraged." [*Isaiah 42:4.*]*10LtMs, Lt 77, 1895, par. 5*

I know that persevering efforts will bring results. The seed has been sown in Sydney and its suburbs. Much money has been expended, and the laborers for God have put forth earnest efforts. I think it would be a great mistake to leave the work already begun, and undertake work in a new place with the present forces. The work begun should be carefully bound off.*10LtMs, Lt 77, 1895, par. 6*

We would that every worker had the burden of souls. Would it not be advisable for you to assemble together and plead with God that His wisdom may be given to the workers and the ministers? All who labor in presenting the truth to those who are in blindness and error should go forth in humble, earnest faith, fully confiding in God. He will work with the human agent, and His ministers are to go out in the power and spirit of God.*10LtMs, Lt 77, 1895, par. 7*

Let the work go forward in faith and hope. Since God has given His own Son to die to save the guilty sinner, He means through His agents to counterwork the human and satanic agencies that are united to destroy the soul. The Lord has made every provision that the uplifted Saviour may be revealed to sinners. Although they are dead in trespasses and sins, their attention must be aroused by the preaching of Christ and Him crucified. There is the most distressing indifference and neglect in regard to the great salvation. The careless must be awakened, else they are lost. Let all who have been drawn to Christ tell the story of his love. Men must be convicted of the evil of sin. The eyes of the transgressor must be enlightened. Let everyone who has felt the converting power of Christ upon his own soul do what he can in the name of the Lord.*10LtMs, Lt 77, 1895, par. 8*

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face

of the earth. But He “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Then why are we not more in earnest? Why are so large a number idle? Why are not all who claim to love God seeking to enlighten their neighbors and their associates, that they may no longer neglect this great salvation?*10LtMs, Lt 77, 1895, par. 9*

Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing ones. O, Christ is able, Christ is willing, Christ is longing to save all who will come unto Him. Talk to souls in peril, and get them to behold Jesus upon the cross dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God.*10LtMs, Lt 77, 1895, par. 10*

As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look upon Jesus, the Sin-bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, that taketh away the sin of the world. They see the way, the truth, and the life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ.*10LtMs, Lt 77, 1895, par. 11*

Fellow laborers, we must have Jesus, the precious Jesus, abiding in our own hearts much more fully if we meet with success. We are in great need of the heavenly influence, God's Holy Spirit, to give power and efficiency to our work. We need to open the heart to Jesus. We need much firmer faith. We need more fervent devotion. We need to die to self, and in mind and heart to cherish an adoring love for Jesus. When we will seek the Lord with all the heart, we shall find Jesus, and shall have our hearts all aglow with His love.

Self will sink into insignificance, and Jesus will be all in all to the soul. You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths. *10LtMs, Lt 77, 1895, par. 12*

But bear in mind that Christ presents to us who are athirst the water of life, that we may drink freely; then we have Christ in us as a well of water, springing up unto everlasting life. Then our words are full of moisture. We are prepared to water others. Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor. *10LtMs, Lt 77, 1895, par. 13*

Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation. They will cry out, “Thou Man of sorrows, acquainted with grief, Thou shalt be my healer. Thou hast given Thy life for me, Thou wast slain for my transgressions, and I accept Thee as my personal Saviour.” Then the crucified and risen Saviour is to them the power of God and the wisdom of God in the advancement of Christian experience. *10LtMs, Lt 77, 1895, par. 14*

Our living Intercessor is in God’s presence, pleading in our behalf, and ready to pour his Holy Spirit into our souls as soon as we will remove the rubbish from the door of the heart and let the Saviour come in. When Christ takes up His abode with his disciples, they are fitted for labor or for trial. Let reproach or persecution come, they are ready to endure for Christ’s sake, who endured everything for them. *10LtMs, Lt 77, 1895, par. 15*

The inworking ministry of the Holy Spirit is our great need. The Spirit is all divine in its agency and demonstration. God wants you to have the gracious spiritual endowment; then you will work with a

power that you were never conscious of before. Love and faith and hope will be an abiding presence. You can go forth in faith, believing that the Holy Spirit accompanies you.*10LtMs, Lt 77, 1895, par. 16*

I would speak especially to Brethren Hansen and Carswell. Do not leave the work you are now engaged in. Do not go into new and untried fields just now. You have a vineyard, God's vineyard, which is in need of your consecrated labor. Take hold of your work firmly. There are many souls to be saved in Sydney and its suburbs. Let a fresh, divine power work in your hearts. Lay hold of the divine arm. Minds are now being stirred, and the work must not be left to ravel out. Let not the work that has been done be counted of little value. The Lord God can use weak instrumentalities, and those who put their trust in Him shall not be confounded.*10LtMs, Lt 77, 1895, par. 17*

My nephew, Byron Belden, has fallen at his post of duty. His whole soul was absorbed in the work of enlightening those in the darkness of error; and now that God has seen fit to let one faithful workman fall, there is all the more need of Brethren Carswell and Hansen.*10LtMs, Lt 77, 1895, par. 18*

Again I appeal to these brethren: Do not become restless or faithless; keep the armor girded on for battle, strengthen your souls in God, and you can do valiantly. In God is our strength and efficiency. Hold up the hands of Elder McCullagh, pray for the Lord to give him physical strength, mental ability, and physical power. God has promised to hear prayer. Look to the Lord every moment; His strength and grace will be imparted to every worker who trusts in Him. The Lord can make the weakest as David; and when the cloud is lifted, and God indicates your duty to open the work in some other field, you can move understandingly. But do not now forsake the field where so much has been done, and where there is still more to be done. God lives and reigns; His power alone can give the victory.*10LtMs, Lt 77, 1895, par. 19*

You have lost heart and courage because you see so few who are determined to obey the truth. But the Lord will give you souls if you will not fail nor be discouraged. Do not let go your hold of the hand

of infinite power. Humble your souls at the footstool of mercy, and pray and work in faith.¹⁰*LtMs, Lt 77, 1895, par. 20*

Lt 77a, 1895

Haskell, S.N.

Refiled as *Lt 11, 1895*.

Lt 78, 1895

White, J. E.

Extract from *Lt 128a, 1895*.

Lt 79, 1895

White, J. E.; White, Emma

Duplicate of *Lt 105, 1894*.

Lt 80, 1895

White, Ella; White, Mabel

Armadale, Victoria, Australia

November 11, 1895

Portions of this letter are published in *3MR 132*.

Dear Children:

Our camp meeting closed today. Yesterday, Sunday, the interest was the greatest we have yet seen. Elder Corliss spoke in the forenoon and your grandmother at three o'clock. The tent was packed and a crowd was standing outside. Elder Prescott spoke in the evening. The tent was full, and it was reported that hundreds went away because they could not get under the tent, and the wind was blowing so strong that it was not prudent for them to remain. The interest has been steadily on the increase, and it is reported that in all the suburbs about Melbourne the people are stirred up. Our meetings pass off without the least disturbance from lawless elements. Noble-looking men and women compose the congregation. *10LtMs, Lt 80, 1895, par. 1*

After I had spoken on Sunday there was a baptism. I am told that twenty-six souls went forward in this ordinance. Some of these had accepted the truth before the meeting, and some had newly come to the faith. There are many among the people who are convicted, but are not yet prepared to obey the truth because it is truth. *10LtMs, Lt 80, 1895, par. 2*

I want very much to see my dearly beloved grandchildren, and the girls Edie and Nettie, and the entire family. I feel a special interest in the children. I have been pleased with the reports received from you. Children, you can all receive of the precious Saviour's instruction. Jesus made a little child His model disciple. He "called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." [*Matthew 18:2, 3.*] Christ gave this lesson as instruction in humility. He would not have

presented a little child as an example if children were not objects of His special watchcare and tender love. Those who have given themselves to Christ, to serve Him in childhood and youth, He accepts with pleasure and gladness. During His ministry on earth, the children were not overlooked or forgotten. When He sees them cheerful, obedient, sweet tempered, doing little acts of kindness, what tender regard and fatherly love He feels for them. Those who strive to be faithful in little things are becoming qualified for the faithful discharge of greater responsibilities. "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*]*10LtMs, Lt 80, 1895, par. 3*

The Lord Jesus will give to each of these dear children His special love and guardian care if they will come to Him and present to Him their petitions, asking in faith for His grace. Let the peace of God abide in your hearts by faith. Let His love abide in you. Let it flow throughout your characters and bless wherever it acts. Cultivate a calm, holy affection for your Saviour, and your words and actions will be sweet and pure, and will make your life a blessing to yourselves and to others. A more than earthly joy will be brought into every detail of your life. God bless you all.*10LtMs, Lt 80, 1895, par. 4*

Lt 80a, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 16, 1895

Portions of this letter are published in *4MR* 5-7, 264; *6MR* 173.

Dear Children:

I am sitting on my bed in my tent, attempting to write to you. I sent a letter to go to you in the last American mail, but was delayed in writing until I fear it was too late to reach Sydney for that boat. But if it failed to reach that boat, you will get it by this one. At that time I sent an order to have one hundred dollars paid to you at Battle Creek, to be used in such cases as you may meet who, if they embrace the truth, must have some help in the lines of clothing and food. This is my duty, and I dare not leave the work to others. They may not see the necessity of the case sufficiently to act. They may be hemmed about by a prudence and caution that is not heaven-born. *10LtMs, Lt 80a, 1895, par. 1*

Said Job, "The cause that I knew not I searched out." [*Job 29:16.*] But there is no need of particular searching on your part, and on the part of your fellow workers. The needs are on every hand. One needs much wisdom where there are so many opportunities to see the needs and to help those who are worthy of help. The workers will need sanctified judgment and discrimination to apply the help where it will do the greatest amount of good in helping men and women prudently, that they may help others. *10LtMs, Lt 80a, 1895, par. 2*

I know it is impossible to remain in the field where you are, bare-handed. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time. This will open the way for their hearts to respond to the truth. But the heart of the one who opens the Scriptures to others must be wide-awake and all aglow with the love of God. The Word must be presented with faith

and assurance, not in a bleak, cold, methodical manner.*10LtMs, Lt 80a, 1895, par. 3*

You are in a field where the work of educating is essential. The same ideas will have to be repeated again and again in the very simplest manner, as if talking to children, for they are children in understanding.*10LtMs, Lt 80a, 1895, par. 4*

Our Lord said, "Say not ye, There are yet four months, and then cometh harvest? I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." [*John 4:35.*] The disciples could not discern any flattering appearance, but rather they saw a discouraging outlook. Christ was speaking in figurative language. The seed of truth had been sown and the harvest was about to follow. The sermon Christ preached to that one woman of Samaria was the sowing of the seed, and very rapidly followed the harvest. She went quickly into the Samaritan city and voiced the words spoken by Christ to her. And with decided assurance she said, "Come, see a man, which told me all things that ever I did; Is not this the Christ?" [*Verse 29.*]*10LtMs, Lt 80a, 1895, par. 5*

Jesus knew that at the report of this woman many would come from curiosity to see and hear Him for themselves, and many believed on Him and drank in the words of truth that fell from His lips.*10LtMs, Lt 80a, 1895, par. 6*

And many of the Samaritans believed on Him for the saying of the woman, who testified, "He told me all that ever I did." And many more believed because of His own word, "And said unto the woman, Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*Verses 39, 41, 42.*]*10LtMs, Lt 80a, 1895, par. 7*

There was a harvest ready to be garnered from that field. The Holy Spirit impressed the truth upon their hearts.*10LtMs, Lt 80a, 1895, par. 8*

The Lord Jesus told His disciples to lift up their eyes and look on the fields. The same words are addressed to every genuine Christian. We are to look, we are to see the wants and necessities

of the fields. They were to be encouraged as they saw the readiness of the Samaritans to receive the truth spoken by the woman, and to acknowledge it fully when they listened to His word for themselves. This was considered the very hardest field to be worked. There were other fields equally prepared to receive the treasures of truth, and that were ripe for the sickle.*10LtMs, Lt 80a, 1895, par. 9*

This experience was of great advantage to the disciples. It was a lesson, demonstrating the nature of the fields to be worked in the presentation of the truth. For while there would be many who would not yield to conviction, there were souls hungering for the words of life and salvation. Many would hear, and many would receive and believe. And they would testify, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*Verse 42.*] This is a complete and full testimony to the truth. Those who readily received the words of Christ would sow the seed of truth in other hearts. They would take notice of the fields now open for labor.*10LtMs, Lt 80a, 1895, par. 10*

The lesson in this is for us. The colored race have been passed by, with some deplorable expressions of regret but with eyes fastened on the more promising fields nigh their own strong borders. Suppose God's people shall lift up their eyes and look on destitute fields that have not been worked. The missionary spirit must prevail if we individually shall form characters after the pattern, Christ Jesus. The colored people have souls to save. They are our neighbors in the sight of God, and we cannot merely look, and deplore the discouraging appearance of the field, and pass by on the other side. We must unitedly take hold, and interestedly seek to work the field. We are not only to look, but we are to go in and reap. It is those in the most need that God calls us to consider and help. As workers together with God we are to engage in labor.*10LtMs, Lt 80a, 1895, par. 11*

We are not only to pity the Southern people, but we are to help them as they shall need help. There is a field in America, nigh and not afar off. One is to sow the seed, another to reap, and another to bind up. And here is a variety of branches of work that must be done now, while the angels continue to hold the four winds. Many

may work in this field who desire to engage in missionary labor.*10LtMs, Lt 80a, 1895, par. 12*

There is no time to be lost. And as men, women, and children shall receive the truth, intelligent minds, fully imbued with the Spirit of God should educate and direct them to help one another. There is a field right in the shadow of your own doors that is to be worked. It has had a touch with the plow in a few spots, and then the workers have left to go to easier fields that look more promising.*10LtMs, Lt 80a, 1895, par. 13*

Those who work this field must practice self-denial, and facilities must be provided wherewith they can work the field. Missionaries are wanted. God calls for them to take up their neglected duties. But the missionaries must not be sent to this field without the facilities to carry forward the work. Means are required. Let farmers, financiers, and builders come in and use their art and craft to improve lands, to build humble cottages, for this field can be made a fruitful field.*10LtMs, Lt 80a, 1895, par. 14*

Again Christ says to you, Lift up your eyes and look on this Southern field, for it needs workers, sowers of the seed, and reapers. The grace of Christ is unlimited, it is God's free gift. And why should not this neglected people have some hope and courage and faith brought into their life? There is sunshine in the heart for all who will accept of Christ.*10LtMs, Lt 80a, 1895, par. 15*

There is reward for the whole-hearted, unselfish workers. They will enter into the joy of their Lord. What is this joy? "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." [*Luke 15:10.*] There will be a blessed commendation, a holy benediction, on the faithful winners of souls, for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet—gathered into the mansions prepared for them!*10LtMs, Lt 80a, 1895, par. 16*

O, what rejoicing for all those who have been impartial, unselfish laborers together with God in winning souls to Christ. What satisfaction will every [worker] have, when the clear, musical voice of Jesus shall be heard,*10LtMs, Lt 80a, 1895, par. 17*

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” “Enter thou into the joy of thy Lord.” [*Matthew 25:34, 21.*] The Redeemer is glorified, because He has not died in vain. *10LtMs, Lt 80a, 1895, par. 18*

Those who have been co-laborers with God, see, as does Christ, the travail of their soul for perishing, dying sinners, and they look upon them with glad, rejoicing hearts, for they see of the travail of their soul, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows of heart because some refuse to see and receive the things which make for their peace, are forgotten. But as they look upon the very souls they sought to win to Jesus Christ, and see them saved, eternally saved, as monuments of God’s mercy, and of a Redeemer’s love, there rings through the arches of heaven shouts of praise and thanksgiving! *10LtMs, Lt 80a, 1895, par. 19*

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. *10LtMs, Lt 80a, 1895, par. 20*

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is under heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever.” *Revelation 5:9-14. 10LtMs, Lt 80a, 1895, par. 21*

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” *Daniel 12:3. 10LtMs, Lt 80a, 1895, par. 22*

Is not this a great reward? But those who will take the burdens upon themselves, who will devote their God-given abilities to the doing of the words of Christ, those who will be partakers of His sufferings in this world, will be partakers with Him of His glory. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father on His throne." Then the inspired Word follows: "He that hath ears to hear let him hear what the Spirit saith unto the churches." [*Revelation 3:21, 22.*]*10LtMs, Lt 80a, 1895, par. 23*

Edson, we are convinced, since making the experiment at Avondale, Cooranbong, that the Lord will indeed work with those who combine physical, manual labor with their studies. It is the most astonishing thing that the thousands of acres of land lie uncleared and uncultivated. We cannot buy a sixpence worth of vegetables anywhere.*10LtMs, Lt 80a, 1895, par. 24*

We can buy excellent oranges for two pence (four cents) a dozen. But these grow without any painstaking effort. No new trees are planted, but the old trees grow from year to year, yielding their golden harvest. But no new land is cleared, no new orchards planted. No fruit is raised with the exception of oranges. We are now making an orchard and building a small cottage, and in this way giving object-lessons. Already some are buying trees of us to plant.*10LtMs, Lt 80a, 1895, par. 25*

Why have they not done this before? Because the false witness is borne that the ground is not good and will not raise produce; but the laziness of the settlers is the real excuse. We want this part of the country to see what the land will yield under practical, intelligent, persevering labor. The country is growing poorer and poorer because so little use is made of the land. In the name of the Lord we will show them that sowing and planting will yield a harvest. We need intelligent men to develop the capacity of the soil. God knew when He looked upon the earth and pronounced it good, very good, [that] energy and genius will reveal the best results. It needs strong arms and stout hearts who will work with a will and [will] love it, enriching the ground by cultivation.*10LtMs, Lt 80a, 1895, par. 26*

My children, you will meet with deplorable ignorance. Why?

Because the souls that were kept in bondage were taught to do exactly the will of those who called them their property, and held them as slaves. They were kept in ignorance, and were untaught. Thousands of them do not know how to read. Their teachers are, many of them, corrupt in character, and they read the Scriptures to fulfill their own purposes, to degrade in life and practice. They are taught that they must not think or judge for themselves, but their ministers must judge for them. In their teaching, the divine plan has been covered up by a mass of rubbish and falsehood and perversion of the Scripture.*10LtMs, Lt 80a, 1895, par. 27*

This is a favorable field for the working of seducing spirits, and they will have success, because of the ignorance of the human minds so long trammled and abused as their bodies have been. The whole system of slavery was originated by Satan, the tyrant over human beings whenever the opportunity offers for him to oppress. Whenever he can get the chance, he ruins.*10LtMs, Lt 80a, 1895, par. 28*

Now there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the white people, have had. But thousands may now be uplifted and become human agents to help their own colored race, if they can receive the help God requires to be given them.*10LtMs, Lt 80a, 1895, par. 29*

Man and women feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to the colored people the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures.*10LtMs, Lt 80a, 1895, par. 30*

The mixing up of things sacred with things carnal, the conforming of the church to the world, making laws to bind the consciences of those whom God has made free, through secular influences will be the masterly working of satanic agencies in cruel imprisonments. And the human agent, exercising a power over the religious faith

and conscience of his fellow men, will hinder many poor, timid, ignorant souls from doing the will of God. But many will be taught of God. They will learn aright from Jesus Christ. They have been more slow to learn lessons relating to religious liberty because of the attitude that man has assumed toward his fellow men, calling man his property. Imperfect discernment exists still in many minds in reference to their own God-given rights.*10LtMs, Lt 80a, 1895, par. 31*

One finite human being compelling another to do his will, claiming to be mind and judgment for another, this sentiment that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures and bloodshed. Man is God's property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men.*10LtMs, Lt 80a, 1895, par. 32*

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even His own life. All who treat His property with cruelty are charged with doing it to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ.*10LtMs, Lt 80a, 1895, par. 33*

A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give, to the faithful and true, patience under trial.*10LtMs, Lt 80a, 1895, par. 34*

Lt 81, 1895

White, J. E.

Duplicate of *Lt 129, 1895*.

Lt 82, 1895

White, J. E.

Campground, Armadale, Melbourne, Victoria, Australia

November 1895

Portions of this letter are published in *VSS 219, 390, 403-404; TMK 275, 297, 318; 4Bio 234*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Edson:

Sabbath, October 19, the gathering at the tent was larger than we expected, as in the forenoon meetings were held by our people in the different churches. Hereafter all will come to the ground on Sabbath and Sunday. In the forenoon Brother Corliss spoke from *Hosea* words that were full of instruction. I spoke in the afternoon from the *fourth [chapter] of John*: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." [*Verse 10.*]*10LtMs, Lt 82, 1895, par. 1*

"The woman saith unto him, Sir, thou hast nothing to draw with, from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." [*Verses 11-14.*] The Lord strengthened me to bear my testimony in His name.*10LtMs, Lt 82, 1895, par. 2*

We then had a very excellent testimony meeting. Many testimonies were borne, giving praise and glory to God for His unspeakable goodness and matchless love to fallen man in the gift of Jesus, His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All seemed to have a desire to lift

up Jesus higher and still higher, and the hymns sung were expressive of praise and thanksgiving to God. Some testified who were not in the faith; one man, a minister, whose heart was stirred by the Holy Spirit, witnessed that the Spirit of God was in the meeting. We felt much pleased to see so large an attendance, not only of our own people, but from the outside. May the Lord touch the hearts of the people, and give them His Holy Spirit to convict of sin and to convert the soul. The message of invitation and mercy must be given to the world. The time seems short.*10LtMs, Lt 82, 1895, par. 3*

In the evening Brother Prescott gave a discourse to a large company. We were happily disappointed in the number present throughout the day on Sabbath, and in the interest that was manifested.*10LtMs, Lt 82, 1895, par. 4*

On Sunday, at eleven a.m., Brother Wilson of New Zealand gave a most profitable discourse, beautiful in its simplicity, and in no way savoring of cheapness. The more plain and simple a discourse is, the more do the teachings of the under-shepherds represent the teaching of the Chief Shepherd.*10LtMs, Lt 82, 1895, par. 5*

I spoke in the afternoon. The pavilion was full to overflowing, quite a company stood on the outside, and all seemed to listen with deep interest. The Lord strengthened His servant to bear a plain testimony, dwelling especially upon our obligation to acknowledge God in all our ways, and the importance of seeking more and more to obtain a knowledge of God. I presented the words in the prayer of Christ just before His crucifixion.*10LtMs, Lt 82, 1895, par. 6*

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine

they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [John 17:1-8.] *10LtMs, Lt 82, 1895, par. 7*

How important then that we study the words of Christ, which the Father gave Him to give to the world. There is knowledge for all of us to gain here in this world. It is the divine plan that we receive the words of Christ and practice them, for the state of the heart regulates the life and forms character. And obedience to the words of Christ will be evidence that we receive Him. The Bible is to be our directory, our guidebook. Then all the business transactions of life will bear the signature of heaven. All the gifts of providence will be put to the wisest use. God will be seen in all our habits, in all our words, in all our practices; and by precept and example we shall be educators. *10LtMs, Lt 82, 1895, par. 8*

In the evening Professor Prescott gave a most powerful discourse, instruction precious as gold. The tent was full, and many were standing outside. All seemed to be fascinated with the Word of God as the speaker presented the truth in new lines, separating the truth from the companionship of error, and by the divine influence of the Spirit of God making it to shine like precious jewels. The principles of rectitude as manifest in perfect obedience to all the commandments of God were made distinct and plain as essential for the salvation of the world. Obedience to the laws of God’s kingdom reveals the presence of the divine in the human agent, sanctifying his character and preparing him for the mansions that Christ is preparing for all who love Him. *10LtMs, Lt 82, 1895, par. 9*

November 5

From the beginning of the meeting the interest in Armadale has been deepening. We feel so glad that the Holy Spirit of God is at work. Some have already decided to obey the truth. In visiting with the *Echos*, one of the workers met a lady who had never heard anything on the subject of the Sabbath, yet she had been keeping it for twelve months. In studying the Bible, she was convicted that she

was keeping the wrong day, and that the seventh day was the true Sabbath. She is now attending the meetings and feasting upon the truth. There are many who are just on the point of taking their stand. The Lord is working in power through His servants who are proclaiming the Word. God has given Brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and in power.*10LtMs, Lt 82, 1895, par. 10*

We have [been] preaching on Sabbaths and Sundays, all evenings but one, and on Wednesday afternoon. We are hoping and praying for an outpouring of the Spirit of God upon the people. We think that the best class of people are attending the meetings. The interest awakened exceeds anything we have yet had here in camp meetings. The great object of the speakers is to sweep away the refuge of lies by exalting Jesus higher and yet higher. We are doing our best to lead the people to look upon the Lamb of God that taketh away the sin of the world. In every discourse we seek to trace the effects of the manifold wisdom of God as brought home to the soul in the development of individual character. We are beginning to see men who have thought themselves wise, becoming fools that they may be wise; human wisdom is bowing to the revelation of divine truth.*10LtMs, Lt 82, 1895, par. 11*

All of men's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, and with the meekness and humility of a little child, he is to receive the engrafted Word, which is able to save the soul. Jesus, precious Saviour, how hast Thou been slighted by us, and rejected by the world! The truth is shining forth in clear lines, and we appeal to the people to take the Word, the "Thus saith the Lord," and search earnestly and prayerfully; the Holy Spirit will make application of the truth that is revealed on every page.*10LtMs, Lt 82, 1895, par. 12*

Some will see the truth, and yet refuse to obey it. Solemn thought, that many are opposing that which has in itself carried to them the evidence of the truth. They are trying to muffle the sword of the Spirit which is the Word of God. They wrap the two-edged truth

about with supposititious assertions, fanciful interpretations, to break its power upon their own minds. They seek to blunt its edge by their own carnal reasoning and invention of fables. Do they read the *last chapter of Revelation, verses 18 and 19*? Very forcible discourses have been given here in relation to the law and the gospel. Precious truth is presented, and many are strengthened and blessed. The inquiry is being made, "If I keep the Sabbath, what shall I do in regard to my business? I shall have to give it up. How shall I find work to sustain my family?" As the impossibilities present themselves, we present the precious promises.*10LtMs, Lt 82, 1895, par. 13*

Afternoon. I have just returned from the services in the tent. I have spoken twice today, nearly one hour in the half past six morning meeting, and again this afternoon. I generally speak on Wednesday afternoons because it is a holiday, but this week I consented to speak on Tuesday because it is Cup Day. All the stores are closed, and not a thing can be purchased. Our brethren thought that if I could speak today, and the appointment was given out on Sunday, there would be a good congregation, and so it was. The tent was full. Extra seats were furnished, and some had to stand. I spoke upon the fruitless fig tree, making application of the same to the churches that bear no fruit. The Lord gave me freedom before that large assembly. There were present before me noble-looking countenances, and many, both men and women, wept. None left their seats, but all listened with most profound attention. The Lord did give me a message for the people. I know that the Holy Spirit worked upon minds and hearts. I have never in any of our camp meetings seen such eagerness to hear the truth.*10LtMs, Lt 82, 1895, par. 14*

I have already spoken twelve times above one hour, and several times short <discourses.> The Lord's presence is upon this encampment, and many hearts are stirred. Some are inquiring in reference to baptism. One asked for baptism today after the service, and the ordinance was administered. Sabbath and Sunday were very important days. This was the third Sabbath. The sound has gone out everywhere of the wonderful meetings. Seldom can I give myself the pleasure of listening to discourses from our ministering brethren; but Sabbath forenoon I attended the meeting

and heard Professor Prescott preach. I know that since coming to this place he has had the outpouring of the Holy Spirit; his lips have been touched with a live coal from off the altar. We know and can distinguish the voice of the True Shepherd. The truth has been poured forth from the lips of the servant of God as the people had never heard it before; unbelievers turn pale and say, That man is inspired. The people do not stroll about the grounds, but go immediately into the tent, and listen as if spellbound.*10LtMs, Lt 82, 1895, par. 15*

Every day some of our workers go out into the suburbs with *Echos*, notices, and invitations to come to the meeting where such wonderful things are presented from the Word of God. The Lord is pouring into the chambers of the mind and the soul temple fresh light, as precious as gold. I never heard the Word presented with greater fervency and power. I know it must be through the constraining power of God upon the human instrument. It is remarked by many that there is no manner of disturbance upon the ground. Every time I enter the encampment, I think the angels of God are here.*10LtMs, Lt 82, 1895, par. 16*

November 24

I have reason to be thankful to God for His mercy and loving-kindness. He has helped and strengthened and blessed me so that I have been able to get off the American mail, which was sent on its way last Friday. Without special help from the Lord, I could not have accomplished so much writing. Maggie Hare, my reporter and typewriter, has been taking the discourses of Professor Prescott and writing them out so that they may be published in pamphlet or tract form. Sarah and I have done our best in preparing matter for the American mail. Again I thank my heavenly Father for His precious grace.*10LtMs, Lt 82, 1895, par. 17*

Last Sabbath forenoon I spoke from (*John 6:27-65*), of Christ, the Bread of life, the food of which we must eat, and the water of life, of which we must drink, or we shall never see the kingdom of God. (*Verse 63*) gives the explanation of the whole lesson: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life." In this chapter, what a

representation is given of the privilege of all who believe in Jesus. To feed on the flesh and blood of the Son of God is to keep the Word, the truth, ever before us. Looking unto Jesus in our Christian experience, we shall walk—by sight? No, we must walk by faith, strengthening our faith in the Word of God. We are to study the Word, to practice its teachings, to bear in mind constantly that “the just shall live by faith.” [*Romans 1:17.*]*10LtMs, Lt 82, 1895, par. 18*

Since coming to this meeting I have felt that unless the Lord shall help me, I shall utterly fail. I have been brought into great trial and perplexity and distress of soul through <others.> I have felt that I stood upon the margin of the Red Sea, with no discernible path before me, and yet the word comes, “Go forward.” I must move, although it be into the waters. I must trust in God to open a path for me. He can cleave through every apparent obstruction, making a passage for my feet. My whole soul must bend to the will and way of God, waiting patiently for Him to lead the way. It is for me to say, “I will follow thee, my Saviour.”*10LtMs, Lt 82, 1895, par. 19*

The divine instruction to us is, “Commit thy way unto the Lord, trust also in him, and he shall bring it to pass.” “Rest in the Lord, and wait patiently for him.” [*Psalms 37:5, 7.*] This is my attitude now. Here is my faith, to stand here <still,> and see the salvation of God. I do not want to wrestle my way out of the hands of Christ. “In quietness and confidence shall be your strength.” [*Isaiah 30:15.*] I am indeed in great perplexity; I must not dishonor Jesus, I must watch, must pray, must believe. The time of uncertainty and trial is no time for me to be in a hurry and want to deliver myself. I must not move rashly and mar my faith and weaken my own soul.*10LtMs, Lt 82, 1895, par. 20*

I must give counsel and advice to those who ask me, and I am led out especially to urge upon them to beware of entering into arrangements that would bring them in collision with the law of God. No unlawful or even doubtful step should be taken, with an idea of disentanglement or relief from present difficulties. It will never pay for persons to sin against God by venturing upon a presumptuous course of their own choosing. They will gain nothing but sorrow and loss if they transfer their interests from His hands into their own. It seems now that I am safe only in having every breath a prayer.

“Take it to the Lord in prayer.” He alone can fully understand the situation. The wound which the enemy has caused me to receive at this meeting has seemed to me incurable, but I will not yield my faith. I have determined to do my duty in the fear of God. Then the trial of my faith will be more precious than gold. I have not to put my trust in feeling, but to walk by faith.*10LtMs, Lt 82, 1895, par. 21*

During these meetings, which have continued five weeks, I have spoken twenty times, besides attending and speaking in the morning meetings and in the council meetings. We are seeking most earnestly to know and do the will of God.*10LtMs, Lt 82, 1895, par. 22*

Sunday afternoon, although pressed under heavy burdens, I spoke in the tent from *Luke 10:25-37*. The cloud of perplexity brought upon me by others was broken, and the Sun of Righteousness beamed forth upon me. I had words to speak given me of God, and I knew the people present were under the spell of the Holy Spirit. It was the last time I was to address them. I felt the sustaining grace and power of God comforting and blessing me that I might present the truth as it is in Jesus. When I had finished speaking, I was greeted by quite a number, who thanked me for the light given them in the discourse that afternoon. But my heart said, “Will they obey? Will they walk in the way of the commandments of God?”*10LtMs, Lt 82, 1895, par. 23*

Christ enshrouded in the cloudy pillar spoke to ancient Israel saying, “Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart.” [*Deuteronomy 6:4-6.*] That which the Lord spoke to His ancient people He repeated when the Word was made flesh and dwelt in the world, to teach men how to be saved.*10LtMs, Lt 82, 1895, par. 24*

“Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation.” [*Exodus 19:5, 6.*] “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people,

that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [1 *Peter* 2:9.] The Lord has shown us that obedience to His law is essential to the reception of His favor and blessing. The obedience of Abraham has been recorded in Bible history. At the command of God he gave up his beloved son, and in commendation of his obedience the Lord said, “In thy seed shall all the nations of the earth be blessed.” Why? “Because thou hast obeyed my voice.” [*Genesis* 22:18.] *10LtMs, Lt 82, 1895, par. 25*

The Lord said to Isaac, “Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all this country, and I will perform the oath which I swore unto Abraham thy father, ... because that Abraham thy father obeyed my voice, and kept my charge, my commandments, my statutes and my laws.” [*Genesis* 26:3, 5.] The promise is, “If ye be willing and obedient, ye shall eat the good of the land.” [*Isaiah* 1:19.] The word given to Samuel for Saul was, “Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” [1 *Samuel* 15:22.] *10LtMs, Lt 82, 1895, par. 26*

God gave His only begotten Son to a life of shame and humiliation, to bear mockery and insult, to make it possible for man to receive moral power to repent of transgression and sin through the imputed righteousness of Christ. He died to make it possible for the Lord to receive into His kingdom a loyal, obedient, loving people. God gave to Adam the test of obedience. If he [had] obeyed the Word of God, he would have retained beautiful Eden, and finally become an inhabitant of heaven. Thus the Lord made obedience to His commandments a test of love for His character of purity and holiness. No less a test has He left for all the human family. *10LtMs, Lt 82, 1895, par. 27*

“If ye love me, keep my commandments. ... He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my

sayings: and the word which ye hear is not mine, but the Father's which sent me." [*John 14:15, 21, 23, 24.*] "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ... Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [*John 15:10, 11, 13, 14.*]*10LtMs, Lt 82, 1895, par. 28*

Our future, eternal welfare depends upon our obedience. Let us consider that it is the keeping of the commandments of God that honors and glorifies Him in His chosen. Wherefore every soul to whom God has given reasoning faculties is under obligation to God to search the Word and ascertain all that is enjoined upon us as God's purchased possession. We should seek to understand all that the Word requires of us in the line of obedience and keeping all His precepts. We cannot show greater honor to our God, whose we are by creation and redemption, than to give evidence to the beings of heaven, to the worlds unfallen, and to fallen men, that we diligently hearken unto all His commandments, which are the laws that govern His kingdom.*10LtMs, Lt 82, 1895, par. 29*

We need to study diligently that we may gain a knowledge of the laws of God. How can we be obedient subjects if we fail to understand the laws that govern the kingdom of God? Then open your Bibles, and search for everything that will enlighten you in regard to the precepts of God; and when you discern a 'thus saith the Lord,' ask not the opinion of men, but, whatever the cost to yourself, obey cheerfully. Then the blessing of God will rest upon you, and you will reflect glory to Him. Obedience is the fruit of faith and love.*10LtMs, Lt 82, 1895, par. 30*

Often ask prayerfully, "Lord, what wilt thou have me to do? Am I in any way disregarding the divine precepts? Am I in any way placing my influence on the enemy's side? Am I showing a careless disregard of God's commandments? Am I willing to yoke up with Christ, to lift the burdens, and to be a co-laborer with Him? Am I studying out possible excuses for neglecting obedience to a 'thus saith the Lord'? Am I risking the consequences of neglect to obey

the clearly revealed precepts of Jehovah because I am not willing to come out from the world and be separate? Shall the fear of man have a greater influence over me than the fear of God?"*10LtMs, Lt 82, 1895, par. 31*

Surrender yourself to God, saying, "Here, Lord, I give myself away; 'tis all that I can do. I will not be found in disobedience to Thy law, for that would place me in the enemy's ranks; I should be strengthening the apostate's influence and power, and my example would be against Christ, against the law of God. I should bind myself up with the disobedient, the unthankful and unholy." "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." [*Isaiah 48:17, 18.*]*10LtMs, Lt 82, 1895, par. 32*

Let everyone, for Christ's sake, and for his own soul's sake, shun conformity to the world, to its customs, vanities, and fashions. Beware of human commandments that will obscure the holy commandments of God. The pleasure-lover is ever unsatisfied, and continually desires to seek again the excitement of the ballroom, the theater, or the party of pleasure. The time God has granted us in which to prepare for eternity is spent by thousands in pouring over fictitious stories. God-given intellect is perverted, the Word of God is neglected, the mind and soul are robbed of moral power needed for wrestling against faults and errors, habits and practices, that disqualify the soul for the enjoyment of Christ's presence here or in the future, immortal life. Let the question be asked seriously and with intense interest, "How is it with my soul? Am I, by my habits and practices, working against my Redeemer?" Inquire, "Do I bring glory to Christ? Do I show to a disobedient and crooked generation that I choose to suffer reproach for the sake of Jesus?"*10LtMs, Lt 82, 1895, par. 33*

The apostle says to us, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers with Christ's sufferings, that when his glory shall be revealed, ye may be

glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified." [1 *Peter* 4:12-14.] Ask yourself, "Is my Redeemer thus magnified in me before the universe of heaven, before the satanic agencies, and before the world?" *10LtMs, Lt 82, 1895, par. 34*

Will the professed followers of Christ aim high, and reach the standard of holiness? Better be a worldling than a common, cheap professed Christian. Dare to come out from the world and be separate. Dare to be singular, because you love Jesus better than the world, and righteousness with persecution better than disobedience with worldly prosperity. Holy and entire obedience through dependence upon the Lord Jesus Christ will strengthen the soul to be steadfast in the faith and hope of the gospel. *10LtMs, Lt 82, 1895, par. 35*

Jesus says, "Without me ye can do nothing." [*John* 15:5.] Union with Christ is our only means for overcoming sin. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in Him; we are one with Him, and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion. *10LtMs, Lt 82, 1895, par. 36*

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains." *10LtMs, Lt 82, 1895, par. 37*

Lt 83, 1895

White, J. E.

Armadale, Melbourne, Australia

November 18, 1895

This letter is published in entirety in *21MR 388-393*.

Dear Son Edson:

I received your letters and chapters on the Life of Christ. I have not read them yet, but we will read them before this letter shall be mailed. *10LtMs, Lt 83, 1895, par. 1*

Some things have been presented to me in lines of caution to you. I have written it, and will, if I can feel free to send it now, do so. *10LtMs, Lt 83, 1895, par. 2*

We are in the midst of a decided interest. We have had from the very first a deep interest. The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people. Delegates have come to the camp meeting from all directions. From New Zealand, Queensland, and Brother Knobbs from Norfolk Island. Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." We are sure that the Lord has endowed him with His Holy Spirit and the truth is being poured forth from his lips in rich current. The truth has been listened to by preachers and by people not of our faith. After meeting they beg of Brother Prescott, to give them a copy of these discourses. *10LtMs, Lt 83, 1895, par. 3*

Maggie Hare is my reporter. She takes the discourses in shorthand. Copies have been given to certain ones and they accept them eagerly. They say "I want to give that to my congregation." Teachers in the Sunday Schools say, "I want to give these points to my scholars." *10LtMs, Lt 83, 1895, par. 4*

There are entire families that are interested. They say the Bible is to them a new revelation. One full month of camp meeting has now

been in session. The meeting was designed to be closed last Monday morning, but it was prolonged one day more because of the interest. The tents were taken down, many of them, on Tuesday. *10LtMs, Lt 83, 1895, par. 5*

Elder Corliss is an excellent Bible teacher. He has worked in Sydney with intense interest and in its suburbs, and success has attended his labors. He came to this meeting much worn. If he could have been favored with entire rest, if only for a few weeks, he would improve greatly. But where is the period of rest for any of us? *10LtMs, Lt 83, 1895, par. 6*

I have already spoken fifteen times on this ground and have been able to make all hear in and surrounding the large tent. But it taxes anyone to keep up the voice without favoring it in any way. Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of the Spirit of God. The interest last Sabbath and Sunday was very good. Many could not possibly get under the tent, and in the evening crowds went away, for it was cold because of a strong wind and the exposure was dangerous. *10LtMs, Lt 83, 1895, par. 7*

Tasmania camp meeting follows this. The believers in Tasmania are poor and could not sustain a camp meeting, but all felt anxious that Hobart should not be neglected. There is a work that must be done in Hobart in getting the truth before the citizens of the place. We have learned in this country that you may be at any expense to hire a hall, and frequently you can get but few hearers. Camp meetings are a success in arresting the attention of the people. The camp meeting in Brighton two years ago was attended with the rich blessing of God. Several who attended that meeting have been present at the meeting in Armadale. Several went through that entire meeting but did not decide to obey the truth. These manifest a great interest at this meeting, and some have taken their position now to obey the truth. Nineteen were baptized last Sunday. I understand these were not all new converts, but some that came from different places to receive baptism. *10LtMs, Lt 83, 1895, par. 8*

The Tasmania people did not see how it was possible for them to

go through the expense of a camp meeting. I agreed to appropriate several pounds if as much more could be raised by those in Tasmania. It was accepted and preparations are being made for the tents from here to be transferred to Hobart and to hold our first camp meeting in that locality. But here the whole community seem to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings at Tasmania during the last week. If the interest in Hobart demands it, we can extend the meeting another week. *10LtMs, Lt 83, 1895, par. 9*

The harvest truly is great, the laborers are few. We feel to voice the words of our Saviour. "Say not ye, there are four months, and then cometh the harvest? behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [*John 4:35, 36.*] The people in the suburbs of Melbourne are calling, "Set up your tents in our locality, and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here." *10LtMs, Lt 83, 1895, par. 10*

If we only had workers and a supply of money to carry forward the work we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as possible, that the people shall have the light which God has given me, and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the by-ways as well. *10LtMs, Lt 83, 1895, par. 11*

There are already inquiries being made, "If we embrace the truth, where is the place to worship in?" We see and feel the necessity—as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in

contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in. *10LtMs, Lt 83, 1895, par. 12*

Edson, we see so many places to be worked, and where are the means? I have appropriated nineteen dollars a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious. There are so many ways that shillings can be invested. There is enough to be done to employ twenty workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarat. *10LtMs, Lt 83, 1895, par. 13*

The promise had been made to hold the camp meeting in Ballarat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting, I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, "I know what you will say, brethren, 'We are short of means and cannot be at such expense.'" But I presented my reasons and everyone saw that they were sound, and the matter was settled right then and there. And the Lord has, by His Holy Spirit which He has imparted, ratified our decision. Here now is opened a new field of labor in this suburb. *10LtMs, Lt 83, 1895, par. 14*

We know that the angels of God have kept guard, walking up and down upon this campground. There have been no disturbances. The people did not swarm upon the ground as at Brighton (the other suburb) from curiosity to see the tents, but came directly to the large meeting tent and sat for one and a half hours, listening as if spellbound to the discourses in daytime and in the evening, given by the servants of God. *10LtMs, Lt 83, 1895, par. 15*

One clean, noble looking man with white hair came to the stand to speak to me. Said he, "I must tell you I have received great light by listening to your discourse this afternoon. I have not listened to such a discourse for forty years. I see the Scriptures in a new light, and

shall never forget the precious words that God has spoken through you today. They have made my heart warm with His love.” I could scarcely get out of the tent. There were so many strangers that were waiting to speak to me, telling me how much good the discourse had done them. Several others expressed similar words, saying, “I must speak with you and let you know that I have been greatly blessed today.” Thus it has been all through the meeting, not only to me but others of our ministers have been spoken to in the same way. *10LtMs, Lt 83, 1895, par. 16*

But now comes the need of divine wisdom to know how to speak a word in season and give personal labor to those whose minds have been wonderfully stirred up by the presentation of the Word in a new light. Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies. For “we have this treasure in earthen vessels, that the power may be of God, and not of man.” [2 *Corinthians* 4:7.] Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstrations of the Spirit as at this meeting. *10LtMs, Lt 83, 1895, par. 17*

God has said in the heavenly courts to His heavenly intelligences, “Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth.” The Messenger of the covenant has come, and the Sun of Righteousness to arise and shine forth upon the eager listeners. His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power. *10LtMs, Lt 83, 1895, par. 18*

Said Christ, “All things that the Father hath are mine.” [*John* 16:15.] “I and My Father are one. I appoint unto you a kingdom.” [*John* 10:30; *Luke* 22:29.] The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them. *10LtMs, Lt 83, 1895, par. 19*

We have had at this meeting seasons for silent communion with

God; seasons set apart when every soul could feel that they had a time and place to pray and study the Word of God without interruption, that they might sharpen their weapons to do the best and most essential work in God's great harvest field. We have no hesitancy in saying that the four angels are still holding the four winds that they shall not blow until the servants of God are sealed in their foreheads. The sowing time will soon be over. *10LtMs, Lt 83, 1895, par. 20*

The work of all believers is to sow the world with truth. Talk the truth, pray the truth, believe the truth, and communicate the truth. Scatter everywhere in abundance the incorruptible seed of truth. The world's Redeemer holds in His hand the key to unlock the treasure house of wisdom. He that lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea and tossed; let not that man think he shall receive anything of the Lord. *10LtMs, Lt 83, 1895, par. 21*

We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray. Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love, in the God of our salvation. He has placed in the hands of Christ all the treasures of the heavenly resources and says, "All these are for man in order to convince fallen, sinful man of My love, that there is no love in the universe but Mine, and for his happiness I am working and will work." The happiness of man is to know God and Jesus Christ whom He hath sent. *10LtMs, Lt 83, 1895, par. 22*

It was to make this vast treasure house of all good available that the Word became flesh and dwelt among us. He sprinkled every gift with His own blood, making it one by this act. The richest gift, the most costly sacrifice, was selected by God to come to the world as His expression of the love of God to man. The gift of God to our world in sending Jesus is an exhibition of His grace which God Himself cannot surpass. There will be, while we live in this world, new developments and the extensive glory of the great love He had for the souls He has created even in this world. But that love will be

extending and expanding before the saints in light, and in characters of new and increasing interest, seen and joyously realized throughout eternity.*10LtMs, Lt 83, 1895, par. 23*

But one thing is impossible with God—the power of eclipsing the greatness of His gift, in showing His love for fallen man that He has given in Jesus. In this wonderful expression of His love He has given to man fallen, and to all the unfallen worlds, and to the universe of heaven, [clear evidence] that there is no love but His love. The Lord has paid this infinite price in giving His only begotten Son that through belief in Jesus Christ is belief in God, and that the righteous laws, the ten precepts of His decalogue, may appear to the world even to as many as will believe on Jesus Christ, as His just requirements and is ever to be maintained.*10LtMs, Lt 83, 1895, par. 24*

Had God the Father come to our world and dwelt among us, veiling His glory, humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. But language seems to be so feeble! I refrain, and with John exclaim, “Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not.” [1 John 3:1.]*10LtMs, Lt 83, 1895, par. 25*

Lt 84, 1895

White, J. E.

Camp Ground, Armadale, Melbourne, Australia

October 22, 1895

Portions of this letter are published in *PM 209, TMK 215, 217, 337, 343*.

Dear Son Edson:

We have been having excellent meetings. The Lord has given Bro. Prescott a message for the people, which is highly appreciated. His mind is fruitful on the truth, and the power and the grace of God are upon him. We feel that we are highly favored in having his services at this camp meeting. I long to attend every meeting, but am prevented from so doing because of physical weakness. My heart goes out in most earnest prayer that the Lord may guide us into all truth, "Thy word is truth." [*John 17:17.*] We are to be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and we have not a moment to lose. *10LtMs, Lt 84, 1895, par. 1*

On Monday I attended the ministers' meeting. We had precious instruction from Brother Prescott, and then I spoke for a short time. The meeting was of a most profitable character. On Tuesday I again attended the ministers' meeting and we had a most precious meeting. I engaged in prayer, but did not speak. I felt the peace and the blessing of God upon me, but suffered from great physical weakness. I cannot attend the meetings that I so much desire to attend. Every day I am made aware of the fact that I am not immortal. But I am thankful that the peace of Christ is in my heart. *10LtMs, Lt 84, 1895, par. 2*

I cannot send you the word that you desire to hear. Neither Fannie nor anyone else here in this country can prepare the manuscript of which you speak. I have only one editor to do all my work, and for months my manuscript has lain from mail to mail unprepared, and I cannot send it to America [as you] desire. Fannie has come to this camp meeting under restrictions. She is to take no other labor

except that which is connected with my work. At the two camp meetings previous to this, W. C. White and others have planned work outside of my work for her to engage in; but at this camp meeting she is not to be burdened with any other work except mine.*10LtMs, Lt 84, 1895, par. 3*

I have had to call Marian to my aid in getting off the two last mails. Fannie has prepared matters for these mails, as well as Marian, but was not able to carry the whole burden. She feels bad over her inability to edit all my manuscript, and when she is able to work, works rapidly. You had best keep quiet about the matter and not speak to people at Battle Creek about her ill health. I am keenly disappointed that we have not been able to send you the manuscript that you desire. The articles that were simplified on the childhood of Jesus were not satisfactory to me. The matter was diluted altogether too much, and the life and spirit did not appear.*10LtMs, Lt 84, 1895, par. 4*

I received your letter in regard to Mary Steward, and I dare not connect her with my work. Unless she could strike the right chords she would only be a hindrance to me. She is too mechanical in her way of working. I wish you would see Sister Hall, who has so long been at South Lancaster, and see if she could come to my aid. There was some talk of her coming with me when I first came to Australia. Her husband is only a common working man, and it was thought that it would not be good policy to expend so much money in bringing them both over, when only one of them could render me valuable service. But now I think Brother Hall could serve in my family to advantage. At my place in Cooranbong there will be abundant work.*10LtMs, Lt 84, 1895, par. 5*

I have two horses and two cows at Cooranbong and one at Granville. I have an American platform wagon at my farm, and have just traded my phaeton in part payment for a \$280.00 carriage. My phaeton brought me \$100.00 and Bro. Harper sent me \$100.00 to be invested in a carriage for me, and to be used for nothing else. So I only had to raise \$80.00 in paying for my new carriage. I have also a two-wheeled cart that may be used for a common draft wagon. I have land that needs cultivating. Now, Edson, please find out what you can in reference to Brother and Sister Hall who have been

connected with the school at South Lancaster, and see if they are proper persons to be connected with my work. I know that she has marked literary ability. It will be an expensive matter for me to bring these persons from America to Australia; but I must have someone connected with me upon whom I can depend.*10LtMs, Lt 84, 1895, par. 6*

Marian works all the time, but has very little attention from Will or myself, for we have not time to even read the matter she has already prepared. I fear greatly that time will pass, and my life will end, and that a large amount of work will be unfinished which should be in print. Now Edson, consider the matter, for I am in a great straight. I know not what to do. Fannie is not able to work all the time; she says that if she does not improve, she will go back to America and place herself where she can regain her health. I am distressed over the situation. Fannie is as strong physically as usual, and feels quite natural and well in in doing house work, or in doing anything in which she can exercise her muscles; but when confined to preparing manuscript, she suffers from terrible headaches, and has suffered in this way more or less ever since coming to Australia. But I must have help.*10LtMs, Lt 84, 1895, par.*

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Were Fannie able to do the work that she has done in the past, still I would need more workers. I write to you, and I wish you to talk with Dr. Kellogg about the matter. I dare not send for Mary Steward. She has not depth of imagination, and could not appreciate the life of an article, or put life and vigor into it in preparing it. Oh how much mechanical work is done! How little of the sacred fire of God's own kindling is made manifest in the works of God's professed people! My memory is still good, my thoughts quick and vigorous, the Lord gives me strength to speak with power; but my infirmities are ever present with me. I feel pained beyond measure that I cannot have helpers who are able to prepare the matter for the press. I shall pray and watch and wait for some opening.*10LtMs, Lt 84, 1895, par. 8*

But do not, I entreat of you, let it be known that Fannie is not able to do all the work that I need to have done. She has kept the papers abundantly supplied ever since coming to Australia, and has

generally been able to prepare about two hundred pages of typewritten matter for the mails, but for the last two months has only prepared twenty articles for the mails, and I have had to call upon Marian to edit personal letters and testimonies. When she is able to work she has prepared double the amount that any other one has or could prepare. I think she will be able to keep the papers prepared with articles. I sent you a short letter in the last mail, and it will be short this time. I cannot write much. I feel a deep and living interest in you, my son, and pray that you may have hope, courage, and faith that will enable you to be like a treasure house from which only good things may be brought forth. *10LtMs, Lt 84, 1895, par. 9*

I feel a deep interest in both Brother Henry and Brother Lindsay. I know that Satan is seeking to sift them as wheat. Christ is still praying for them, and there is yet opportunity that the heart may be softened by the grace of God, and sanctified by His Holy Spirit. They want to operate the Holy Spirit instead of permitting the Holy Spirit to work upon them. God has a controversy with them. Whatever cause you may have at the present time, or have had in the past, or will have in the future, to feel that they have wounded you, still do not allow any thought of retaliation to arise in your mind. Remember that it is not simply these brethren that seek to hurt you, but it is the arch deceiver, who so blinds their spiritual vision that they cannot discern spiritual things. They need the anointing of the divine eyesalve, that they may discern the devices of the enemy. *10LtMs, Lt 84, 1895, par. 10*

Satan is spreading his deceptive nets in order that they may be ensnared. They do not know themselves, they do not know others. They have misjudged their brethren, and will continue to misjudge them unless they become as little children in spirit. Unless they receive the truth in the love of it, and become workers together with God, they will never discern the spiritual character of the kingdom of God. He who enters into the kingdom of God must enter in by faith. Self and selfishness must not come into the life of any of God's people. Those who cherish a spirit of resistance to the truth that is brought by the messengers of God, will refuse to receive it, and darkness will be the inevitable result. Christ is the truth, and refusing truth, they refuse Christ. *10LtMs, Lt 84, 1895, par. 11*

My son, do not give occasion for men to speak evil of your good. Let Jesus reign and dwell in you richly. Invite His presence into your heart daily, and make Christ your constant companion. Utter no words that savor of impatience; do not use cheap and common expressions that will make Jesus ashamed to own you as His brother. You cannot think how great my pleasure is, how unspeakable my gratitude to God, for the great goodness He has showed to you and me in reaching out His arm to lift you up and to draw you to Himself. He has drawn you with the cords of His love. When speaking with others on commonplace matter be reserved, but in speaking of the love of God be free in uttering praise and thanksgiving, for it is due to God. *10LtMs, Lt 84, 1895, par. 12*

Darkness covers the earth and gross darkness the people, and how ardently we should desire the presence of the divine Instructor to lead us in the way of truth and righteousness. God has already spoken to man at sundry times and in divers places and in various ways, yet the world's ignorance is increasing. We must speak with more pronounced utterances concerning the truth, that we may bring to man a knowledge of God. The distinction between Christians and worldlings must be more marked. The Bible must become a book of more prominence among us, and the attentive, diligent searcher by painstaking effort must search for the hidden treasure. The maxims of men, the dogmas of error, though advanced by those who profess to be interpreters of the Word of God, must be discarded, for they are calculated to cover up the truth, and to mystify the spiritual import of the sacred gospel. *10LtMs, Lt 84, 1895, par. 13*

Those who search for hidden treasure will find it. We need not weep, as did John, that the roll is sealed, and that no one can be found to open it, for the Lion of the tribe of Judah has prevailed to open the book. The truth stands revealed. The Jews turned from the Lord Jesus, whom the prophets foretold as the coming Messiah, and they had not been able to see to the end of that which was abolished. In making void the law of God, in turning from the truth with aversion, the Christian world have turned from Christ, and have made manifest the fact that they were not accustomed to looking upon truth of heavenly origin. The darkness has become like a funeral pall, and it covers the whole earth. This is not the time to

become weak and sickly in faith. This is no time to permit the world to convert the church of God. Let those who have light now arise and shine and gather every ray of divine light that may be imparted to them through the influence of the Holy Spirit.*10LtMs, Lt 84, 1895, par. 14*

We are living in a most solemn period of this world's history, but light is shining for those who will walk in the light. Those who refuse to walk in the light walk in darkness and cannot possibly comprehend the light, because they have chosen darkness rather than light. There are many who have not had the light, and they are not judged guilty. They mourn because of their human ignorance. They find nothing satisfactory, and thirst for a knowledge of the only true God. They have an ideal of God in their mind and they desire to find Him. He has entrusted light to His people to give to all those who are praying for light. He has sent forth His streams of salvation to refresh those who are athirst for a knowledge of truth, virtue and holiness. To such we should speak as did the Apostle Paul to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." [*Acts 17:23.*] Heavenly inspiration has come to men, and they have been entrusted with gospel truth, and have thereby been weighted with a solemn responsibility to devote their God-given powers to making God known to man. Christ says, "For this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*]*10LtMs, Lt 84, 1895, par. 15*

Will those who profess to be Seventh-day Adventists refuse to shine? Will they live a divided life? Christ says, "Ye cannot serve God and mammon." You may think that you may serve both; but the great Teacher says, Ye "will hold to the one, and despise the other." [*Matthew 6:24.*] Those who compromise with the world, despise the humble, self-denying, self-sacrificing principles that actuated the life of Christ. He lived not to please Himself. He was self-denying. In man's behalf, He was a man of sorrow and acquainted with grief. Those who have the mind of Christ will "walk even as he walked." [*1 John 2:6.*] They will live out the law of God, will feed upon Christ, be partakers of the divine nature, and stand as living sentinels for truth. In integrity of heart, they will voice the cry, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing; and I will receive you. And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:17, 18.]*10LtMs, Lt 84, 1895, par. 16*

Those who are waiting for the appearing of our Lord and Saviour Jesus Christ cannot mingle with those who are lovers of pleasures more than lovers of God, who are seeking amusement in games and pleasure parties. As faithful watchmen they must proclaim the warning, “The morning cometh, and also the night.” [*Isaiah* 21:12.] Christ has left His Holy Spirit to be His representative in the world, to give celestial aid to every hungering, thirsting soul. Heavenly inspiration is still imparted to men, and it is the work of those who have had light, to let light shine forth to those who are in darkness. Let no one feel inclined to hide his light. Those who hide their light so that the world may not distinguish between them and those who walk in darkness will soon lose all power to diffuse light. They are the ones who are represented by the five foolish virgins, and when the crisis comes, when the call is heard, “Behold, the bridegroom cometh; go ye out to meet him” [*Matthew* 25:6], they will arouse at last to find that their lamps have gone out, that they have mixed with the elements of the world and have not provided themselves with the oil of grace. They were lulled to sleep by the cry of peace and safety, and did not keep lamps trimmed and burning. Aroused to their darkness they plead for oil, but it is impossible for one Christian to impart character to another soul.*10LtMs, Lt 84, 1895, par. 17*

Character is not transferable. Those who are ease-loving, world-loving, fashion-loving professors of Christianity will not go in to the marriage supper of the Lamb with those who are represented by the five wise virgins. When they solicit entrance, they are told that the door is shut. Now is the time to impart light. Do not wait until the word is spoken, “He that is unjust, let him be unjust still: and He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation* 22:11-

14.]10LtMs, Lt 84, 1895, par. 18

It is not to be looked upon as a trifling matter to have the light of present truth, and yet to be noncommittal. It is no trifling thing to say by attitude and sentiment, even though that sentiment is not expressed in words, "My Lord delayeth his coming." [Matthew 24:48.] The spirit and influence of the peace and safety sentiment is in our very midst, and the very atmosphere that surrounds the soul of many who profess to be believers in the soon coming of Christ, is of a malarious character, calculated to soothe the very ones who would be stirred if we showed zeal and determination and stood at our post of duty to warn men of the speedy advent of our Lord.10LtMs, Lt 84, 1895, par. 19

Those who do not beseech men to get ready without a moment's delay will find that their candlestick will be removed out of its place. "I Jesus have sent mine angel to testify unto you these things in the churches." We must speak forth the truth, we must let our light shine forth in clear, steady rays, lest some soul shall stumble and fall because our light is eclipsed. Jesus says, "I am the root and off-spring of David, and the bright and morning star. And the Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:16, 17.]10LtMs, Lt 84, 1895, par. 20

Those who are of a contrite heart will receive the message of heaven, and will voice the words of the angel. This is the work of all who have heard the divine invitation. Jesus said to the woman of Samaria what He says to us all, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:10, 14.]10LtMs, Lt 84, 1895, par. 21

The words spoken by Jesus Christ are to be repeated by those who believe them. Those who have genuine faith will make it evident by working for souls who are in darkness. Those who have genuine faith will not encourage a do nothing spirit, but will manifest an

earnest zeal to create in the hearts of others a love for souls like that manifested by Jesus Christ. They will speak words of warning, of entreaty, and will point out the snow waters of Lebanon to those who are seeking to quench their thirst from the low streams of the valleys of the world. *10LtMs, Lt 84, 1895, par. 22*

God calls for those who stand as soldiers under His blood-stained banner to go to work. He will clothe His messengers with divine power so that they may reach those who are perishing. If we are not standing as faithful soldiers on duty under the blood-stained banner of Prince Immanuel, we are not standing in the radiance of the Sun of Righteousness. God gives light to those who love light. He imparts truth to those who search for truth as for something of most precious value in order that they may impart light to those who are in the valley and the shadow of death. *10LtMs, Lt 84, 1895, par. 23*

Lt 85, 1895

White, J. E.

Norfolk Villa, Granville, N. S. W., Australia

October 7, 1895

Portions of this letter are published in *4MR 265*.

Dear Son Edson:

I have been troubled all through the night season in regard to you. I was in a room where a few seemed busily engaged. I thought I was turning to leave and my guide said, Wait. Then I heard your voice, Edson, making plans in reference to many things you would do, in the investing of means preparatory to making large improvements and business speculations. These were talked of by you with much enthusiasm, and you were making great calculations. My guide stepped up to you as a listener to your proposition. He had heard your conversation, and he then said, I have a word of caution to give you. The Lord has been gracious unto you. When there was no arm to save, His arm brought salvation. He pitied you, and He made you free in His love, and gave you His word to give to the people. *10LtMs, Lt 85, 1895, par. 1*

The plans you are devising will not all prove to be the wisdom of God, but your own wisdom. You are not in all respects a safe business manager. All men are not to be relied upon. Their words are deceiving you. You need to walk very cautiously, or you will invest means unwisely and walk in the sparks of your own kindling, if you trust to your own plans. Listen to the voice of your Leader. Follow not your own imagination and counteract the precious work the Lord has been doing for you. Speak guardedly, walk carefully and humbly with God, then you will not enter into any unwise plans as you are contemplating. Be careful how you lift financial responsibilities. Your work is to hold forth the Word of life. *10LtMs, Lt 85, 1895, par. 2*

I tried to get hold of the ideas and plans, but I could not hear your words, and the guide did not specify, but he said, Will you learn

wisdom from the past, to keep at your God-given work and not bind yourself up in a variety of schemes which will work unfavorably for you? Make no unwise investments. Owe no man anything. Do not bind up borrowed money, making future calculations too abundantly to repay, for this has been your weakness. Your only safety is in walking <cautiously and> softly before God, holding forth the Word of life, receiving the precious light given you of God, for He has chosen you as a light bearer. Let others see you have met with a transformation in character, and that you have learned to plan in God and walk in God, and if you look to Jesus He will walk with you. Keep under the ambitious projects which Satan designs to tempt you to engage in. God has undertaken your case, and He will lead you safely and will make you a co-laborer with God.*10LtMs, Lt 85, 1895, par. 3*

You are being tested and proved. In God is your power to overcome temptations. You will come forth as gold seven times purified. But bind about your imagination, for it will be, as it has been, a snare to you. Trust not in your own inventions, lest you make shipwreck of faith. Enter into no schemes which your own finite judgment shall devise and consider safe, perfectly safe, for it is a net prepared to entangle you in the end. Many would rejoice to have their prophecies concerning you come true, that you are not reliable. Pay every debt as God shall open the way. Leave not a single claim that man shall have upon you. Stand up in your God-given liberty as a free man. Many more words were added, but I cannot go farther now.*10LtMs, Lt 85, 1895, par. 4*

Your mother.*10LtMs, Lt 85, 1895, par. 5*

Edson, Fannie Bolton has no longer any connection with me. Willie, I think, will go to the next General Conference. I want you to bind yourself to no special engagement, for I have full confidence that you are needed in this field, that you shall help me and Willie. He is weighted down with burdens. If you could help me and counsel with me, I have a large amount of writing that could be brought into shape. And if you do not remain more than one year, I want you to come. We need just such help as you can give in the matters that you present before the people. New South Wales is an excellent climate.*10LtMs, Lt 85, 1895, par. 6*

If you can get someone to enter the Southern field in your place, and unite yourself with us, we could together work to get out the class of books you desire. I need you. Marian says, If I could only have Edson to read the manuscript of *The Life of Christ*, what a help he would be to me. Willie cannot give time to this matter. He has his line of work <as counselor,> and he moves very cautiously, and he cannot be called off. We need you to plan with us and we [to] plan with you. This, you know, the Lord has shown over and over again, that you and your mother and brother should stand shoulder to shoulder, heart to heart, judgment to judgment. This is a great field and we must work it as it never has been worked, and you are one who could be more help to me than anyone in all these colonies. I need you and should have you. *10LtMs, Lt 85, 1895, par.*

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And now, while matters are so favorable as they are concerning you in Battle Creek, come to us and you can be my helper. I wish you could be here before Willie leaves for America, then you could take his place in accompanying your mother where she will have to go to speak to the people. I want you and Emma, my children. I think you will not be able to endure the climate of the Southern field. Emma is naturally bilious, and here is a climate excellent for the lungs, and not malarious. My heart longs for my children. I would not ask you to leave the Southern field if I thought God would have your work there. This is a missionary field, and you can have [a] chance to work here without prejudice and jealousies arising; and you need to move carefully and retain the influence which God has given you for His own honor and His own glory. *10LtMs, Lt 85, 1895, par. 8*

We need you here, unless the work seems imperative in the South. But we, or I, am in such need for the very help you can give us in preparing books for the press and in getting out the very works in the book line in simple style for the Southern field and all over the world. I think you can do more, far more, good, uniting with Marian and your mother. Why, Edson, I cannot get [a] chance at Willie to read scarcely anything I write to him. I send this to you because I have been shown repeatedly that you could, if you put your heart in the work, be a great blessing to us. Now, I send this to you. I am not going to put it in anyone's hands to copy. You may copy and send to me. Now, my son, tell me as soon as possible what you will do. I

need you. I believe God would bless you in coming to us.¹⁰*LtMs, Lt 85, 1895, par. 9*

Mother

Lt 86, 1895

White, J. E.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

September 25, 1895

This letter is published in entirety in *1888 1455-1468*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Edson:

I am sending quite a large mail this month. Marian has had to do the work of preparing the Manuscript, but she has not gone into the matter very critically as for the work of publication. We are glad to have Brother and Sister Prescott with us.*10LtMs, Lt 86, 1895, par. 1*

I have not been as well as usual for several months; I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such knowledge is all that is required. They are not doers of the Word.*10LtMs, Lt 86, 1895, par. 2*

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A. T. Jones, Professor Prescott, Brethren E. J. Waggoner, O. A. Olsen, and many others, at the camp meetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." [See *Luke 14:16, 17.*] Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call have lost much.*10LtMs, Lt 86, 1895, par. 3*

The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, on their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our Advocate, in the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our Intercessor before God: and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men. *10LtMs, Lt 86, 1895, par. 4*

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, but in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. [*John 5:39.*] They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the Word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth. *10LtMs, Lt 86, 1895, par. 5*

Not all whom God has called to be witnesses for Him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the Word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began; let them search the Scriptures, and expect to receive light as they appropriate and communicate the light given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into conformity with the will of God, and they understand what it means

to bear the cross of Christ, to endure shame and degradation for His dear sake. *10LtMs, Lt 86, 1895, par. 6*

These servants must learn to trade before they can accumulate. The Master who has entrusted them with His goods sees that it is not profitable to bestow and bestow upon them the most precious material, while they wait, and do not use that which He commits to their trust. He expects His servants to begin to trade upon the very first endowment; they are to put out His goods to the exchangers. Thus the Lord educates His workers, and develops executive ability. If the one entrusted with His Lord's goods begins His work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God. *10LtMs, Lt 86, 1895, par. 7*

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works most effectually has the deepest sense of his own weakness and his unworthiness, and he casts his helpless soul upon Christ. This is the character that God calls contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] Here is our source of power. In the human soul the Holy Spirit gives evidence of the fulfillment of these words, bringing life and hope and joy to all who believe. *10LtMs, Lt 86, 1895, par. 8*

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be ever learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition

and unbelief and error, they are driven to the Word of God, to earnest wrestling and prayer for the victory, and their prayers will be heard.*10LtMs, Lt 86, 1895, par. 9*

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, yet know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [*John 15:17-21.*]*10LtMs, Lt 86, 1895, par. 10*

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a satanic delusion. Christ says, "They know not him that sent me." [*Verse 21.*] When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work <still, sowing the seeds of> truth.*10LtMs, Lt 86, 1895, par. 11*

The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To everyone are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error.*10LtMs, Lt 86, 1895, par. 12*

When John the Baptist pointed to Jesus saying, "Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." [*John 1:36-40.*] After hearing the gracious words

that proceeded from the lips of Jesus, words that flashed light into their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah.*10LtMs, Lt 86, 1895, par. 13*

With inexpressible love their hearts went out to Jesus. They did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of someone to whom he might tell the wonderful story that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messiah;" and he brought him to Jesus. And when Jesus beheld him, He said, "Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation a stone." [*Verses 41, 42.*]*10LtMs, Lt 86, 1895, par. 14*

The day following, Jesus found Philip, and said to him, "Follow me." [*Verse 43.*] As Philip came in contact with Christ, he believed that this was indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion, Nathanael, was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a fig tree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage.*10LtMs, Lt 86, 1895, par. 15*

As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." [*Verses 45, 46.*] Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full, and complete, was expressed.*10LtMs, Lt 86, 1895, par. 16*

Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and

saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." [Verses 47-51.] *10LtMs, Lt 86, 1895, par. 17*

September 27

Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to His own name's glory. May you be God's chosen instrument for the advancement of His work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel sympathy with Brother Olsen. His associates do little to hold up his hands, but much to make them feeble. *10LtMs, Lt 86, 1895, par. 18*

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with His people. If you look to God and trust to Him, you will make no miscarriage of your life, for our precious Saviour is full of grace and truth. You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] Let your fruit be unto righteousness and true holiness. *10LtMs, Lt 86, 1895, par. 19*

A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, "Weighed in the balances, and found wanting." [*Daniel* 5:27.] Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice to find workers with literary ability, we rejoice to see some souls

ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning them in heaven is, "Laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works.*10LtMs, Lt 86, 1895, par. 20*

If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A. R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and He will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends.*10LtMs, Lt 86, 1895, par. 21*

I have been, and am still, speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations, and their souls are precious. If they can be won to see how they can come to Jesus and take Him as their counselor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children He has purchased at an infinite cost. These men, A. R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in your heart, controlling every action.*10LtMs, Lt 86, 1895, par. 22*

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and when exercised, is a crowning glory to every soul who is doing service for Christ, for it is the evidence of union and co-operation with the Chief Worker. *10LtMs, Lt 86, 1895, par. 23*

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use. Consider well what is demanded of you in order to represent Christ in every place and under every circumstance. Self is to be hid with Christ in God. "Without me," said Christ, "ye can do nothing." [*John 15:5*.] But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own insufficiency and your dependence upon God. *10LtMs, Lt 86, 1895, par. 24*

Bear in mind, my son, that success is not the result of chance, of accident, or of destiny, but it is the outworking of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the Great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with His Holy Spirit if you seek Him with all your heart. *10LtMs, Lt 86, 1895, par. 25*

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for His goodness and love and presence. If I could be released from attending the camp meeting at Melbourne, I should feel very thankful, but there is no hope of this. I shall have to

leave Granville in two or at least, three weeks. Our family are to be transferred to the little cottage on my own purchased possession, <Avondale, Cooranbong.> May Lacey White goes with me and W. C. to camp meeting, also one member of the family as typewriter. Daughter May is a treasure—kind, tender, and true—yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth.*10LtMs, Lt 86, 1895, par. 26*

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sister Hall and she will see that you have it.*10LtMs, Lt 86, 1895, par. 27*

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made, and are still making, mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly Father and by the crucified, risen, and ascended Saviour are love and purity.*10LtMs, Lt 86, 1895, par. 28*

“Every one that loveth is born of God, and knoweth God. ... If we love one another, God dwelleth in us, and his love is perfected in us. ... God is love; and he that dwelleth in love dwelleth in God, and God in him.” [*1 John 4:7, 12, 16.*] The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is “glory to God in the highest, and on earth peace, good will toward men.” [*Luke 2:14.*] O, it is not weakness to have a tender, <humble,> sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ.*10LtMs, Lt 86, 1895, par. 29*

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan’s thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances.*10LtMs, Lt 86, 1895, par. 30*

We shall be in every way gainers, becoming better and abler workers through every encounter with difficulties and every blast of

adversity. For this is God's chosen means to test and discipline us. Trial is one of His appointed conditions of success.*10LtMs, Lt 86, 1895, par. 31*

Please make the acquaintance of Brother Tenney; it may be for the benefit of you both. Brother Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith.*10LtMs, Lt 86, 1895, par. 32*

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the Southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. Sister Bolton, <my copiest,> has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need, for you are acquainted with the Southern field. You will know how simple to make the truth so as to be understood, and what portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done should be done for the Southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes.*10LtMs, Lt 86, 1895, par. 33*

For months, Fannie has been able to do <very> little in preparing manuscripts. (Keep this to yourself, however.) Marian has prepared the correspondence for this mail.*10LtMs, Lt 86, 1895, par. 34*

Please send me a copy of the matter you compile as fast as you prepare it.*10LtMs, Lt 86, 1895, par. 35*

Lt 87, 1895

White, Edson and Emma

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

June 19, 1895

Portions of this letter are published in *4MR 263*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children Edson and Emma:

I have had a severe tax since returning from Tasmania. I have labored at Melbourne, and since returning to Granville have sent letters to Melbourne. I have also had to prepare letters for Capetown, South Africa, for Norfolk Island, and for a heavy American mail for America, that went yesterday. I think you will receive a large mail from me.*10LtMs, Lt 87, 1895, par. 1*

There is one article concerning the working of things at Battle Creek that I did not mean should go to you. I was so tired out that I could not specify just what should go to you, and as our workers know that I send you copies of almost everything I write, they sent the matter to you that I did not design for you to have. I fear it may bring trial upon your mind, and I do not care to have you worried over these things when it can possibly be avoided. I have a work to do which must be done, and those who need not have a knowledge of it, I do not wish to be burdened with it. I would not even burden you, my dear son. Please do not make anything known in reference to Battle Creek which might strengthen prejudice. I hope every lesson to others will teach us distrust of self, humility, and dependence upon God. If we ask in faith believing, He will give us His sustaining grace.*10LtMs, Lt 87, 1895, par. 2*

You ask, Did I do right in helping Brother Freeman? I answer, You did the very thing that God approves, and ever will approve, and may he open resources to you so that you may do more in this line.*10LtMs, Lt 87, 1895, par. 3*

You ask again if you did right in writing such letters as you wrote to Brother Charlie Jones, and whether you shall continue this work. Yes, it is genuine missionary work. I think your work in this line will do much good, <even as much as preaching a sermon.> There are many ways in which we may help to diffuse the light if we will only see and improve the opportunity. *10LtMs, Lt 87, 1895, par. 4*

I <have been> shown that you were in great trial, and I said, “Look up where there is light.” God loves you, and will not leave you if you will only trust in Him. I know not what some things mean that have been presented to me. You are passing over the same ground that you have passed over again and again in times past. I have not heard one word of anything discouraging about you, or of anything that would test your faith; but I saw that you were in great trial, and sorely tempted. *10LtMs, Lt 87, 1895, par. 5*

The one who has been my guide so many times, said, “Fret not thyself in anywise to do evil.” [*Psalms 37:8*.] This test and trial is permitted to come upon you; but God lives, and you are to be strengthened and encouraged in the Lord. Fail not neither be discouraged. The Lord is not leading the men who according to their human devices, are hedging up the way. <They do not know what spirit is moving them to action.> Your trust must be in God. Do not take one rash step. He who sought you himself when you were wandering will keep your heart stayed upon God. When you can advance no further in the work in which you are engaged, another field will be opened. Your trust must be in God. *10LtMs, Lt 87, 1895, par. 6*

Preach the simple truth. Successful work for the purchase of the blood of Christ depends not so much upon talent as upon pureness of purpose, the true simplicity of earnest, dependent faith. Let your message be clear and direct. Let every word be spoken with the assurance that God is present in the meeting. Anything that you may present, that is not expressed in clear language will lose its force. As you speak in a simple way, you will realize that there is infinitely more in the Word of God than ever you have seen before. *10LtMs, Lt 87, 1895, par. 7*

The Spirit of the Lord will bring the truth before you in marvelous

power, and open to your understanding lines of thought that are clear and comprehensive, in order that you may communicate the same to others. Keep the trusting spirit of a little child. Though you cannot understand the meaning of many trials, though God does not explain them all to you, because to explain them would be to destroy the object of them—to purify and ennoble the heart—yet let simple faith be called forth in the “thus saith the Lord,” for you must have perfect trust. *10LtMs, Lt 87, 1895, par. 8*

June 18

Dear Children, Willie has just told me of some things that were related to him by Brother Palmer in reference to the *Gospel Primer*. I had not heard one word of this from anyone, not even from you; but the matter was presented before me in figure before this time. You were relating your plans to me in regard to getting out books for the benefit of the colored people. But I was telling you not to do this now, because if you did, you would surely be brought into embarrassment. Principles are advocated against which you cannot stand, although they are not just or righteous. Wait patiently. *10LtMs, Lt 87, 1895, par. 9*

Hitherto the Lord has helped you, and He assures you that if you will wait patiently, and trust in Him, He will be your help. Let your prayers ascend to heaven. Be not anxious although every way in which you attempt to work <may> seem to be hedged up. Tell it all to God, but do not permit yourself to be drawn away from the work. If you were not permitted to handle so simple a work as that of the *Primer*, you may be assured that any other enterprise that you might propose will be vetoed. Trust in the Lord, call upon God in prayer, and look away from men. God cannot make a mistake, He cannot err. *10LtMs, Lt 87, 1895, par. 10*

If there is no chance whatever for you to cancel your debts, and as far as you can see there is no way open, if the means that would help you to do this and to be a blessing to others is taken away as it appears to be, keep at your work; God knows all about it, and He will open up some way which men will not be able to close. Our God is a God of justice. I know that these things that are not after God's ordering will cut you to the quick. It is a repetition of the same

thing which Satan brought about before which drove you to discouragement; but do not permit him to do this. Look unto Jesus. Make straight paths for your feet. I cannot relieve you in any way as far as I can see. If you trust in the Lord Jesus, He will help you. When there was no arm to save, and no eye to pity, the Lord's hand was stretched out to save you, although you asked not for it. *10LtMs, Lt 87, 1895, par. 11*

The Lord God of Israel will not be over-awed or influenced by human inventions. He is the most high God. He looketh down from His throne upon the children of men. However humiliating it may be to our natural pride to submit uncomplainingly to measures that bind and oppress, yet let the truth sanctify your soul, and go forward. Satan is at work seeking to beat you back; but he who has called you to his work bids you not to fail or be discouraged. The gate is a strait gate through which we must go, and in order to enter it, we must leave all behind in order to win Christ. We are to count everything as loss for the excellency of the knowledge of Jesus Christ. But when we have attained this knowledge, we have light, freedom, and power. *10LtMs, Lt 87, 1895, par. 12*

You cannot afford to lose your soul, and if you trust in Jesus you will not. Come to Jesus every day just as you are, and in meekness and lowliness of heart abide in Christ from the strife of tongues. Persevere in your wrestlings until with joyous heart you learn that there is a God in Israel. With hearts all subdued and broken, give the invitation to all, "Come, for all things are now ready." [*Luke 14:17.*] With longing desire, with loving entreaty, even as a father yearns toward his children, so give the invitation to lost souls. *10LtMs, Lt 87, 1895, par. 13*

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live." [*Ezekiel 33:11.*] Satan is exceedingly angry that God has had pity on you, and that you are an agent through whom He may rescue other souls. Work humbly, and you will have souls for your hire. Let not Satan triumph that he has worked through human agents to hedge up your way. *10LtMs, Lt 87, 1895, par. 14*

Lt 88, 1895

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

April 4, 1895

Portions of this letter are published in *Ev* 471; *11MR* 278-279; *4Bio* 187, 189.

Dear Children Edson and Emma:

I could not sleep past two o'clock this morning, and even though I wake at twelve o'clock as I have for the past three nights, I can sleep no more. I may as well harness up for the day's work. I cannot close the drawer of thought, and may as well put my thoughts where they will be of advantage to someone. You will have the result of this morning's thought in the communication I send you.*10LtMs, Lt 88, 1895, par. 1*

I am glad to inform you that my health, strength, and activity are about equal to what they used to be before my long experience with rheumatism. I can get in and out of the carriage with as much activity as a young girl. When driving out, if our colt, [which] is only a few months from the wild herd, seems to take a threatening attitude, I am out of the carriage at once, and step right to her head and lay my hand upon her, and talk to her soothingly. The trouble is then ended. I am so glad to be able to do this. I always have to be careful of my right hip, or else I have trouble. It is necessary for me to have the easiest of spring seats, well cushioned, in order to save my hip all jarring, but this infirmity does not prevent my activity, except in the matter of taking long walks.*10LtMs, Lt 88, 1895, par. 2*

I can walk only a short distance, when the sciatica sets in, and I have a painful time for days. But if I guard myself diligently, I am able to get about with marked alacrity. Many times during the day I go up and down a long flight of stairs to and from my room without inconvenience. I ask the Lord to so remove infirmities from me that I may engage in the work with heart, mind, and soul, and without injury to my physical powers.*10LtMs, Lt 88, 1895, par. 3*

I have the privilege of speaking in Ashfield and Petersham on Sabbath and Sunday night. Meetings are held at both places during almost every evening in the week. There are three evening meetings held at Ashfield, and six at Petersham. Brother McCullagh has charge of the meetings at Ashfield, and Brother Robert Hare conducts the meetings at Petersham, except when they exchange labor. A new tent has been purchased, the money for which was raised largely by people who have newly come into the faith. This new tent is to be pitched at Canterbury in about a week. Then three meetings will be held within two miles distance one of another. *10LtMs, Lt 88, 1895, par. 4*

During the camp meeting and since its close, about sixty have been baptized. Sixteen were baptized during the camp meeting, and within eight weeks of its close, seventeen more were baptized. The baptism took place in the Baptist church, but after that the baptistry was refused to Seventh-day Adventists because some of their own members were re-baptized. This made it necessary to search for a place where a lake or stream would afford us a baptistry. The brethren found a very beautiful lake, and on the occasion of the baptism, I was invited to speak. I spoke to two hundred people from the text, "If ye then be risen with Christ, seek those things which are above." [*Colossians 3:1.*] Twenty were baptized on this occasion, and two weeks ago thirteen more were baptized, and still others are waiting for baptism. *10LtMs, Lt 88, 1895, par. 5*

Byron Belden is to have charge of the new tent. He will pitch his own tent beside the large one, and will help to begin the work by giving Bible readings, visiting, and helping in a general way. Byron and Sarah are willing to do anything, and they will both engage in the work. It remains to be seen what particular lines they will follow. He has been sent to the little churches in the suburbs of Parramatta, eight and eleven miles out from town. He has been gradually receiving an education as to how to do the work. *10LtMs, Lt 88, 1895, par. 6*

Willie has been in New Zealand for about three months. Auckland is a point of special interest, and the camp meeting was held in this place. About forty have embraced the truth since the camp meeting. Elders Corliss and Steed are earnestly engaging in the work in that

locality. A general meeting of about a couple of weeks length has been held in Napier. I have not yet learned the result of this meeting. Willie is working to raise a certain amount of money for funds for the school. How he is succeeding remains to be seen. There is not a very large surplus of means among our people in this country, but Willie feels that everyone must lift to the very extent of their financial power, so that the buildings shall be erected on the school grounds. *10LtMs, Lt 88, 1895, par. 7*

We expect that many obstacles will present themselves, but we also expect to exercise faith, and to plough through them all. We shall need to persevere and to work most earnestly. No indolence can be indulged by any of God's chosen workers. When the Lord said to Moses, "Go forward," he did not go backward, but forward. [*Exodus 14:15.*] Much is to be done in the Lord's moral vineyard; but we cannot expect to stand still and see the Lord do the work which is left for His human agents to do. Those who really feel that they lack heavenly wisdom, may obtain wisdom from the Source of all wisdom. But if we trust in our own human devising, we shall meet with failure. *10LtMs, Lt 88, 1895, par. 8*

Far more wise calculation, more intellectual power, must be brought into our work. The intellect is to be sanctified, refined, cleansed from human impurities, so that it may be a channel through which God may pour His own wisdom. Connected with God, man will be able to shape and fashion something anew. Everyone who is a co-worker with Jesus Christ will realize that he is acting a part in the work of God, that he is a thread in the great web of humanity, bound with invisible influences to the toilers in various branches of the work. In the business of the temporal things of life, he is united to all those who work in man's behalf. *10LtMs, Lt 88, 1895, par. 9*

Women may accomplish a good work for God if they will first learn the precious, all-important lesson of meekness in the school of Christ. They will be able to benefit humanity by presenting to them the all sufficiency of Jesus. When each member of the church realizes his own individual responsibility, when he humbly takes up the work which presents itself before Him, the work will go on to success. God has given to every man his work according to his several ability. It will not be an easy task to work for the Master in

this age. But how much perplexity might be saved if workers continually relied upon God, and duly considered the directions which God has given. He says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." [*Romans 12:6-8.*]*10LtMs, Lt 88, 1895, par. 10*

This is a subject that demands close, critical study. Many mistakes are made because men do not heed this instruction. Many who are entrusted with some humble line of work to do for the Master, soon become dissatisfied, and think that they should be teachers and leaders. They want to leave their humble ministering, which is just as important in its place as the larger responsibilities. Those who are set to do visiting soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an ever-increasing stock of wisdom. This work cannot be done in a self-sufficient manner, but in meekness they must instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.*10LtMs, Lt 88, 1895, par. 11*

With earnest words the great apostle addressed Timothy, saying, "But continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." [*2 Timothy 3:14, 15.*] The Lord has given His gifts to the members of the church, and the gifts differ according to the ability of the members to use them to His glory. Many make a mistake by not being content to do the very work that they might do acceptably. Instead of doing the work willingly, they are ever seeking to work on someone else's talents, and are ever longing to do that for which they are not fitted.*10LtMs, Lt 88, 1895, par. 12*

But how much more pleasing would it be to our heavenly Father if

every member of the body of Christ were willing to act the part assigned him. No work done for the Master must be considered inferior and of little account. If God appoints us to a work, whether it is great or small, it is because it is for our own best good, for the best good of our fellow men, and for the advancement of His cause. If it is done cheerfully, humbly, and in the meekness of Christ, it will result in the glory of God. *10LtMs, Lt 88, 1895, par. 13*

But many are seeking the best place, the highest place. With selfish preference they earnestly strive for their own advancement, and this works neither for the good of the human agent nor for the glory of God. Jesus, our Leader, the Captain of our salvation, lived not to please Himself. In every church there will be those who desire to be leaders, and if the leadership is not given to them, they will think that there is no use of attending meetings. They will not consider that there may be something which they can learn from somebody else, and that they can be benefited by listening to the teachings of others. They will not acknowledge that by hearing the truth from other lips, they may be enabled to form a more symmetrical Christian character. They cherish a burning desire to educate others, to preach to others, and yet they need to learn that before they can be qualified to be acceptable teachers, they must themselves become teachable. The very best kind of help that they could give the church would be to manifest a spirit of meekness, revealing the fact that they are in need of help. *10LtMs, Lt 88, 1895, par. 14*

Individually, we can help the church by following the instruction of Paul. He says, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another." [*Romans 12:10.*] Many a soul has been wrecked upon the reef of self-thinking. Many seek a higher position than they occupy, when the responsibility laid upon them is all the responsibility they can manage to the advantage of the church. When Christ abides in the soul, we are strong in His strength. At the call of the helpless and oppressed, He is ever ready to help. When we are teachable, obedient, and kind, we shall bear fruit to the glory of God, conforming ourselves to the character of Christ, and becoming a living sacrifice, holy and acceptable unto God. *10LtMs, Lt 88, 1895, par. 15*

Lt 88a, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

July 7, 1895

Portions of this letter are published in *11MR 185*.

Dear Children Edson and Emma:

I have opportunity this morning to meet the teachers and students in the school and speak to them. It is now half past five. I have just called Willie. We walk across a wooded paddock to the school building—the walk taking about fifteen minutes. Then we shall have a one hour's meeting. Yesterday, Sabbath, we had the large dining hall full of people; some outsiders were present, the school teacher and the wife of the surveyor of the wooded tract, the postmaster, and several other who seem favorably inclined. I spoke from the first four verses of *John fourteen*, and from (*Acts 1*), showing the ascension of our Lord to heaven. We had a good interest. We then entered into the business of organizing a church of twenty-five members. Quite a number of the present students of the Agricultural School will become members of the church in Cooranbong but are not yet fully prepared, some not having received their letters from their churches; others know not whether they will be residents of Cooranbong or of some other place.¹⁰*LtMs, Lt 88a, 1895, par. 1*

We are pleased to make so favorable a beginning, and we believe there will be a large church in this place. We returned home after the meeting, and after dinner Brother and Sister Rousseau came to call on us. We brought all our easiest chairs (which were few) on the piazza and had a pleasant talk in regard to the future of the work; and the men, Rousseau and Willie and Caldwell, who had been tramping about considerably over the ground, were glad of the Sabbath rest. We had our season of prayer closing the Sabbath on the piazza. Then Caldwell, May White, Ella, Mabel, and Willie went to the school grounds, Willie to attend a committee and the rest to behold an immense bonfire, which was a great treat to the children;

but how I wish that poor families in our cities could have had the wood thus consumed.*10LtMs, Lt 88a, 1895, par. 2*

Willie and your mother have just returned from the morning gathering season of instruction. I spoke to them some very solemn words from *1 Peter 3:8, 13; 1 Peter 4:1-2*. There were twenty-two present at this morning exercise. Brother Rousseau pleaded for me to be present Monday morning, and as often as Willie and I could come; but we must have better accommodations. Twenty-two crowded into a room 12 x 12 is unhealthful. We are trying to get things started, and then there will be growth. The atmosphere seems to be healthful, and if we can get up buildings, so that we will not be poisoned by one another's breath, it will be a great advantage. These morning meeting are a great help to all the workers.*10LtMs, Lt 88a, 1895, par. 3*

How pleased we would be to see you and we plan together our residence. We now can only build a barn, roomy and with a chamber that will store our fodder. This we will occupy until we can build a cottage, but we will clear only a little at a time. We need to put in crops as soon as August; and it is now July, and not a stroke done on our land yet. The frost has been quite heavy, and there has been a little skimming of ice. July and August are the coldest months. There have been no clouds or rain for a long time. The sun shines beautifully in the day time, and the moon at night.*10LtMs, Lt 88a, 1895, par. 4*

Last Wednesday our family, Brother Caldwell, May, the children, and myself after dinner met Willie, who joined us. He had been tramping over the Avondon Tract with the surveyor. We had a pleasurable ride upon the river six miles, and then entered the broad lake. It was beautiful. The setting sun reflected its beautiful tints upon the water. Brother Caldwell wished to go upon an island, quite an elevation, and view the broad expanse of water; but I was weary, and we thought not best. I knew Brother Caldwell and Willie were in need of rest rather than exercise. We reached home about eight o'clock—glad to be at home again.*10LtMs, Lt 88a, 1895, par. 5*

I am just writing to tell you I am not able to write much now. I have

worked early and late, writing and speaking, and now I am not able to write. Brother Caldwell brought our teams over here seventy-five miles. He also brought my platform wagon, and we ride out whenever we can. As yet W. C. White has had to be closely connected with the surveyor, and therefore has not been with his family much. The plat of land I am to purchase costs me \$1,350. I have forty acres, and it was supposed I would have twenty; but I want to embrace as much as forty acres, for some must be left as woodland and a portion for grazing and cultivation. Sometimes I think forty is scarcely sufficient. The purchase of this land is really a necessity, for the school, and everything, seems to be struggling to advance. Why we are here is that we shall have a suitable place to have the children who attend school receive all the benefits of a healthful, beautiful location, and our influence will be a help to many souls if we continue in the love of God. *10LtMs, Lt 88a, 1895, par. 6*

I am recovering slowly from a long strain, and place myself where I shall soon be called out to labor in Sydney. Until I have rest, complete rest, for a while, I can do nothing. Then I am thinking of making the most of my time in setting hands at work clearing the land in spots and cultivating the soil; and in two weeks we can have this building to use for a dwelling house, and take our time to build us a cheap cottage. As soon as the surveyors are through, then we will work in earnest. *10LtMs, Lt 88a, 1895, par. 7*

If I can give up our cottage it will be the saving of one pound four shillings one pence per week, twenty-five dollars per month. This put into a house will help us now. We have a most beautiful residence, but it has been as a free hotel ever since we have lived in it, and will continue to be if we live in it for another year or two; but I need retirement and rest, and must have it. I shall no longer take the responsibilities of a family, but shall board with Willie; and as he has no means with which to build, I shall build and he will live in my house. This is the only way we can do, for Willie has nothing after supporting and transporting his family to Australia. *10LtMs, Lt 88a, 1895, par. 8*

I write you all the particulars because I think you will be pleased to know them. I wish you could see this beautiful body of water called Dora Creek. It is misnamed. It should be called a beautiful river,

merging into a vast expansive lake, clear as crystal and smooth, not dangerous but quiet, waters. But I am writing too much and must stop. I hope that you will some time come to this country. *10LtMs, Lt 88a, 1895, par. 9*

Do not be discouraged or fail in your missionary enterprise. Just seek the Lord. He is your shield and buckler, your fortress; and if you trust Him implicitly He will give you divine power. His strength will be your strength. Hang these words in memory's hall: "He will not fail nor be discouraged." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 42:4; 57:15.*] *10LtMs, Lt 88a, 1895, par. 10*

What words are these, full of hope and courage, of assurance and grace. Edson, walk humbly with God, trust in the Lord, for in the Lord Jehovah is everlasting strength; encourage faith. When there was no arm stretched out to save you, when wandering from Him, His arm brought salvation. *10LtMs, Lt 88a, 1895, par. 11*

"Lord, when came these blood-drops all the way,
That mark out the mountain's track?"

"They were shed for thee who had gone astray,
'Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"

"They are pierced tonight by many a thorn."

"But all through the mountains, thunder-riven,

And up from the rocky steep,

There rose a cry to the gate of heaven,

'Rejoice, I have found My sheep.'

And the angels echoed round the throne,

"Rejoice, for the Lord brings back His own." *10LtMs, Lt 88a, 1895, par. 12*

You are in a hard, discouraging field, but the Lord has given you a rich experience, of value not only to yourself, but to many others through you. You are co-operating with God in working out your own salvation. We are co-laborers together with God, especially in working out our own salvation with fear and trembling, because the

human agent knows his weakness. In himself he can do nothing; but in God, he will triumph gloriously, “for it is God that worketh in you both to will and to do of His good pleasure.” [*Philippians 2:13.*] This is the principle of harmonious action, the co-operation of the divine and human agency. *10LtMs, Lt 88a, 1895, par. 13*

When you cannot see the come-out of matters, just trust in God. The storm and tempest of temptation will sweep away every foundation that is not built in solid rock; and the houses of all who are not doers of the Word of God will fall. When you feel surrounded with impossibilities, then listen to the Voice that said to the white-capped billows that talked with death, “Peace, be still.” [*Mark 4:39.*] God is nigh unto you. He has given you the very experience which in my great affliction I prayed day and night that you might have. God works, you are to co-operate in the work—with the divine agency. Human devices may be multiplied, but although strong, there is a controlling agency that will prevail. God works, and the human agent works in co-operation with God to make of himself all that God has designed he should be, to the reflecting of the image of the character of God. There is inefficiency of the human agent in his efforts to perfect a Christian character; but to be co-laborers together with God is the purification of the soul temple from moral defilement. *10LtMs, Lt 88a, 1895, par. 14*

God gives the Holy Spirit and supplies opportunities and privileges. God has given moral sensibilities for the uplifting of the human agent. The Lord has given His only begotten Son “that whosoever believeth in him should not perish but have everlasting life.” [*John 3:16.*] If we will work with God and Christ, being in every sense laborers together with God, we will not fight as one who beateth the air. Our mental and spiritual powers must be called into action. Christ is the Light, the Truth, and the Way. Children, when I get upon this subject, I am overwhelmed with amazement at the marvelous love of God. We must appreciate and use every help offered, and then we will never fail nor be discouraged. Christian duties are to be faithfully done, and this gives the heavenly agencies channels through which they can work in these hours of probation. God expects us to develop moral improvement. His grace is bestowed without limit, full and broad and deep. *10LtMs, Lt 88a, 1895, par. 15*

For every lost sheep, God has provided a shepherd to seek him; every outcast may be brought back to our Father's house. Thus the faithfulness and the zeal of the whole-souled, consecrated workers will be developed. There are in the field of your labor, my son, untrained, uneducated, undisciplined mortals, whom God has committed to His followers to seek by every devising and planning, through the grace given of God to save, and thus work in perfect harmony with the angels of heaven.*10LtMs, Lt 88a, 1895, par. 16*

Many cannot even read the divine Word, and [they] follow their own superstitious ideas, and yet these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled, through the divine power of God. They must be educated, and the superabundant provision made for a few should be made for the ones who have been neglected and oppressed and degraded by the will and power of man. They have been left in ignorance when they should have been taught; left unconverted when they should have had every advantage possible to rescue and save them. But let us redeem the time now, and in the place of expending so largely upon a few, take in the world who need help, and a people who have been strangely neglected. The colored people need simple books.*10LtMs, Lt 88a, 1895, par. 17*

But I am not able to write as I would, though my soul is alive to this subject. Then I know that God in all His compassion is beholding and seeing what His people will do for the uplifting of the oppressed, in this case so urgent. The angelic hosts are waiting to use men to interpose and press back the power of darkness. If they do not walk in the light God has given them and arouse to action, earnest and determined, God will hold men accountable. It will be better for them if they had never been born. Weighed in the golden balances of the sanctuary and found wanting! But each of us has a part to act, and there must be no betrayal of the holy truth committed to us. We are a spectacle unto the world, to angels and to men. Consecrate all you have to God.*10LtMs, Lt 88a, 1895, par. 18*

Oh, that men would honor and fear and love God always. We are God's living epistles, known and read of all men. The Word of God, not only preached, but exemplified in the life, reveals the power of

God in the molding and fashioning of the character after the Divine Model. "Ye are the light of the world." [*Matthew 5:14.*] Religious light is to shine through good works, for these works are the fruit, and testify of the faith in Jesus Christ and His words of life, which make men wise unto salvation. This is one of God's ways of making us channels through which He communicates, manifesting the excellency of the power of the gospel. Every soul who is indeed a child of the light and not of darkness is bound to let that light shine in clear, steady rays, to be not carnal, but spiritually minded, that he may contribute to the very best of his ability toward the illumination of the world. Christ expects every man to do his best to make His own valuable sacrifice for the world a success.*10LtMs, Lt 88a, 1895, par. 19*

Every soul, rich or poor, is called into action to be laborers together with God, to evidence before the universe of heaven if he will be under obedience to God, to obey His orders in the heavenly courts. Those who are not apparently of large capability, connecting with the great Teacher, will become laborers together with God. And if he chooses his own way and his own will, then the guilt is upon himself, for God's will is plainly revealed, and the sin of disobedience lies at man's door. God depends upon those who wear His yoke to draw with Him, plowing the field and sowing the seed. If you fail to draw with Christ, to prepare the soil preparatory to putting in the seed, then you are not faithful workmen. Shall we, any of us, after every provision has been made that we may be abundantly supplied with grace, rich grace, fail to act our part in these last days? Shall Satan rule over mind, and mold the characters? No! Will you answer, No! with mind and will and voice?*10LtMs, Lt 88a, 1895, par. 20*

If the Holy Spirit works through the human agent, then the world will have the light from heaven as God designs. God places in our hands the remedy for the sin-sick soul. Will we use it? It is through God's human, living agencies that the ignorant, the perishing, sin-sick soul is to be saved unto life eternal. The efficiency is at the command of every seeker, that he may obtain the precious gift to impart to others. If he does not do this, God holds him accountable. He has decidedly failed to be faithful, and our last great reckoning will be as our—profession of faith? No, as our works have been.

The inward grace will be as an irrepressible well of water, springing up unto eternal life. Let us all do our best; work while the day lasts, for the night cometh in which no man can work.*10LtMs, Lt 88a, 1895, par. 21*

Now, my son, in regard to the book you have mentioned, we will take hold of them just as soon as we can give attention to them. We have had so many pressing matters that we could do but little more than talk; but be patient, you shall have something soon.*10LtMs, Lt 88a, 1895, par. 22*

You will be interested to learn that the industrial department is working successfully. Study and labor combined is working wonderful changes in the physical, mental, and moral. Students are improving in every way. I will be able in my next letter to send you something definite in regard to the success of the plans. In a short time I will awaken Willie to walk with me (half-past five) by moonlight across the paddocks three quarters of a mile to the meeting in the early morning in the building used for the school. I am relieving Brother Rousseau by speaking to the students in the early hours of the morning. We have fences to climb, or crawl through the bars, in passing cross-lots to the building.*10LtMs, Lt 88a, 1895, par. 23*

I am writing to you by lamp-light; but this is the only letter I have been able to write for America. I have not time to even read it over, so excuse all blunders and mistakes. The Lord bless you both, my dear children, and as you draw nigh to God, remember the promise that He will draw nigh unto you. [*James 4:8.*] Press onward and upward to victory and the receiving of the crown of life, the immortal crown, a glory that will never be taken from you. But whatever any man or men shall do to discourage you, grip the hold, fasten firm upon God, and draw with Christ to save perishing souls. Whatever men shall do, whatever may be their failings, you are to be just and holy in the sight of God, and do your duty for time and for eternity.*10LtMs, Lt 88a, 1895, par. 24*

With much love I send you this letter.*10LtMs, Lt 88a, 1895, par. 25*

Lt 89, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

March 11, 1895

Portions of this letter are published in *FBS 38*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Willie:

Elder Daniells writes me that he shall not proceed with the meeting in Tasmania till you and Brother Colcord can be present. I am not really certain when this will be. May [Lacey] is anxious to go to Tasmania the first or second week in April, and is determined that I shall go; but I do not feel very anxious for the water trip, and I am now in important work trying to complete *The Life of Christ*. To break up now seems severe, and Fannie being away makes it still worse and more forbidding. The matter that I would have her prepare will not be done, as she will probably remain at least two weeks in Cooranbong, and that will cover nearly the whole period before we leave for Tasmania, going via Melbourne. I wish I could be let out of this; I do not want to go, because I do not want to be broken up in my writing. Be assured I shall not write anything to perplex you again, for you do not understand the situation, and come to wrong conclusions.¹⁰*LtMs, Lt 89, 1895, par. 1*

In regard to school ground, I am not at all hungry to go there, and have no special appetite to make a home there. I question the wisdom of my settling there. I have with my family remained here, laboring in these little churches of Kellyville, Prospect, and Parramatta, and put forth my strength and money to as little purpose as any place I was ever in, and it will not be much longer that I can have peace to remain. It is not my duty to carry the loads, financially and religiously, much longer for these people who have heard the truth. My testimony is needed elsewhere. I have no burden here, and shall not try to create one. I can work in the

Dorcas line as long as time shall last, for there will be work to be done, and still work to be done, without end; and with very little to show for it. *10LtMs, Lt 89, 1895, par. 2*

I am pleading with the Lord to indicate my duty as to where I shall go to bear my testimony so that souls shall be benefitted. I am not homesick, but I am hungry to work to some purpose. I shall not move hastily in building. Your mind may be at rest hence forward on that point. I may never lay the foundation for a home in Cooranbong. I must be in touch with the workers and people who know not the truth. *10LtMs, Lt 89, 1895, par. 3*

Dr. Kellogg goes to Melbourne today, en route for Adelaide and Broken Hill. I send you a copy of a letter from Gouldbourn. He will stop off when he gets to that place and see what can be done; then he will make one more stop at still another permanent place, and see if there is any special opening there. He will then go on to Melbourne. *10LtMs, Lt 89, 1895, par. 4*

Byron Belden, May, and I went to Ashfield last Sabbath. One hundred were in the hall. I spoke from (*Matthew 13*) on the treasure hidden in the field and on the merchantman selling goodly pearls. There was deep feeling in the meeting, and the softening influence of the Spirit of God was in the midst. We had an excellent testimony meeting, and those newly come into the faith bore a good witness for Christ and the truth. Several more have taken their position, and spoke for the first time. Next Sunday ten or twelve will go forward in baptism, and as so many are now in the valley of decision, I feel that my burden is with the people of Ashfield and Petersham. *10LtMs, Lt 89, 1895, par. 5*

Byron Belden reviewed the Sabbath school at Ashfield a week ago last Sabbath. Brother McCullagh is anxious for him to move near Ashfield and Petersham. He will see if there is a place that he can rent, so that he can give himself more fully to the work and attend the Bible Studies. This would please Byron: and as Brother Pallant is laboring a large share of the time at other work, Byron may do something as the way seems to open to visit and help them. As Brother Pallant has not been working in that line, the conference can settle with him, and the means can help Byron as I was to help

Pallant. Elder McCullagh is getting into some excellent families by giving Bible readings, and he is becoming acquainted with many who seem to be interested to learn the reasons of our faith. This is encouraging. I speak next Sabbath at Ashfield, and on Sunday night at Petersham. I am provided with room to sleep at Brother McCullagh's house, but they are not well situated for me.*10LtMs, Lt 89, 1895, par. 6*

We need many things to be done in painting and putting the carriages in order. The seats need to be upholstered, but Brother Caldwell has not time except to write; and again, I am not assured that it is the best thing to have him giving himself to this line of work so entirely. Willie McCann is employed to do the work he used to do out of doors. For this he receives one dollar per week, and I shall have to make it six shillings, for he seems to be doing good faithful work. Employing Maggie [Hare] will help here, and give Brother Caldwell more time to engage in the church work.*10LtMs, Lt 89, 1895, par. 7*

This church in Parramatta seems to be much like a sieve—the more you pour into it, the more you may. The efforts, I am fully convinced, given to this church so abundantly, should be given to those who have not the truth. Brother Caldwell has a horse; he can go out, and, I think, be useful in many ways to give Bible readings, etc. I shall write to Brother Corliss, and then perhaps I shall hear something from him. We felt a little disappointed at not receiving a letter Monday. You said a brother was coming to Sydney and would bring my things, but we have seen nothing of such a man. Perhaps he concluded not to come on [the] last boat.*10LtMs, Lt 89, 1895, par. 8*

Mother.

P.S. I <did> not send this <in last mail.> I thought you could not read it unless copied, but I shall send it after it is in better shape. My left eye has troubled me considerably for months, and I have, while writing this letter, bound it up tight with a silk handkerchief. Therefore your letter is delayed <for to be copied. I found Maggie Hare discouraged. She felt dependent upon Robert Hare, and could obtain no work. I had her come up with me to do work on the

typewriter. Brother Collins' family came day before
yesterday.>¹⁰*LtMs, Lt 89, 1895, par. 9*

Lt 89a, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

March 13, 1895

Portions of this letter are published in *Ev 445, 452-453*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Willie:

This morning, Brother Caldwell, May, and your mother went down to Petersham. Brother Caldwell and May went on to Sydney, and I remained at Brother McCullagh's to have some talk with him in regard to Byron and Sarah. He is quite anxious that they shall come to Petersham and take rooms in their house. Brother Robert Hare says they can have two rooms in their house for fifty cents per week, with the use of the wash house and cook stove, but Byron has a cook stove of his own, and Brother McCullagh will let them have two rooms in the attic for one shilling per week, and wash in the bathroom on the second floor. Sister Edwards has the second floor, and Sister Hamilton also has a room up one pair of stairs. They will be very much retired, and yet the two pair of stairs are objectionable. Byron will attend the Bible studies, and help them both in Petersham and Ashfield in their Sabbath schools. They say they are all well pleased with his reviewing. He has been two Sabbaths in Ashfield and one in Petersham.*10LtMs, Lt 89a, 1895, par. 1*

Several have embraced the truth in Ashfield since last Sabbath and there are eight souls now waiting baptism. Others are deeply interested. One lady had sought an interview with Brother McCullagh, and had been in earnest conversation with him an hour when we arrived. Brother McCullagh took me in his carriage to see Canterbury, two miles from Petersham and two miles from Ashfield.*10LtMs, Lt 89a, 1895, par. 2*

This is a nice suburb, not as thickly settled as Ashfield and Petersham, but an interest is created there and should have attention. Brother Pallant can spend a portion of his time if he can get from the work as book agent. The work is to commence quietly without noise or trumpeting. It is to commence by giving Bible readings and thus educating the people. This plan will be far more efficient than starting in with sermons. I shall do what I can. All say the testimonies I give do much in bringing them to a decision.*10LtMs, Lt 89a, 1895, par. 3*

The Plymouth Brethren have been very bold lately, and Jehu-like, have taken the outdoor method of calling crowds, and then Mrs. White is their text. They state what these ministers in the tent are teaching, and the most barefaced lies are resorted to in order to disgust the people. After <hearing> a most terrible harangue, which Brother Hare says is simple bellowing, a woman in the crowd went up to the speaker and said, "Myself and others have heard the people at the tent that this man is accusing, and we testify that his statements are false. They teach no such doctrine as he represents has been taught, and he knows that he is stating falsehoods." She said, "Go to the tent and hear them and you will know I speak the truth." She was not one who had taken her position for the truth. It is such things as this that are an advertisement for us.*10LtMs, Lt 89a, 1895, par. 4*

A woman about forty years of age was introduced to me, who has just decided to obey the truth, in Canterbury. Her husband is in full sympathy with his wife and does everything he can to get her to the meetings. They have a nice little cottage, which they own and which is paid for. She came out to the carriage and talked with us. She said the people in Canterbury are not a churchgoing people, but the tent at Petersham has been an advertisement, and they are curious to know what it all means. In this way they are brought out to attend the meetings, and many are interested. You cannot get them into a church or a hall, but the tent they will patronize. Many cannot go two miles, but they say if meetings are held here, they will attend. Priestcraft has not a holding power over them.*10LtMs, Lt 89a, 1895, par. 5*

I think we will try my tent, and have it pitched in some place

enclosed with a fence near a house where the people are interested. The best thing I can see is to get our tent loaned to Brother James, and have that nicely floored and pitched beside my family tent. <This is the last decision.> Let Byron and Sarah go into the little tent, and then he can help Brethren Collins and Pallant. Brother McCullagh and Brother Hare will help them in starting the work, and then let them do the very work that needs to be done in educating the people. Byron will have the advantage of the Bible studies for the workers. He is willing to do anything he can. He says it will take very little to support them. I will help them what I can, which will be to provide them with food; that is all they ask. *10LtMs, Lt 89a, 1895, par. 6*

I cannot devote my time and money to those who have had too much labor as the church in Parramatta. I told them when I came that I had not come to devote my time to preaching to them. I came to work for those who were in darkness, and who had not had the opportunity to know the reasons of our faith; and I wanted them to help me and to lift up my hands to encourage me in the work of saving souls that are dead in trespasses and sins, and if they would, as believers, take hold with me to work for the souls perishing, their mind would have root in itself. If they depended on preaching, then they would be helpless and useless. The sermons given to them every Sabbath should be given to those who have not had light and who need help. Brother Hare speaks to them frequently at Parramatta on the Sabbath. They are glutted with the truth, and have very little appreciation of the precious things which they receive. *10LtMs, Lt 89a, 1895, par. 7*

<The members of our family have> been drawn upon to invent every means possible to have this church develop and grow, and I think the labor put forth <has been good, but> would be far more profitable in such places as Ashfield and Petersham. I have been so stirred up on this matter by the Spirit of the Lord, that I cannot rest; I have even gone so far as to see if I can find a suitable house which I can rent, costing no more than this one which I now occupy. I found one, but the surroundings were not so good, and it was seven dollars per week. The pasturage for our stock would cost money. *10LtMs, Lt 89a, 1895, par. 8*

The house is very much after the same order as this, <the three front> rooms being fully as good. The water is from the city, with a tank of rain water in the ground for stable purposes. The stables are excellent, four times as <good> as <the stable> we have here. There is a room <in the chamber> for a hired man, which could be used as a storeroom, a drain which takes off all the <waste> water, and a <small> paddock, but that is shared with the next house, which keeps a horse. The house is two story, nicely finished, but the yard is not so attractive in some respects, while in others it has advantages—more trees that the occupants can sit under. <There are neighbors close by.> *10LtMs, Lt 89a, 1895, par. 9*

Now do not think that I am ready to move, but I am getting ready to have my workers broaden out, and their talent be employed where it will tell to better account than to be centered in Parramatta. It must be done; God would have it done; and I mean it shall be done. We hold camp meetings at large expense, and these camp meetings ought to be followed up. Our family, individually, has learned what it means to take hold and work in more lines than one; and if the work is to go to Sydney, which it is bound to do, all the help we can furnish <for the suburbs> will be needed, and will represent our family in no disparaging light. But to be bound here in this locality, where there are <so little> advantages to be gained in quietude for me to write, is simply unreasonable. *10LtMs, Lt 89a, 1895, par. 10*

To be confined to one place, <and for this> church <to be dependent on the> help of my workers for months is not as God would have it, unless that church, by labor received, are capable of communicating to others <the light received.> If they themselves are the only ones to be benefitted by the labor put forth, then let the labor be expended on others who will diffuse the light given. Could the help from my family be given to combine with the ministerial labor in Ashfield and Petersham, the Sydney church would be helped, and the souls also who come to hear would be helped. *10LtMs, Lt 89a, 1895, par. 11*

The sister mentioned, who talked with me at the carriage, said, “These precious things of the Bible are wonderful to me. Strange we could not see them before. The Bible is full of riches, and I want

to have all the opportunity to hear and improve, so that I can help others. People here in Canterbury are in need of this kind of labor. If you will pitch the tent, they will come.”*10LtMs, Lt 89a, 1895, par. 12*

And now I have decided that if I must be taxed, it shall be in a different line. I will unite with my workers, and they with me to all intents and purposes, and I will then accomplish just as much on *The Life of Christ* as if I were here, weighed down with burdens that bring no relief to soul or body, but are a dead weight to my spirit.*10LtMs, Lt 89a, 1895, par. 13*

What do you think about my going to Tasmania with May? She will go the first or second week in April. I know not what to do. There is an increasing interest in Ashfield and Petersham. I send you a letter sent to me, but I had already felt the necessity of counsel, and before receiving the letter, had gone with May and Brother Caldwell to Petersham.*10LtMs, Lt 89a, 1895, par. 14*

May is well and happy.*10LtMs, Lt 89a, 1895, par. 15*

With much love.*10LtMs, Lt 89a, 1895, par. 16*

Lt 90, 1895

Wessels, Sister

Cooranbong, N. S. W., Australia

January 15, 1895

Portions of this letter are published in *4BC 1184; UL 29; RC 266; WM 267*.

Dear Sister Wessels:

I would be pleased to see you this morning, for I have something to say to you, my sister. In the night season I seemed to be in an important meeting. Quite a large company were assembled, and you, my sister, were surrounded by your children and your grandchildren and your relatives. There were some others present besides. Many words were spoken in regard to the great work to be done in our world, and the divine Instructor spoke of the necessity of studying the life of Christ, for we have but little time in which to work as faithful stewards. It is not my purpose to write out all the instruction that was given. The Instructor looked around on the people and said, You are in need of coming into closer relationship with Christ. You should seek God most earnestly, in order that you may gain a deeper experience. In this way alone you may be delivered from some strong, overmastering temptation. Unless the converting power of God is upon you every day, you will fall into the snare that the enemy is preparing for your feet.*10LtMs, Lt 90, 1895, par. 1*

You have need to cultivate sobriety, to be sober and watch unto prayer. You will come in contact with those who are weary, who are sorrowing and bereaved, who are in an hour of trial, and it will be your privilege to administer consolation. There are those in the company that surrounds you who are heart-sore. To God's omnipotent eye the whole future is unveiled. He reads every heart history. He knows the struggle and trials of every soul that He has ransomed by His most precious blood. Those for whom Christ has died are dear to the heart of God.*10LtMs, Lt 90, 1895, par. 2*

Those that were assembled have love for God in their hearts, but the work of faith must go deeper. You are inclined to indulge in lightness and frivolity, and this is not in harmony with the holy character of truth. God has entrusted His people with the last message of mercy that is to be given to the world. You should seek most earnestly for a deeper experience and piety, and learn to walk circumspectly. "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my special treasure; and I will spare them, as a man spareth his own son that serveth him." [*Malachi 3:16, 17.*]*10LtMs, Lt 90, 1895, par. 3*

God does not leave His erring children who are weak in faith, and who make many mistakes. The Lord hearkens and hears their prayer and their testimony. Those who look unto Jesus day by day and hour by hour, who watch unto prayer, are drawing nigh to Jesus. Angels with wings outspread wait to bear their contrite prayers to God, and to register them in the books of heaven.*10LtMs, Lt 90, 1895, par. 4*

Do you wish to do the will of your Father who is in heaven? Then you must have a vital connection with God. Have you felt that it was necessary to represent Christ in the home life, and in association one with another? Were this necessity always realized, how many unnecessary dissensions would be avoided, how much alienation and strife among brethren would be put away! How little self-denial, how little self-sacrifice is manifested in many of the homes that are called Christian homes! But true Christians must practice true godliness. They must follow the example of Christ, who declared, "My meat is to do the will of him that sent me, and to finish his work." [*John 4:34.*] Let the words of your lips be, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." [*John 9:4.*] Now is your time to work; soon it will be too late.*10LtMs, Lt 90, 1895, par. 5*

You are in no way safe in indulging in levity and carelessness, for He that is to come, will come, and will not tarry. You all have need to drink deeper draughts from the fountain of living water. Christ

said, “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto everlasting life.” [John 4:14.] Those upon whom the Spirit of God is working to mold and to fashion them after the elevated character of Christ do not cultivate commonness, cheapness of speech, trifling, jesting and joking. They pattern after Christ, who stands before us all a perfect and correct model. Imitate Christ. Be weighted with the truth of God. Be solemn and serious, for the day of God is right upon us. You will not be able to stand in that day when everything is to be shaken that can be shaken, unless Christ is formed within, the hope of glory. Do you bear the name of Christ? Then do not misrepresent Christ.*10LtMs, Lt 90, 1895, par. 6*

Much property has been entrusted to your keeping, and much has been spent and lost to you, because you did not invest it in a wise way. The money in your care is the Lord’s money, and if you are to be a wise steward of His means, you will need to become a daily partaker of the divine nature, having escaped the corruption that is in the world through lust. Both large sums and small sums are to be looked upon by you as God’s trusted treasure. When you are thinking of expending means, pray over the matter, in order that you may use the Lord’s goods in a way that shall please Him. The Lord would have all who claim to be his followers imitate His example. We are a spectacle to the world, to angels, and to men. Unbelievers are watching those who profess to be the children of God, to see if they are in reality that which they profess to be. Is it consistent for us to talk of Christ’s self-denial, of His self-sacrifice, and yet walk and work contrary to His example? The treasures of the world are the Lord’s. They are all His, both by creation and by redemption.*10LtMs, Lt 90, 1895, par. 7*

Why is it that riches are called “unrighteous mammon”? [Luke 16:11.] It is because through riches men are made subject to temptation, to deal unjustly, to use them as they shall please in gratifying their desires, and in fulfilling that which their imagination calls for. Those who are in possession of money are in danger of putting the Lord’s goods to wrong use, and by this means they are led to forget God. The people of Nazareth thought that they loved God until the Lord Jesus opened to them their true condition, and

then they made manifest the fact that they were not keeping the commandments.*10LtMs, Lt 90, 1895, par. 8*

The rich young ruler thought that he loved God until Jesus revealed his idol to him, and showed him that he was making a god of his possessions. He had come to Christ asking, "What lack I yet?" [*Matthew 19:20.*] The answer was, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Did he do this? "And when he heard this, he was very sorrowful: for he was very rich." [*Luke 18:22, 23.*] There is much in the example of Christ which a man who loves the world will not admire. Many have a partial love for Christ, but when the condition of discipleship is made bare, and they see that if they continue to follow Christ they must deny self, take up the cross and follow Jesus, they draw back.*10LtMs, Lt 90, 1895, par. 9*

Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Unless we have love for the entire character of Christ, we shall never be complete in Christ Jesus. The glory of Christ is His holiness. No one who is not truly converted, who does not see that he must strive to be an overcomer, who does not see his own sinfulness, will discern the matchless charms of the Saviour. Christ loved His enemies. Are we incorporating the love of Christ into our characters? When we are convinced of our own sinfulness, and look unto Jesus, we appreciate the love that dwells in the heart of Christ. Christ is condescending, patient, benevolent and long-suffering. Are you thus? He manifested unspeakable goodness, unbounded mercy, inexhaustible love. The lower we lie in humility, the further we shall be able to see, and the more distinctly shall we be able to behold the manifest love of God.*10LtMs, Lt 90, 1895, par. 10*

Your riches are a snare to you. You have spent them unwisely. It is true that you have appropriated large amounts to missionary enterprises, not only because you longed to bestow the money where it would do good, but because you could make large contributions and not feel it. At other times, you have bestowed

larger sums than was wise, because strong pressure was brought to bear upon you by one and another. New fields are to be opened in many places, and it is needful for you to have the heavenly unction in order that you may give wisely. *10LtMs, Lt 90, 1895, par. 11*

There were others in the company who are following the example of the slothful servant, and are binding up their Lord's goods, and burying them in the world; but where their treasure is, there will their heart be also. Those who have the Lord's talents of means are placed under a heavy responsibility. They are not to invest money merely for the gratification of selfish desires, for whatever is spent in this way is just that much kept from the Lord's treasury. Through the sovereign goodness of God, the Holy Spirit works through the human agent and causes him to make smaller or larger investments in the cause of God, to make them redound to the glory of God. *10LtMs, Lt 90, 1895, par. 12*

Whenever you think of using the Lord's money for your own selfish gratification, remember that there are many who are in deep poverty, who cannot purchase either food or clothing, and they are God's heritage. We are to do good to all men, and especially to those who are of the household of faith. If those who have abundant means are God's agents in dealing in truth, they will use their treasures wisely, so that none of the household of faith need to go hungry or naked. *10LtMs, Lt 90, 1895, par. 13*

The reason there is such accumulated misery in our world is because those who have been entrusted with money expend it to gratify unsanctified desires, in purchasing needless ornaments of gold and precious stones, and in procuring fancy articles for adornment's sake. But at the same time those who have been purchased by the blood of Christ are starving for food, and their cry entereth into the ears of the God of Sabaoth, and are registered against those who could relieve them if they had not so many imaginary wants, if they did not bury the Lord's goods in business enterprises. In thus expending means, the money God has entrusted to those who should be His agents is bound away from His cause, when it should have been invested to lift up the standard of truth in regions beyond. *10LtMs, Lt 90, 1895, par. 14*

In every place where the truth is to go, those who are to be co-laborers with God have a work to do. They are to help to build meeting houses, to advance means for the erection of simple, plain school houses. But to form large plans, to expend much means in building largely in certain localities is unwise, because it leaves other places to suffer for the want of the facilities that are needed. Some of you have felt that you would do all you possibly could and have made large investments in missionary operations.*10LtMs, Lt 90, 1895, par. 15*

Then the temptation has come to you that you did more than you were justified in doing, that you were over-urged, and moved without due consideration, and then you have worried over the matter. Now do not worry. You tried to do that which you were counseled to do, so let the matter rest. But bear in mind that it is not the amount which you give that is of value with God, it is the spirit in which the gift is made that makes your offering valuable.*10LtMs, Lt 90, 1895, par. 16*

The Instructor said to Sister Wessels, You make mistakes in giving so liberally to your friends and relatives, and in responding to calls for large sums of money to be invested in one locality, when greater good might be accomplished in meeting the necessities of other destitute fields. You and some of your sons have had a great desire to do all that you possibly could and to meet the expectations of those who look to you for help; but you need to move more fully in the counsel of God. Be careful that you do not become confused. By looking unto Jesus, by trusting Him and relying upon Him, you will walk safely.*10LtMs, Lt 90, 1895, par. 17*

I have some things to say in reference to the experience which you have told me concerning your life since engaging in the service of Jesus. I will not write this at present; but will send you a letter when you reach Battle Creek. Sister Wessels, you should place yourself in the most favorable circumstances in order to preserve your health and strength, which is so necessary for you to have in order to be of service to the Master. You overtax yourself. You are compassed with infirmities; but have faith in God. Believe in Him; for He is the Great Physician, and bears the balm of Gilead. You must have an eye single to the glory of God. Do not overtax

yourself with servile labor, but preserve your strength. *10LtMs, Lt 90, 1895, par. 18*

God has a work for you to do for your children and your relatives. Keep in living touch with God, in order that you may give them right counsel. The Lord has set His love upon you, and your children should respect your advice and counsel. Keep in mind the words which were spoken to the Apostle Peter, "And Jesus said unto them, Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." [*Matthew 19:28.*] "Verily I say unto you, there is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." [*Mark 10:29, 30.*] These promises are rich and full, and we should appreciate them, and have respect unto the recompense of the reward. *10LtMs, Lt 90, 1895, par. 19*

January 17

Last night my mind was again exercised upon the subject upon which I have been writing to you. I was praying before the Lord, and asking him to open ways for us whereby the truth could go into Sydney. The voice came to me, "Bear the message I have given to you." The Holy Spirit is upon me as I write you this morning. The Lord loves you, and as a family you must love one another, not unwisely, but with a sanctified love. Love one another in such a way that you will not encourage each other in any wrong course of action; but by seeking to be firm, straightforward, unselfish, and economical in the outlay of means. *10LtMs, Lt 90, 1895, par. 20*

The Lord owns you all. The Lord has chosen Daniel to be his own child, to be used in the work and cause of God for the glory of the Master. I speak to you, Daniel: Give your heart to the Lord. Take your stand for Jesus. Heaven is worth everything to you. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] I call upon the Brethren

Wessels to help one another in working along Christ's lines. I entreat of you to work in such a way as to build up one another. Do not let variance come in, but work in harmony in glorifying God. The Lord desires that you give yourselves wholly to Him. When you are discouraged, go to Him, and pray to Him. Do not hide your talents by burying them in worldly enterprises. The day of the Lord is fast hastening, and the exhortation to us is, "Work while the day lasts; for lo, the night cometh, in which no man can work." [See *John 9:4*.] Precious time is being wasted, and the money which belongs to God is kept from his treasury by binding it up in worldly enterprises.*10LtMs, Lt 90, 1895, par. 21*

The end of all things is at hand, and God calls for men to come into active service and do their duty because He desires it, and the world needs their help. Under the guidance of the Holy Spirit, men will become discreet in the outlay of means, and will expend it according to the greatness and importance of the work which is to be done in planting the banner of truth in our city and in all parts of the world. They will distribute their talents for the saving of souls who are in midnight darkness, who are under the deceptive power of satanic agencies, and united in association with those who are evil in the world. Earnest work must be done, not only by a few ministers, but by the whole membership of the church.*10LtMs, Lt 90, 1895, par. 22*

The Lord God of heaven calls upon men to put away their idols, to cut off every extravagant desire, to indulge in nothing that is simply for display and parade, and to study economy in purchasing garments and furniture. Do not expend one dollar of God's money in purchasing needless articles. Your money means the salvation of souls. Then let it not be spent for gems, for gold, or precious stones. Souls for whom Christ died are perishing in their sins, and we are continually bound about because of want of means wherewith to advance the cause of God. Would you not rather have gems in the crown which Jesus shall place upon your head than expend your money for precious stones to please the fancy here in this world?*10LtMs, Lt 90, 1895, par. 23*

You may give thousands of dollars to the cause, and yet that extra dollar, that extra pound, is called for. Every pound is needed, every

shilling can be put to use, and invested in such a way as to bring you imperishable treasure. My dear friends who love God and would serve Him with whole-heartedness, I entreat of you that you ask yourselves when you are spending money in purchasing goods, Am I glorifying God, or am I simply gratifying a human desire? Shall I invest this money which I hold in my hand to please myself, to make gifts to my children, or to my friends, or shall I be a co-worker with Christ, a pattern to all who are studying to glorify God? The rule is given us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 *Corinthians 10:31.*] *10LtMs, Lt 90, 1895, par. 24*

Last Sunday one of our workers visited me, and presented before me a plan whereby he thought he could acquire means to sustain himself and family and also prepare himself for the work of the ministry. He said, "I do not know what to do. There is no money in the conference to support us while doing the work that so much needs to be done. I would be willing to economize in every way, and work in the cause of God. I know it is my privilege and duty to do so; but I must engage in something to earn a little money so that I can continue in the work." I showed this good brother that he could not consistently engage in the enterprise in which he desired to engage; for it was not of a character that would bear the approval of God. After explaining the matter to him he saw the enterprise in its true light and decided to give it up. *10LtMs, Lt 90, 1895, par. 25*

But I will tell you what the Holy Spirit suggested to my mind as I looked upon this brother who was about to leave the work because of the lack of means in the Lord's treasury. I saw the little bit of precious stones laid out in the open hand of Daniel, and I thought how much the price that had been paid for these trifling things would have done to sustain workers in the fields. The money paid for these trifles would accomplish much if laid upon the altar of God to pay men for their labor, and to give them means to sustain their families. At the same time they could give their time and ability in laboring for the salvation of souls. *10LtMs, Lt 90, 1895, par. 26*

We may expend God's money, God's entrusted capital, in purchasing this little or that little thing, in buying that which will neither feed nor clothe ourselves or our friends, but will simply

serve the purpose of pleasing their fancy and gratifying their pride. But how vain and purposeless is this! It only encourages pride in those whose hearts need to be continually subdued, in order that they may be true imitators of the Pattern Christ Jesus, who for our sakes became poor, that we through His poverty might be made rich. Will these gifts which are of no real value to the possessors make them more spiritual minded? Will they glorify God? Will you be co-operating with God, as laborers together with Him, in teaching lessons which Christ taught of self-denial for His dear sake?*10LtMs, Lt 90, 1895, par. 27*

Listen to the words of Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] When bestowing gifts let us consider the matter, and see what will be the result. Let us ask ourselves, Will this gift tend to strengthen pride? Will it give a lesson in self-gratification, and work contrary to the lessons of Christ? Will it be the means of leading my friends to indulge in self-pleasing, and not to consider that it is sinful to buy unnecessary ornaments? Shall I foster that which Christ has given lessons to repress? Christ lived not to please Himself.*10LtMs, Lt 90, 1895, par. 28*

In the night season I was looking upon the open hand which held the delicate stones, and was listening to a voice that was saying, "Strengthen not vanity by your example. Do not furnish means to indulge desires that Christ will see needful to be denied. Practice economy in the use of money. Let your hearts be fully consecrated to God, so that you shall perform your duty according to His Word and will. Do those things which the universe of heaven will approve, which will give the greater satisfaction to the heart of Christ."*10LtMs, Lt 90, 1895, par. 29*

Christ is your Redeemer. He has purchased you at an infinite cost in order that you may engage in His service, and do His will. Is it not His will to save the lost sheep, to invest all the means possible in the cause of God for the sending forth of willing laborers into the highways and hedges? Is it not to send forth laborers who can search for the sheep who are lost in the wilderness, whose restoration to the fold will cause rejoicing to God, and to Christ who has paid the ransom money of His own blood? The whole universe

of heaven rejoices at the return of the lost sheep.*10LtMs, Lt 90, 1895, par. 30*

The Instructor said, Bear in mind the fact that in the sight of God you are not the owner of your possessions. You are God's trustee, His steward, and by and by you will have to render an account for the administration of your trust.*10LtMs, Lt 90, 1895, par. 31*

Religion in the heart will lead us to respect those to whom God has entrusted His goods; but in no case will it lead us to evade speaking one syllable of truth in order to obtain their favor. Those who are in most need of counsel from wise men are those who have talents of means. While the servants of God do not covet one pound of the possessions of the rich for themselves, yet it is proper that they make appeals for the cause of God to the persons who have been entrusted with the goods of heaven.*10LtMs, Lt 90, 1895, par. 32*

The steward of means has an accountability to God that is rarely estimated or seriously considered. The fact that men are in possession of one talent, two talents, or five talents, does not make them excusable in squandering needlessly a single farthing. No robbery is to be practiced toward God; it will only end in agony of soul. The principal is the Lord's, and the increase is the Lord's. The goods the Lord has entrusted to His human agent are stamped with His own image and superscription. Beware how you trifle with the Lord's goods. Over the door where abide the stewards of God is written by God's own finger, "Not thine, but mine." Words were spoken by the Instructor that I wish could be written in letters of gold, and inscribed upon the door of every house. "You are acting as God's almoner, you are stewards of an impartial, omnipresent, just God. There is a great work to be done in our world."*10LtMs, Lt 90, 1895, par. 33*

There is another brother besides the one I have spoken of who possesses ability of no ordinary character, and who is now doing work for the Master, but it is a question as to whether he will be able to continue in the work, or whether it will be necessary for him to engage in some enterprise by which he may obtain a support for his family. For some time I have paid his board and his wages myself, because of the poverty of the Lord's treasury. I have agreed to do

this until some way should open whereby the conference can afford to pay the wages of such workers. I see so many ways in which means could be invested. I know not what to do in all these cases without help.*10LtMs, Lt 90, 1895, par. 34*

Oh how my heart aches when I see means invested in little items that are wholly unessential, when the great things that are essential must go along in a crippled condition, when the work has to be cut down here and there, and men have to be driven from the field of labor. We have had special seasons of prayer in petitioning the Lord to raise up laborers to work in His harvest field, and He has answered our prayers in raising up worthy men who can do good. But now are they not to be employed because there is no means with which to pay them for their labor? Christ gave His own life to save perishing souls, and how can He look upon those who use the means He has entrusted to them as His stewards for needless selfish gratification, when the cause of God is in great need of that very means which has been inconsiderately expended?*10LtMs, Lt 90, 1895, par. 35*

My dear fellow laborers, will you help me to help you and others who need the words I have written to you? I love you, God loves you, and I desire that you shall lay up your treasures above. This is the only method which God's Word reveals by which selfishness and self-pleasing can be counteracted. I will now commit you to God. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:3.*]*10LtMs, Lt 90, 1895, par. 36*

With much love to all.*10LtMs, Lt 90, 1895, par. 37*

Lt 91, 1895

Wessels, Henry

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 30, 1895

Portions of this letter are published in *TDG 38; 4Bio 251*.

Dear Brother:

I have a message from the Lord for you. You have believed and loved the truth, but you have been sorely tempted. Now, the Lord Jesus has not forsaken you. He is looking with pitying tenderness upon you and your wife. These words were presented before me: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn in Zion; to appoint unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." [*Isaiah 61:1-3*.] In (*Luke 4:18*) the Lord Jesus applies this scripture to Himself. My dear tempted brother, you have a personal interest in this matter. Faith in Christ as your personal Saviour will bring you into the light of the Sun of Righteousness. There is One who has made reconciliation for sin. In Him you will find peace and hope. *10LtMs, Lt 91, 1895, par. 1*

You have been presented before me as in doubt and despair. Christ said of you as He said to Peter, "Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." [*Luke 22:31, 32*.] I bring to you good news: Jesus loves you, tempest-tossed soul. You have not made shipwreck of faith, although Satan has tried to make you believe that you have done this. Look and live. Come to Christ just as you are. Take him as your personal Saviour. *10LtMs, Lt 91, 1895, par. 2*

You have made mistakes, but not willfully; you were drawn away by temptation. The possession of a large amount of means intoxicated

your mind and perverted your judgment. You did not understand how to use means wisely, to the glory of God. Yet you have invested means in His cause, and where it will be used to His glory. My brother, although you have not manifested all the wisdom that you could and should have exercised, God accepts all you have done with a desire to promote His glory. If, instead of binding up the Lord's entrusted means in gratification of self, you had carefully treasured the talents entrusted to you for wise improvement, you would have been much happier. Yet your mistake is not one for which there is no healing, no pardon.*10LtMs, Lt 91, 1895, par. 3*

You are dear to the heart of Christ, but, my brother, you are walking [in] the shadow of the cross, where all is hopeless despair and condemnation. Temptations have poured in upon your soul as you have seen that those who profess to believe the truth were not walking in the light of the truth. But you should thank God that He has not made you their sin-bearer. You are not to stumble over any inconsistency you have seen in Battle Creek. There is only One who can bear your sins, and my sins, and the sins of the whole world; that is Jesus, and He bids you bring all your perplexities to Him. Oh, look to Jesus uplifted on the cross. He died that you might live; He is reaching His hand of infinite love to clasp your hand. Will you grasp that hand strong to save?*10LtMs, Lt 91, 1895, par. 4*

These words were presented to me for you: "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God"—mark the words—"to make reconciliation for the sins of the people" through the atonement. [*Hebrews 2:17.*] The repenting sinner is to believe in Christ as his personal Saviour. This is his only hope. He may lay hold on the merits of the blood of Christ, presenting to God the crucified and risen Saviour as his worthiness. Thus through Christ's offering of Himself, the innocent for the guilty, every obstruction is removed, and the pardoning love of God flows forth in rich streams of mercy to fallen man. For God healed the breach made by the transgression of the law. To every believing soul His pardoning love is expressed, and that law, which is the transcript of His character, the exponent of His holy and eternal will, is magnified, honored, and glorified by Jesus Christ, in saving every soul who will come unto Him.*10LtMs, Lt 91, 1895, par. 5*

Here is the reconciliation to God of the repenting, believing soul. He who knew no sin became sin for us, and we, believing in Christ, receive pardon and stand before God as innocent of transgression. Therefore God can reasonably love the sinner who believes in Jesus as He loves His only begotten Son, and as He condemns the sinner who refuses to believe in Jesus. *10LtMs, Lt 91, 1895, par. 6*

God is manifest in Christ as just to pardon, merciful to save all who believe in Him. The justice, holiness and truth of Christ in the law do not obstruct the mercy of God to forgive all that repent and believe. For “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] The love of Christ is revealed to justify, pardon, and save all who through faith receive Him as their personal Saviour. Through this gracious acceptance of Christ, the sinless Saviour, in behalf of all that believe in him, reconciliation is made for sin, and the believing soul may stand toward God, toward his holy law, and toward his justice and truth, as if he had never sinned; for his life is hid with Christ in God. *10LtMs, Lt 91, 1895, par.*

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We may cherish a responsive love to God, gratitude of heart ever flowing forth in praise and thanksgiving because Christ died to make reconciliation for sin and bring in everlasting righteousness. You may look to Christ, feeling that while he is your deliverance, you owe obedience to the perfect law of God. We are to consider the sufferings of Christ to make for us an end of sin, that we may not continue in sin. By His own life of perfect obedience, Christ imputes to the believing soul His righteousness that meets all the demands of the law. At the same time it exacts obedience of me and of you, so that we can stand before a holy, sin-hating God, and not feel his curse, because Christ our substitute and surety has obeyed the law and imputed to us his righteousness. We are complete in Christ. *10LtMs, Lt 91, 1895, par. 8*

Will you not come out of the cave of unbelief, and let the Sun of Righteousness shine upon you? My brother, you see and realize how much more good you might have done with more of the means God has entrusted to you, and then again temptations come because you have placed out of your control means which you want

to use to help in the work. Now do not let your mind ponder over these things. I have a message to you, to love Jesus who died for you. Will you not cast your helpless, tempest-tossed soul upon the precious Saviour? Will you not believe in Him as a little child? Seek Him now, even as a child in penitence seeks the help and forgiveness of its parents.*10LtMs, Lt 91, 1895, par. 9*

God has a work for you to do for him in being a blessing to others, but Satan has tried to entangle your feet in his net. The invitation I am commissioned to give to you from Jesus is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] That rest you will now appreciate as never before. Only come to Jesus now, while it is called today. The experience you have been passing through will prove of highest value to you when yoked up with Christ, to be a laborer together with God. You have delighted in the truth, you have believed the truth, and you believe it still, and hope against hope because the Holy Spirit is striving with you.*10LtMs, Lt 91, 1895, par. 10*

You have made crooked paths for your feet because of temptations, but resist the devil, and he will flee from you; draw nigh to God, and He will draw nigh unto you. Very great and terrible is that man's responsibility who hears the truths presented from the word of God, and neglects to receive them into the heart. God calls upon you to make straight paths for your feet, lest by your example the lame be turned out of the way. You, my brother, must not neglect and reject Jesus. God wants to welcome you through Christ Jesus. Christ waits to pardon you and present you faultless to God. There is no reason why a single soul in the world should perish. Christ wants to impart to you His great love, His righteousness. The Holy Spirit waits to sanctify the soul through belief of the truth. You, my brother, must have simple faith to believe in Jesus. Resist the suggestions of the devil, cooperate with God, and the Lord will lift up a standard for you against the enemy.*10LtMs, Lt 91, 1895, par. 11*

Jesus stands knocking at the door of your heart; will you hear His voice and open the door? Say, Come in, thou heavenly guest, come

in and abide with me. The Lord has a work for you to do; will you do it in the name and strength of a crucified and risen Saviour? You must not look at your feelings, but unto Jesus, who is not only the Author but the Finisher of your faith.¹⁰*LtMs, Lt 91, 1895, par. 12*

Lt 92, 1895

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 17, 1895

This letter is published in entirety in *19MR 202-216*.

Dear Children, Edson and Emma:

I received your very interesting letters and have read them myself and read them to others as well. I greatly desire that you shall prosper in all that you undertake. I am interested in everyone that is connected with you. My heart is drawn out in deep interest for every soul for whom Christ has given His precious life. I received a letter from Brother Palmer, and as I read it I was impressed that you would need to move carefully. I thought that you had abundant opportunity to exercise great patience and forbearance, and not cherish any feelings of dislike to those who would hurt your souls. *10LtMs, Lt 92, 1895, par. 1*

I beg of you not to encourage the spirit of retaliation. Do not treat others as they have treated you, for their treatment has not been kind and tender. You may learn daily lessons, and know how it seems to be met with distrust. *10LtMs, Lt 92, 1895, par. 2*

Some of those who are called Seventh-day Adventists will act as did the elder brother when the prodigal returned to his home. But as you learn by experience how it seems to be treated with suspicion, do not manifest any of the same spirit. Do not practice anything of the kind in your labor for others. Keep the prayer of Christ ever before your mind. It is your privilege to answer that prayer in your daily attitude and practice. *10LtMs, Lt 92, 1895, par. 3*

Whatever may come to tempt you, bear in mind the fact that with every temptation, Christ has made a way of escape. You should not give up to discouragement. Bear in mind the fact that Jesus is at your right hand, and that He helps you. You may trust in him implicitly, irrespective of what others may think of you, or how

others may treat you. You will become an overcomer through the blood of the Lamb and the word of your testimony.*10LtMs, Lt 92, 1895, par. 4*

It is no light or easy work to which you have consecrated yourselves. I could wish that you might work in connection with your mother. The enemy will oppose every step in advance that you may make, and as all our brethren have not faith in you, they will feel it their special duty to make it as hard as possible for those who need their help the most. They will not do this because they design to do injury, but because they think they are doing the right thing. They will speak unadvisedly, and place themselves in such an attitude as will cause perplexity, and leave unhappy impressions upon the minds of others.*10LtMs, Lt 92, 1895, par. 5*

Those who speak unadvisedly have not learned how to be faithful stewards of the grace of Christ. But whatever the attitude of others, I beseech of you to walk humbly before God, and keep His honor ever before you. If you expect much of men, you will be disappointed. For years many have been educating and training themselves to oppose everything that their own inclination leads them to view in an unfavorable light, and in thus opposing, they think they are doing God service.*10LtMs, Lt 92, 1895, par. 6*

Bear in mind the fact that the church militant is not the church triumphant. Cultivate a spirit of kindness, of true heavenly courtesy. Some may look upon this manner of courtesy as mere weakness, but do not regard it thus. It will always pay to be kind, to be courteous. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no men evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."*10LtMs, Lt 92, 1895, par. 7*

"Dearly beloved, avenge not yourselves; ... for it is written,

Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” [*Romans 12:9, 10, 14-21.*] It is never best to draw off or to be hostile toward those who are suspicious and unjust toward you.*10LtMs, Lt 92, 1895, par. 8*

Everyone has his peculiar traits of character, and under various circumstances they will be exhibited. God requires His disciples to take up the cross and follow Christ. Jesus said, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*]*10LtMs, Lt 92, 1895, par. 9*

This is in perfect accordance with the words which He spoke to Moses from the pillar of cloud. He said, “Ye shall be holy: for I the Lord your God am holy.” [*Leviticus 19:2.*] This injunction of God to the visible leader of the hosts of Israel was not spoken simply to a few responsible, distinguished officers and illustrious men, but to the whole hosts of Israel. We are to seek to carry out this command when in association with others, and especially in your association with those who oppose the counsel of God against themselves. They do not manifest the wisdom that is from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. Each individual is a part of the great whole.*10LtMs, Lt 92, 1895, par. 10*

You are to watch and pray, and remember that no matter how others may treat you, they cannot compel you to harbor a wrong thought, or to perform a wrong action. We are daily deciding our own destiny, making it evident to the angels of God whether we are to enjoy the society of the saints in light or to have the gates of heaven closed against us. We are not to consider our reputation so much as the honor of the cause of truth. Our reputation is in God’s hands. We are to manifest zeal for the cause of God.*10LtMs, Lt 92, 1895, par. 11*

Let those who are engaged in presenting truth, in vindicating truth, be careful what manner of spirit they manifest, either toward their brethren whom they think in error, or toward unbelievers. Through pride, self-esteem, egotism, and arrogance, men put on an armor

and stand ready to do battle; but their words, their attitude reveal the fact that Christ is not abiding in the soul.*10LtMs, Lt 92, 1895, par. 12*

Those who believe the truth must put on the armor of Christ's righteousness. Where Christ abides, there is meekness and gentleness. The unchristian temper that is roused up to meet the unchristian temper never creates peace, but needlessly irritates. The Lord has a controversy with those who are ever ready to reprove and to irritate others. We are not to imitate them. Many have excellent qualifications as had the class to whom the True Witness says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." Who is it that speaks to the churches? "These things saith He that hath the seven Spirits of God, and the seven stars." [*Revelation 2:4, 5; 3:1.*]*10LtMs, Lt 92, 1895, par. 13*

He who loses his love for Jesus, loses his love for his fellow men. Those who are bound up with the heart of infinite love will love those for whom Christ has died, as Christ loves them. Jesus says, "This is My commandment that ye love one another." How much, Lord? "As I have loved you." [*John 15:12.*]*10LtMs, Lt 92, 1895, par. 14*

God requires His messengers to exercise caution and self-control. In presenting truth, let it not taste so strongly of self that it is unpalatable. Closely criticize self, and exercise true discernment in distinguishing the honor of God, and the honor of self. Many are deceived here. Under the pretense of vindicating truth, they are manifesting their own traits of character, and displaying a spirit of accusation and condemnation.*10LtMs, Lt 92, 1895, par. 15*

He who has the truth can afford to be calm, dignified, and just. It is true that some who advocate the truth for this time put on a coat of mail, and deal out hard thrusts that wound and bruise the soul. Such an advocate makes manifest the fact that he feels bitterly against anyone who does not see as he sees, and feel as he feels.

He fancies he is maintaining principles; but he does not cause the one who is in error to discern his error or to become an advocate of truth. By his manner, by his temper, by his overbearing words, he puts it out of his power to convince the Opposers of truth. His manner was so offensive and his answer was so disgusting, that he closed up the ears of his hearers to the truth.*10LtMs, Lt 92, 1895, par. 16*

I am continually having these matters presented before me in different ways, and I know that some are closing doors that would otherwise be open to truth, because they manifest an unwise zeal. Men who are bearing sacred responsibilities need to have their hearts melted into tenderness. Some are stirred with indignation when they see that the truth is falsified by false shepherds. They see that the truth is misinterpreted and treated slightly.*10LtMs, Lt 92, 1895, par. 17*

We shall always feel indignation to have Christ insulted; but instead of reviling the revilers, it would please our heavenly Father to have us pray silently, and ask the Lord to touch the heart of him who is opposing the truth to the ruin of his own soul. The soul of him who opposes truth is as of much value with God as are our own souls. When we feel indignation, let us consider the fact that the opposer of truth has been purchased by the blood of the only begotten Son of God.*10LtMs, Lt 92, 1895, par. 18*

Jesus would have us deal wisely and considerately with His property. We should manifest such a spirit that souls may be convinced that we have the Spirit of Christ, that we have been with Jesus and have learned of Him. If we pray for souls who are in error, we shall have the tenderness of Christ, and frequently by a manifestation of this tenderness the heart of the opponent will be softened and subdued.*10LtMs, Lt 92, 1895, par. 19*

Great light and understanding in the Scriptures will not atone for roughness, for thrusts, for bitter words and evident uncharitableness. He who advocates truth in this manner makes a mistake that is fatal to his own soul and to the souls of all those who come in contact with him. Those who advocate truth in this way have need to learn what truth is and what it can do for the soul.

How many need to be melted over in the furnace, to have the dross consumed and the image of God stamped upon the soul! He who is thus transformed will not with voice or pen present anything that will seem like a fiery defense. The advocates of truth must lay off the war armor, and be clothed with the garments of Christ, be clothed with humility as with a garment. *10LtMs, Lt 92, 1895, par. 20*

We should watch ourselves and examine ourselves to see if we possess the love of God, or else articles will be written, sermons will be preached, that will turn souls away from the truth. Indiscretion on the part of the advocates of truth has helped souls to quickly decide against the truth. Many will be led to do this because of ill-chosen words that have been spoken or immortalized in print. *10LtMs, Lt 92, 1895, par. 21*

Truth itself will create resistance in many hearts; but we should have long patience with those who do not see as we do. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light." [*Romans 13:10-12.*] *10LtMs, Lt 92, 1895, par. 22*

My dear children, I lie awake nights praying for you, and the Lord gives me assurance of His Spirit that He hears my prayers. "Everyone of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." [*Romans 14:12, 13.*] "We then that are strong (will give evidence of the fact) ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification. *10LtMs, Lt 92, 1895, par. 23*

"For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.

That ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.” [*Romans 15:1-7.*] Would it not be an excellent thing if those who profess truth would all be doers of the Word, and not hearers only? We want none of self, and all of Christ. *10LtMs, Lt 92, 1895, par. 24*

The Lord Jesus Christ has borne patiently with the inconsistencies and the perversities of human hearts, and why should we not bear with those who are in error? Why should so many defend the truth with an intolerant spirit and exhibit self to such an extent that they injure the cause far more than they advance it. They give occasion for unbelievers to discredit the sincerity of those who love the truth. Let him who stands in defense of truth ever bring his spirit, his mind, his words, and his deportment into subjection to Christ, and then he will adorn the doctrine. *10LtMs, Lt 92, 1895, par. 25*

Christ says to His disciples, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:16.*] Let that soul leave its impression upon the professed followers of Christ. Oh, for less and less of self, and more and still more of Jesus. “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [*Philippians 2:15, 16.*] *10LtMs, Lt 92, 1895, par. 26*

We are not working in Christ’s lines if we do not adorn the doctrine of Christ by the manifestation of His grace and meekness, by revealing Christlike attributes of character, by manifesting in our external experience the work of internal sanctification. No one of us is to be angry with those who are blind spiritually because they do not see. We were once as blind as they are. We must be wise as serpents and as harmless as doves in order that we shall not increase opposition to our faith by our practice. *10LtMs, Lt 92, 1895, par. 27*

It is the bounden duty of everyone who professes to believe the truth to do all in his power to remove prejudice, while never

lessening the importance of truth by concessions to the world. We are to show by our manners, by our words, by our spirit that we have learned in the school of Christ. We should not manifest harshness of spirit, indulging coarseness of speech. The great Teacher says, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Be clothed with humility as with a garment. Bear no thorns to prick and to bruise others, but make manifest the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (to condemn). "And they that are Christ's have crucified the flesh with the affections and lusts thereof. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [*Galatians 5:22-26.*] In all our work for the Master, we must keep studying His Spirit, His life and character.*10LtMs, Lt 92, 1895, par. 28*

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [*2 Timothy 2:23-26.*]*10LtMs, Lt 92, 1895, par. 29*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Thou therefore, my son, be strong in the grace which is in Christ Jesus." [*Verses 15, 1.*] You will then have a commendable zeal. The laborer can accomplish much by personal conversation with those who oppose the truth if he does not become rash and uncourteous. God calls upon all the advocates of the truth to present an uplifted Saviour. When your opponents would urge you into controversy, present to them the truth as it is in Jesus.*10LtMs, Lt 92, 1895, par. 30*

The field you have chosen is not a promising one, and for this reason it has been strangely neglected. But if you are faithful and obedient children, you will have the privilege of working hard. There

are many of our own faith who lack spiritual discernment, and who will not roll the car up the steep ascent. But you are not to fail nor be discouraged. If you have set your hand to the plow, do not drop it in the furrow. *10LtMs, Lt 92, 1895, par. 31*

Our great Exemplar said, "As the Father gave me commandment, even so I do." [*John 14:31.*] I beseech you to be much with God in prayer. You can do your work successfully with Jesus. He will show you how to work. When He accomplished one work in His mission, He advanced and addressed himself to another. "This commandment have I received of My Father." [*John 10:18.*] In everything that Christ did in the world He consulted the will of God, fulfilling the purpose and design of God in all His earthly life. Thus He represented the will of our heavenly Father toward man. *10LtMs, Lt 92, 1895, par. 32*

Did Christ take upon Himself our nature? It was to give us unmistakable evidence that a great work may be wrought through the human agent who co-operates with God in bringing fallen man into close fellowship and union with divinity. We cannot be happy without Jesus, and He in His great love cannot be satisfied without us. God has done everything that God could do to reclaim the human race. They are like the lost sheep, who once rejected the shepherd's voice, but now they are returned to the Shepherd and Bishop of their soul, and He attaches them to Himself. *10LtMs, Lt 92, 1895, par. 33*

"God is love" [*1 John 4:8*] is written upon every soul who will receive the superscription. Jesus, the Majesty of heaven will unite all souls to Himself who will permit Him to bind them to His great heart of infinite love. Jesus teaches us that God is an ever present "I AM." [*Exodus 3:14.*] It is by cordially believing that we maintain our allegiance to God. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:14, 15.*] Again He said, "I am the good shepherd: the good shepherd giveth His life for the sheep." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." [*John 10:11; 6:51.*] *10LtMs, Lt 92,*

Shepherds of the flock, when do you manifest such love as dwelt in the bosom of Christ? Oh, where is the tenderness of Christ? You and your associates should humble your hearts before God and become as little children. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:3.] You are all very near and dear to my heart, but remember that in every trial you must hold firmly to the hand that was pierced for you. Often has the hand of God been stretched out to save you from peril, but when men have spoken words that were not inspired by the Spirit of God, you have felt disheartened. When unwise movements have been made in reference to you, my son, you have sometimes dropped the hand, the dear loving hand that was held out to save you, and you have grieved the heart of Jesus. This is why I write and caution you not to trust in men, or to make flesh your arm. You must make God alone your trust. Look unto Him for guidance. *10LtMs, Lt 92, 1895, par. 35*

Some ministers who are connected with sacred responsibilities have lost all realization of what it means to watch for souls as they that must give an account. They do rash, unwise things. They have not discernment to see what their unwise movements are doing, because they are not daily converted. It is a sad thing to lose confidence in men in whom we ought to have confidence. The precious souls for whom Christ has died must not be left to be the sport of Satan's snares and temptations. Those who do not feel that it is a positive duty to be doers of the words of Christ continually put souls in peril by their rash words and actions. But, my children, I counsel you to walk in humility. Do not let the impulses and freaks, that seem to possess some of those [who] profess to believe the truth, discourage you. Look unto Jesus, who is the Author and Finisher of your faith. If you will trust in Him, He can make you strong. *10LtMs, Lt 92, 1895, par. 36*

For years appeals have been made to men in responsible positions, urging upon them the necessity of being kind, tenderhearted, [and always] to deal in a Christlike manner with those with whom they come in contact. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And

whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he was drowned in the depths of the sea. Woe unto the world because of offenses for it must needs be that offenses come; but woe to that man by whom the offense cometh!" [Verses 4-7.] *10LtMs, Lt 92, 1895, par. 37*

You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another's mind, and judge for another, prescribing what is his duty. There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being. *10LtMs, Lt 92, 1895, par. 38*

My children, you belong to the Lord by creation and redemption. Man has no right to take away that which he cannot give. Our bodies, our souls, and our intellect belong to God. His stamp is upon us. I cannot vindicate the course that many feel is the right course—to exercise authority [over] and to dictate as they may choose to their fellow men. I have seen this course pursued until my heart is sick and sore over the results. Each one of us has an individuality, an identity that cannot be surrendered to any other human being. We are individually the workmanship of God. *10LtMs, Lt 92, 1895, par. 39*

I would speak to you and to your steamship's company, urging you to do your best, for you have been bought with a price. God deals with infinite tenderness with His heritage. He is not a tyrant, and no man, whatever may be his position or calling, has a right to be harsh and dictatorial. No one is approved of God in being severe, in bruising the souls of his fellow men. I hope and pray for you, that you will daily consecrate yourselves to God. The works and ways of God are perfumed with unutterable tenderness and longsuffering love. When you or any other one cherishes a spirit contrary to the Spirit of God, it is evident that you have lost sight of Jesus and are

controlled by another spirit. Shall we not give back to God all that He has redeemed? Shall we not give to Him the heart He has converted, the conscience He has enlightened, the affections He has purified, and even the body that He has purchased to be kept unto sanctification and holiness? *10LtMs, Lt 92, 1895, par. 40*

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” [*Romans 12:1-5.*] *10LtMs, Lt 92, 1895, par. 41*

The Lord Jesus is your personal intercessor. But men who ought to have felt a tender sympathy for their fellow men have lost the love and tenderness of Christ out of their experience. Repeat over and over many times through the day, “Jesus has died for me. He saw me in peril, exposed to destruction, and poured out His life to save me. He does not behold the soul as a trembling suppliant prostrate at His feet without pity, and He will not fail to raise me up.” He has become the Advocate for man. He has lifted up those who believe in Him, and placed a treasurehouse of blessing at their demand. Men cannot bestow one blessing upon their fellows, they cannot remove one stain of sin. It is only the merit and righteousness of Christ that will avail anything, but this is placed to our account in rich fullness. We may draw upon God every moment. As we turn to Him, He answers, “Here I am.” [*isaiah 58:9.*] *10LtMs, Lt 92, 1895, par. 42*

Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merits of Christ’s perfections as they ascend to the Father

in the cloud of incense. The Father hears every prayer of His contrite children. The voice of supplication from the earth unites with the voice of our Intercessor who pleads in heaven, whose voice the Father always hears. Let our prayers therefore continually ascend to God. Let them not come up in the name of any human being, but in the name of Him who is our Substitute and Surety. Christ has given us His name to use. He says, "Ask in My name." [John 14:13.] Let us pray in faith. Let us not falter, but go forward from strength to strength, from character to character, from victory to victory. *10LtMs, Lt 92, 1895, par. 43*

If you walk carefully before God, those who believe in Christ will respect you for Christ's sake. Jesus receives and welcomes you as His own friend. He loves you, He has pledged Himself to open before you all the treasures of His grace for your appropriation. He says, "At that day ye shall ask in My name, and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because you have loved me, and have believed that I came out from God." [John 16:26, 27.] He virtually says, Make use of My name, and it will be your passport to the heart of My Father and to all the riches of His grace. "Whatsoever ye shall ask the Father in My name, He will give it to you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." [Verses 23, 24.] "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." [John 14:13.] You should educate the soul to have implicit trust in God, for what we need is more faith. *10LtMs, Lt 92, 1895, par. 44*

Lt 92a, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, Australia

March 21, 1895

Portions of this letter are published in *4Bio 188*.

Dear Son Willie:

I sent you nothing the last mail, because I could not. My left eye was afflicted; but having somewhat improved, I will attempt to write you a few lines. Last Sabbath Brother Lacey, May, and your mother rode down to Ashfield. I had the burden of the word, and spoke with much freedom. We then had a social meeting. The hall was full, and the testimonies borne by those newly come to the faith were of an excellent character. On Sunday thirteen were baptized. Nearly every Sabbath souls are making decisions for the truth. I feel that God gives me a testimony for the people. Sunday night I spoke with clearness and freedom to a well filled tent, and all listened with deep interest. *10LtMs, Lt 92a, 1895, par. 1*

I learn that Porter, a minister from Ballarat, has come to the battleground to fight against the truth. We do not yet know what will be the result, but fear it will not be wisdom for me to leave the battlefield just now. I may feel differently about it later on, but it seems that there is need of every talent that God has been given to be pressed into His work. Now as never before, we need to press our way through the moral darkness to light and to still greater light. *10LtMs, Lt 92a, 1895, par. 2*

I have no news to tell you except that which is received from Ashfield and Petersham. Our family is the same as usual. We have no further news from Cooranbong. I am so glad that Metcalfe Hare is to reach Sydney on Sunday. *10LtMs, Lt 92a, 1895, par. 3*

Brother Lacey and May went to Sydney yesterday, and did not return until after ten o'clock, but we did not worry about them. They say they had a pleasant day. Emily Campbell will not return under

[i.e., for at least] two weeks. Maggie Hare is busily engaged in writing for Marian, and Brother Caldwell is visiting some, but is putting in his time writing more than visiting.¹⁰*LtMs, Lt 92a, 1895, par. 4*

I hope I shall soon feel decided in regard to what my duty is concerning visiting Tasmania. I am still questioning concerning the matter. May and her father both wish that I would go. If *The Life of Christ* were finished, and if my heart had gained its normal strength, I might feel clearer about visiting Tasmania; but as it is, the matter is very doubtful. I will now close this letter.¹⁰*LtMs, Lt 92a, 1895, par. 5*

Lt 92b, 1895

White, J. E.; White, Emma

Norfolk Villa, Granville, Australia

April 11, 1895

Portions of this letter are published in *FBS 39; 4Bio 188*.

Dear Children:

I am out of bed at one o'clock a.m., writing letters to close up my American mail. It is difficult to speak twice a week, and ride twelve miles to attend my appointments, and then return after speaking, to try to write on the various matters that demand attention. But Edson and Emma, I feel that time is short, and that which is done must be done quickly.¹⁰*LtMs, Lt 92b, 1895, par. 1*

I have considered your suggestions in regard to simplifying the language of the tract, *Sufferings of Christ*. I read your letter to Fannie Bolton, and she will take hold of the work to simplify the language. Could you not also use *The Game of Life*? The illustrations are very striking, and I think it would also take with the colored people, if arranged in pamphlet form. I think that a good selection might be made for little tracts that would be simple enough for the Southern field and for the Island work. Tracts of this kind might serve in both places, and do great good.¹⁰*LtMs, Lt 92b, 1895, par. 2*

I leave for Tasmania today by way of Melbourne. I hope that during my absence of four weeks Fannie will engage in the work of simplifying *The Sufferings of Christ*. I do not ask for any remuneration for anything I can do for the Southern field. I have tried to arouse an interest in that field, and I am very anxious that those who can labor among the colored people may do so. There is a large field in which missionaries may work, and an abundance of work to be done in various lines for this people. Once get Fannie to work, and I believe she will do it well. In whatever work we engage, we must be wholly the Lord's, and learn to walk by faith, and to work in hope. We must brace the soul by prayer, and have perfect

faith in God.*10LtMs, Lt 92b, 1895, par. 3*

It is now just one o'clock. We leave for Sydney at half past three, and transfer to a train that leaves Sydney at five p.m. Since one o'clock this morning I have been very busy in preparing for my journey. If I were going to meet my children, I would feel better about it. But I am going to the convention in Tasmania, and to witness and participate in the marriage of my son Willie to a noble Christian woman, who, though but twenty-one years of age is as mature as though she were forty. If Providence favors, you will have a sister of whom you will be proud. She reminds me very much of Mary. She is tall and well proportioned. Well I am now to say good-bye.*10LtMs, Lt 92b, 1895, par. 4*

Lt 93, 1895

White, J. E.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

June 18, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Edson:

Your letter was duly received by Vancouver mail. I felt rather perplexed to understand in regard to *Gospel Primer*. You explain nothing, and I am left to read between the lines. This troubles me.¹⁰*LtMs, Lt 93, 1895, par. 1*

You have asked for *The Sufferings of Christ* to be simplified, so that you can use it for the class of people for whom you are laboring. This is not as easy a thing to do as you suppose it is. You thought *Gospel Primer* was just what was needed. What is the matter? I cannot understand—you said the book had a great sale. You need in your work question books, something of the same order as the *Gospel Primer*, and I thought that the royalty from it would meet the expenses that would occur in your mission to the Southern field. Have you passed it out of your power to control? Please explain.¹⁰*LtMs, Lt 93, 1895, par. 2*

The Sufferings of Christ, as now prepared, shall go to you. Your last letter gives me to understand that the matter needs to be more simple still, and I will do my best to have it thus. We sincerely desire that you shall move cautiously, looking unto Jesus who is the Author and Finisher of your faith. Keep your soul dedicated to God. Our time to work is very short. Probation is now ours. Souls, sinful and polluted, may come just as they are to Jesus.¹⁰*LtMs, Lt 93, 1895, par. 3*

I want everything I possess in property, everything I acquire, to be talents wisely employed. We have no time to lose. Every day we

need a conversion to God, that we may be as vessels unto honor prepared for the Master's use. My dear son Edson, make God your only dependence. Do not look to men, or trust in men, or make flesh your arm, even among those who profess to be Sabbathkeepers. You are not to commit yourself unto them, but to God. You are no longer your own, and if you shall meet with disappointments and perplexities, what else can you expect? Live a life of prayer, and daily consecrate yourself to God, as His own son, His subject to work through you. Yoke up with Christ. *10LtMs, Lt 93, 1895, par. 4*

Let nothing come in to separate you from Brother Palmer; keep in harmony. Where there is union there is strength. No place can be given to any alienation by the enemy. No despondency should come in to weaken your efforts. Had I allowed the things ever occurring to weaken or affect my faith, I should have been useless. I see human imperfections everywhere; but I look by faith through the hellish shadow of Satan to the perfection of character in my Redeemer. I cling to God more firmly and press on. My face is set as a flint Zionward. Our warfare will soon be ended. No place can be found for discouragement, or weakening of hope or courage. *10LtMs, Lt 93, 1895, par. 5*

You are in a hard field, which has been strangely neglected by us as a people, and continues to be. One may start in as you are doing, but he is left to struggle under so many difficulties, almost alone, with few to sympathize or interest themselves to prepare the field to be worked successfully, and as the final outcome they have to leave the field. Who will be responsible for the colored people? Any place where there is work, earnest work, to be done, there is Satan with his army of workers, supernatural agencies to bar the way, and if Satan can move on human agencies who claim to believe the truth to unite with him to make everything hard as possible, his object is gained. That is what you will meet. When any practical movement is made in any line, I counsel you to put your trust not in man but in God who is your sufficiency. *10LtMs, Lt 93, 1895, par. 6*

When any practical movement is made in any line for the uplifting of humanity, and for the saving of their souls, the council of the synagogue of Satan says, We will set in operation our forces to set

men at variance one with another. We will set one to criticize and bar the way; we will help him to dishearten and discourage; with persevering determination we will hold the field in our own power, under our own jurisdiction; through leading one to discourage another we will absorb money where it will call the attention to one point and make it impossible to work other places which we now control. *10LtMs, Lt 93, 1895, par. 7*

Shall we let Satan block the way? We will, unless we look alone to God, trusting in Him to move upon human agencies to do His work with fidelity. The difficulties that seem very large, present before the sincere worker stronger motives for perseverance, for renewed exertion in God, to press forward in the name of Jesus Christ of Nazareth. Co-operation with our brethren is essential, but co-operation with Jesus Christ is more essential. If you look to God in faith, with a contrite heart, He will bless you and strengthen you. You have not written a line of being discouraged, but I have been unable to sleep since one o'clock this morning, and my mind is drawn out to write to you. Never was there a time when we need to move with humility and dependence upon God as now. The Lord hath wrought for you in giving you a rich experience, one that is more precious to you than fine gold, and as long as you surrender yourself to God, soul, body and spirit, notwithstanding the discouraging influence of men, you will not be overcome. *10LtMs, Lt 93, 1895, par. 8*

We must move with fear and trembling, but in faith looking unto Jesus. Keep your eye steadfastly fixed upon Jesus. We know not what is before us. "God hangs a mist o'er our eyes," but trust Him still. Pray without ceasing. Let every breath be a prayer. Do not say or do anything which will throw Brother Palmer into temptation, and do not go under temptation yourself. The Lord has <signified to me that He has> blessed you with His presence. The religion of Jesus Christ is the only power which through the grace of Christ will impart firmness and solidity of character to any one of us. God is the living God. Never did I prize these words as now, "In him is no variableness or shadow of turning." [*James 1:17.*] *10LtMs, Lt 93, 1895, par. 9*

God has His instrumentalities to call into action at any moment to

do His work. He has unlimited power. He can take a worm to thresh mountains. Our God lives and reigns. He will not forsake one of His chosen if they will not struggle to work the will of men, but the will of God. He has wrought by His miraculous power, and He will work. The Lord will deliver the godly out of temptation and sustain them, not only for further duty but for further trial. Onward, onward, upward, is the Lord leading His people. Again I say, Walk humbly with God. Let every step be one of consecration.*10LtMs, Lt 93, 1895, par. 10*

Service is work, and [let us] work for Him where He places us, not where we place ourselves. You will meet with many discouragements, but there is a way out of them all. Encouragement and sympathy may be withheld, because there is so great an absence of the Spirit of Jesus Christ, but if you do your duty faithfully, it is to God and not to men. True service to the Master will act as leaven in every relationship of life, that individually we may adorn the doctrine of God our Saviour. My prayer is ascending to God for you, my son.*10LtMs, Lt 93, 1895, par. 11*

Lt 93a, 1895

White, J. E.

Granville, N. S. W., Australia

October 17, 1895

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Dear Son:

Last night I <dreamed I> was in conversation and had some words of caution for you. I said, The Lord has done much for you, and He would have you draw nigh unto Him daily.*10LtMs, Lt 93a, 1895, par. 1*

Here I left the writing to see about my packing for the Melbourne camp meeting. A part of our family have gone on Cook's cheap excursion. I have first class return tickets for May and me. Willie goes second class on the same train. Sarah McEnterfer reached us last Tuesday. She seems as efficient as ever. It seems good to have her here. She had a pleasant voyage, and was sick but little. She goes with us first class, as all ocean passengers receive special favors. So we three go together in the ladies' compartment. If there happens to be a crowd, I shall have to take a sleeper, but if not, I can make a bed on the seat.*10LtMs, Lt 93a, 1895, par. 2*

I send you but little mail this week, but I have abundance to have copied for the mail. I wish to put you on guard. Be very careful not to express yourself too freely <at any time> in the way of criticizing anyone; for all such expressions will be used against you and will hedge up your way from doing good. Show wisdom toward those that are without. Watch unto prayer, be reserved in speech, maintain Christlike dignity in all your remarks, as one weighted with the burden of saving souls for whom Christ has died. Though some in positions of trust are not vitalized by the Spirit of God, and do not show that they are consecrated, let not their influence affect you.*10LtMs, Lt 93a, 1895, par. 3*

You can glorify God by your holy conversation, revealing the grace and power of Christ in your own heart. Be content to meet no low standard. Lift up Jesus in speech, lift him up in prayer; let it be revealed that your life is hid with Christ in God. Be sure to breathe in a holy atmosphere, that you may be as salt that has not lost its savor. Edson, you may represent Christ in the very place where you have dishonored your Redeemer. <In the place of being discouraged,> you may show forth the praises of Him who has called you out of darkness into His marvelous light. Let all the tact, all the God-given ability be consecrated to the service of Christ that you may be a vessel unto honor. The Lord will be with you and bless you if you will be with Him. *10LtMs, Lt 93a, 1895, par. 4*

Your safety is in keeping yoked up with Christ every hour. Let it be seen that you are in communion with God every hour for this is your privilege. Do not walk contrary to the light on health reform. Show that you believe the testimonies God has given. I am praying for you, that you may strive earnestly for that crown that fadeth not away. If you are clothed with the righteousness of Christ, you will be meek and lowly in heart. He who dwells in the high and holy place will dwell also with you if you are humble and contrite. Let Christ appear, and you will have strength and power with the people because the Holy Spirit works you. The Lord bless, strengthen and support you. *10LtMs, Lt 93a, 1895, par. 5*

We are living in perilous times, and we must be true to God, and a blessing to our fellow men. If they are deceived, that is all the greater reason why they should be treated with respect, that they may be won to the truth. Dear Edson, I must close. I wish I could write more, but this cannot be. From the light the Lord has given me there is an irreverent spirit in the Review Office. There is much lightness and trifling, many words are spoken that are cheap and chaffy, and there is not a small amount of disgusting commonness. Give no one any cause to dishonor God by your words or spirit. God will be your helper and you can be a help to others, and strengthen their purposes for God. *10LtMs, Lt 93a, 1895, par. 6*

Lt 94, 1895

Wessels, Sister and Children

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 31, 1895

Portions of this letter are published in *TDG 39*.

To Dear Sister Wessels and her children, whom I love in the Lord:

I was at Cooranbong, Dora Creek, when I addressed a letter to you thinking it would reach you at New Zealand. I was disturbed in the night season, and could not sleep, and I wrote a letter and sent it to Granville to be copied in season to reach the boat; but some pages were not enclosed. I deeply regret the fact because I fear that that which I did send will make an erroneous impression upon your mind. I hasten to send this letter to you because I fear that on account of the absence of those pages, your minds may be unpleasantly impressed. *10LtMs, Lt 94, 1895, par. 1*

I would write words to console and comfort you. The Lord has not left you, His everlasting arms are beneath you. He has given you an experience in Christian life that is of the highest value. You have let your light shine in your family, and its divine rays are felt, yet there is a danger that you will allow your affection for your children to lead you to grant requests that your judgment tells you are neither for their best good nor for the glory of God. You have been the Lord's chosen instrument, through whom He has worked, and will work for the saving of the souls of your children. You are to bear the testimony that John bore, repeating the words of Christ to love one another as Christ has loved them. The Holy Spirit will testify of their union with Christ, and believers and unbelievers will take knowledge of you that you have been with Christ and have learned of him. As you follow on to know the Lord, you will reflect the character of Christ. *10LtMs, Lt 94, 1895, par. 2*

You will be subject to the infirmities of humanity, and will no doubt make mistakes, but the compassionate, loving Saviour will pardon all your errors, because you ask Him, and because you love Jesus.

In Spirit you will breathe the meekness of Christ, and will be a light in your home. Your conversation will be seasoned with grace, and a holy unction will pervade your prayers. The Lord will work with your efforts as He has in the past, and His righteousness will go before you, and the glory of the Lord will be your rearward.*10LtMs, Lt 94, 1895, par. 3*

You have every reason for praising God for His lovingkindness and tender mercy. His all-atoning blood is available to all your children. If you do not overtax your physical powers, you can in the name of Jesus do much precious work. Your children now appreciate only in a partial manner the blessing God has given them in such a mother. Schooled in the furnace of affliction, she has found Jesus to be her only true foundation. All else she has found unworthy to depend or build upon; for all else was as sliding sand. "To you therefore which believe He is precious." [*1 Peter 2:7.*] Should the mother be removed from her children, it would be a loss which never could be repaid. I entreat the children to carefully and tenderly guard their mother, and save her from every physical taxation. Your mother will not save herself, or heap benefits upon herself. You children must try to preserve that life, that influence, which will do God service. Let no unhappy divisions occur; for these divisions become a corroding sorrow to your mother. She grieves when all her children are not walking in the truth, united in the faith. There is no benefit to be reaped in keeping up controversy. Walk in love as dear children. The spirit of God is striving with the children, inviting them to Christ, saying, "Come, for all things are now ready." [*Luke 14:17.*] Will you not obey?*10LtMs, Lt 94, 1895, par. 4*

Lt 95, 1895

Wessels, Henry

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

June 25, 1895

Previously unpublished.

Dear Brother:

Although I have not heard from you since my letter to you, yet I will write to you, my brother, again. My mind has been drawn out to you and yours. These words I have from the Lord: "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:17, 18.] It is essential, my brother, that you obey this injunction. You are aware that you have been losing ground; you have not been gaining in spiritual knowledge and spiritual strength. Your faith has not become firm, your hope is not as an anchor cast within the veil, that it can hold you. But when your trust and faith in your Saviour shall grow, then you will become a stalwart Christian. *10LtMs, Lt 95, 1895, par. 1*

Hang your helpless soul upon Jesus. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John* 1:12.] Bear in mind that the power is of God. Of His fullness have all we received, and grace for grace. The Lord has a work for you to do when you will grow up into Him, your living Head. Now, do not voluntarily place yourself in the company of unbelievers who are not under the control of the Spirit of God. Place yourself where there is light, where you will receive strength. Jesus loves you, and He will be your sufficiency and will strengthen your weak faith. "We then, as workers together with him, beseech you also that you receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation.)" [2 *Corinthians* 6:1, 2.] *10LtMs, Lt 95, 1895, par. 2*

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.” [Verses 14-16.] My brother, place yourself under the most favorable influence, and walk in the light as Christ is in the light. It is essential for you that you grow in faith; believe that Christ is your personal Saviour, and do not doubt your Lord. *10LtMs, Lt 95, 1895, par. 3*

The life that God has given you belongs to Him. You are His both by creation and by redemption. The talents committed to your trust are to be so used that as His entrusted goods they may be returned to Him with usury. The qualifications which the Lord has given you will increase as you employ them to His glory. Our talents multiply with use. The blessed results which flow out to others on every side are the increase of the talents used. All your powers, physical, mental, and moral, are entrusted gifts from the Master, to be used in His service. You, my much respected brother, need to educate yourself to recognize that your whole life, your soul, your body, all belong to God and are to be used for Him. *10LtMs, Lt 95, 1895, par. 4*

Life is a mysterious, solemn thing. Our work is to look to God, to trust in him, as our heavenly father, believing that he loves us. I would impress upon your mind the necessity and the duty of keeping every organ of mind and body in the most healthful condition, taking every proper means to preserve the physical, mental, and moral powers to use healthfully for God. The preciousness of life is to be considered because of its uncertainty. No one can feel sure for a single day that his health and even his life may not be imperiled. Then make no delay. The Lord calls you to consecrate all, yourself, your life, to his service. *10LtMs, Lt 95, 1895, par. 5*

You will have opportunities to do good, and must be ready to improve these at the right time. If you have unwisely taken a course to becloud your reason, or weaken any faculty that God has given

you, you rob Him of that which He has committed to you in trust. Heaven is worth everything to you. Gain it by all means. If you are walking in the heavenward way, you will by precept and example lead others in the same path. If by faith you put your hand in the hand of Christ, you can day by day be rendering service to God. Angels of God are ready to co-operate with you, but your personal agency is essential. You must unite with the holy ones of heaven. In this way "His servants shall serve Him." [*Revelation 22:3.*]*10LtMs, Lt 95, 1895, par. 6*

You have the privilege of witnessing for Jesus and advocating His truth wherever you may be. But do not run, without His direction, into the companionship of those who do not love or fear God. You have yielded to the tempter; keep off his ground as much as possible. To resist temptation, arm yourself with the whole armor of righteousness, and you can be a power for good, because the life revealed in you is the life of Christ. You are to be an instrument for His own use in bringing souls to salvation.*10LtMs, Lt 95, 1895, par. 7*

Angels long to do this work, and they will work through the human instrumentality that is submitted to Christ. Your life may be a grand opportunity for the holy angels to work for the saving of the lost. The blood of Christ is your only hope, your sufficiency. Through faith, that cleansing blood will remove every dark spot in your character.*10LtMs, Lt 95, 1895, par. 8*

I have but a brief period in which to write, for it is near mail time. God bless you and your family.*10LtMs, Lt 95, 1895, par. 9*

Lt 96, 1895

Friend [McCann, William?]

Armadale, Victoria, Australia

November 12, 1895

Portions of this letter are published in *TMK 41*.

My dear young Friend:

I am interested in every member of my family. I feel a special interest that you should be a sincere, humble child of God. You need now to make the most of your opportunities, [to] be daily learning lessons of Christ, that you may know how to act under all circumstances. Through the grace given you of Christ, be circumspect, manly, noble, elevated. Of yourself you can do nothing. You will need to watch and pray in order to resist evil, and to discern temptations when they shall come from any source. Let it never be that religion is to you only a profession, and not a living, daily reality. If you practice the precious truth, it will sanctify your soul, and strengthen you under all circumstances to do right because it is right. *10LtMs, Lt 96, 1895, par. 1*

You can be a living witness for Christ only as you shall seek the strength and grace which He is willing to give all who ask Him for heavenly wisdom. He will withhold from none who come to Him in humble, earnest prayer, feeling their great need. There is joy in believing that God through Jesus Christ will help you. Every time you seek Him with all your heart He will be found of you. Let your prayer go forth from unfeigned lips, "Oh God, impress more deeply upon my heart thine own precious promises, and teach me how to appropriate them to my own soul, that I may perfect holiness in thy fear." *10LtMs, Lt 96, 1895, par. 2*

Every child and every youth should bear in mind, "I am of value in the sight of God; I am bought with a price, and I am the property of Jesus Christ. As a follower of Christ I am to practice His virtues, that I may represent my Saviour." Pray much. While at your work, let your heart be uplifted to God. When you have committed to God the

keeping of your soul, do not go away and act directly contrary to the prayer you have made. Watch as well as pray, lest you be overcome with temptation. Resist the first inclination to do wrong. Pray in your heart, "Jesus, help me; preserve me from evil," and then do what you know Christ would be pleased to have you do. This is being a laborer together with God.*10LtMs, Lt 96, 1895, par.*

3

You may ask, as many others have done, How may I know that Jesus receives me and loves me? Shall I know by my feelings? No; by obedience to His Holy Word. Appropriate to yourself the rich promises of God. Believe His Word that Jesus is abiding in your heart by faith. Through faith and trust in God, you may have His peace, and you can then say, "I know in whom I have believed. I will listen to every whisper of His Holy Spirit."*10LtMs, Lt 96, 1895, par.*

4

There is but one way to be victorious. Serve God with all your heart because you love Him. Seek Him daily because you love Him, and know what He is to you. Be faithful in the little things, although no eye but the Lord may review your work. Remember that you are doing service for Christ. You may now be obtaining a precious experience every day in serving God. Plant the principles of truth in your own soul, and reveal Christ in your character.*10LtMs, Lt 96, 1895, par. 5*

Do not be satisfied with a common, low level. You can be a Christian gentleman, and that means to resemble Christ in character. Let your words be select, refined. Think before you speak. With your Bible open before you, ask yourself the question, "Is this the way of the Lord?" God cannot commend any coarse or unkind act. If you pray to God for light and guidance every day, you will have discernment to detect many things that are unholy in your practice. Every habit and plan will be repressed that does not have a tendency to make you pure and clean in the sight of God.*10LtMs, Lt 96, 1895, par. 6*

In my family are younger persons who will be inclined to catch your ways, so that unless you guard yourself strictly, you will become an agent by whom Satan will sow tares in their minds and hearts. The

religion of Jesus in the home life will lead to the practice of purity and modesty. If you receive grace day by day you will diffuse it. Look unto Jesus constantly if you would advance step by step in the narrow path cast up for the chosen of the Lord to walk in, saying in your heart, "Thee will I seek, O God; thee will I follow; thee will I serve; under thy guidance I can and will go forward."*10LtMs, Lt 96, 1895, par. 7*

I beseech you to make diligent work; seek peace and righteousness that you may make your calling and election sure. Then out of the mouth will proceed pure, chaste, select words, because the heart is cleansed from moral defilement. There are many youth growing up unrestrained in wickedness, casting the word of God behind them, searing the conscience, hardening the heart, ruining the soul. Do not cherish a desire for such company. Keep away from them. Resist every temptation to be cheap, common, careless in attitude and words. Be very careful in your association with women and girls and young children. Study to show yourself approved unto God, and you will then be pure and refined in all your habits and practices.*10LtMs, Lt 96, 1895, par. 8*

Do not speak one cheap word, or perform an unseemly act. Let the thought, "Thou God seest me," be ever in your mind. [*Genesis 16:13.*] Never by word or action place yourself in opposition to orderly, cleanly habits. Let all your influence be on the right side; respect authority, and practice undeviating obedience to home rules; seek to make home as pleasant and cheerful, as holy and happy, as it is possible. Everyone should feel a sacred responsibility to act his part in making his abiding place a home where the honor of God shall dwell. The home should be a sanctuary where God is welcomed and worshiped.*10LtMs, Lt 96, 1895, par. 9*

You can do much toward securing a Christian training for your own individual self. You are to co-operate with God in the development of your own character. We are laborers together with God. The Lord does nothing without the earnest cooperation of the human agent. Christ died for us in order to bring about the changes essential to fit man for the companionship of angels in the courts above. If the moral image of God is restored in you, you must work, and God

must work. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] Be diligent to make your calling and election sure. Entertain no cheap ideas as to what constitutes Christian character. Set your mark high, and reach it through Jesus Christ. This world is our training school, for the future, immortal life or for perdition; which shall it be? Now is your opportunity to study the lessons and follow the example of Christ.¹⁰*LtMs, Lt 96, 1895, par. 10*

Lt 97, 1895

Wessels, Henry D.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

October 8, 1895

Portions of this letter are published in *OHC 196, 340; TMK 230, 278; 4MR 158-164.*

Dear Brother in Christ:

I have received and read your letter; thank you for writing so frankly. I have been ill, and in a state of unusual exhaustion; as soon as I could climb up a step or two, seeing so much to do, I lost what little strength I had gained, and this has been repeated several times. For three or four days I have been resting steadily, and am able again to take my pen. *10LtMs, Lt 97, 1895, par. 1*

Your letter came yesterday, and I will respond at once, fearing that something may come in to crowd out the answer due you. I am seeking to write on the life of Christ, and my soul is being comforted and strengthened and blessed. I can understand your state of feeling, your hopelessness and discouragement. I am not now in any way hopeless in regard to your case. I understand that at times you are sorely tempted, and lose confidence in your ability to resist temptation, because your inclination leads you in wrong paths; but Jesus loves you; you are the purchase of His blood. *10LtMs, Lt 97, 1895, par. 2*

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.” [*John 7:37.*] The solemn and joyous ceremonies were carrying the people to the highest state of enthusiasm when the clear, melodious voice of Jesus was heard among that immense throng of all classes and grades of society. Some, the priests and rulers, the scribes and Pharisees, were full of prejudice and bitterness. Some were scoffing, and some planning how they could compass the death of Christ, yet this great and wonderful ceremonial had been instituted by Himself, and was a representation of His mission. *10LtMs, Lt 97,*

As Jesus looked upon that vast congregation, He read the heart-sorrow beneath the outward display of joyous exultation. He saw many whose souls were parched as the desert, many over-wearied by participation in the great ceremonial pointing to Himself. How He longed to pour into the heart the current of His love. Many were almost fainting from weariness, but that voice unlike any other, fell upon the ear in soothing accents, "If any man thirst"—for assurance of truth, for restful hope, for deliverance from sinful propensities—"let him come unto Me, and drink." He need not go to the priests or rabbis, but let him come unto Me. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on him should receive it; for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" [*Verses 37-39.*] When He should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest Himself through the Holy Spirit to every individual who shall seek Him and believe on Him. *10LtMs, Lt 97, 1895, par. 4*

The attention of the people was arrested. That clear, penetrating voice conveys His words to the farthest bounds of the congregation. What effect did they have? "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" [*Verses 40, 41.*] *10LtMs, Lt 97, 1895, par. 5*

Unbelief arose in many minds because they were reasoning upon false premises. In their ignorance they had received hearsay, and supposed that Jesus had been born in Galilee. But He was born in Bethlehem. Some of the priests and rulers would have taken Him, but they dared not lay hands on him in so public a manner. *10LtMs, Lt 97, 1895, par. 6*

The people were not of the same mind as the priests and rulers. The latter sent officers to take Jesus, and stop that voice which was awakening so great an interest in that immense gathering. The officers came into the Saviour's presence; they heard His words, they looked upon His face, and it was as if glorified. His words

spoke directly to their hearts, and they forgot their errand, and returned without Jesus. *10LtMs, Lt 97, 1895, par. 7*

The priests and rulers asked, “Why have ye not brought Him?” The answer came promptly. “Never man spake like this man.” [*Verses 45, 46.*] It seemed to them that a halo of light was round about Him, as though He was surrounded by the glory of God. They stood in His presence filled with awe and reverence. Take Him? No; impressions were made on the minds of those hardened officers that were never effaced. *10LtMs, Lt 97, 1895, par. 8*

The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that “never man spake like this man.” [*Verse 46.*] Had they yielded to the Spirit’s influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them and trampled down the convictions of conscience. *10LtMs, Lt 97, 1895, par. 9*

The Pharisees answered the officers with scorn and contempt; “Are ye also deceived? have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed.” [*Verses 47-49.*] Here was One who was the very foundation of the Jewish ceremonies, One who made the law, One who on Mount Sinai proclaimed the law, One who knew every phase and principle of the law. But He was unrecognized and unacknowledged by the leaders in Israel. *10LtMs, Lt 97, 1895, par. 10*

Nicodemus, who went to Christ by night, had received light. The lessons of Christ were as seed dropped into the heart, to spring up and bear fruit. A light had been kindled that would increase and shine brighter and brighter to the perfect day. The words of Nicodemus carried weight with the rulers and Pharisees; for he was chief ruler among the people, and stood high in the Sanhedrin. He said, “Doth our law judge any man, before it hear him, and know what he doeth?” They answered him with bitter derision, “Art thou also of Galilee? Search, and look; for out of Galilee ariseth no

prophet.” [Verses 51, 52.] *10LtMs, Lt 97, 1895, par. 11*

Had he not been searching the prophecies? Had he not heard Christ Himself? He could have testified, with the officers sent to arrest Jesus, “Never man spake like this man.” [Verse 46.] The lesson given that night for Nicodemus was for him as a light shining in a dark place until the day dawn, and the day star arise in the heart. Who were the deceived ones? The men who stifled conviction, who turned away their ears from hearing the truth, and were turned unto fables. *10LtMs, Lt 97, 1895, par. 12*

History is being repeated. In our day we meet the same false reasoning among the rulers and the ministers as the people met when Christ was upon the earth. We need to consider the words of Christ, “Take heed that no man deceive you.” [Matthew 24:4.] The Jews were deceiving themselves. It was not because of a lack of light and reverence that Christ was not received, and believed and honored as the Messiah; it was the malignity and jealousy and prejudice that bound so large a number with its cruel power. *10LtMs, Lt 97, 1895, par. 13*

Minds clouded with prejudice, warped with envy and unholy passion, will not come to the Word of God for their decision. Those who sat in Moses’ seat instilled into the minds of the people their false interpretation of Scripture. The truth was buried beneath their own doctrines and maxims and traditions. They taught the people that Christ was to appear as a great conqueror, to break the Roman yoke from off the nation. They could not bring their proud hearts to believe the prophecies. *10LtMs, Lt 97, 1895, par. 14*

It was too humbling to their proud hearts to accept one who was a man of sorrows and acquainted with grief. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth. As there was no outward show of a conqueror in Jesus, they turned their faces from Him, they resisted His words, and worked by every conceivable means to counteract His influence. Thus they fulfilled the very prophecy that pointed to Him as a man of sorrows and acquainted with grief. *10LtMs, Lt 97, 1895, par. 15*

Jesus did the works of God, healing the sick, feeding thousands by a miracle, treading the white-capped billows to reach His disciples in the tempest-tossed boat. When Peter, looking away from Jesus to the waves, was sinking, the cry of distress was heard, "Lord save, or I perish." [*Matthew 14:30.*] That imploring cry reaching the ears of Him who is infinite in compassion. Jesus would save to the uttermost the poor, trembling, imperiled soul. *10LtMs, Lt 97, 1895, par. 16*

In the night storm on the sea of Galilee, Jesus was awakened by the cry of His disciples, "Master, carest thou not that we perish?" [*Mark 4:38.*] Oh, if at the beginning of the storm they had only awakened to the fact that Jesus was on board, they need not have worked so long with terror-stricken hearts. But when they cried to Him for help, how quickly His word of power quieted the storm. *10LtMs, Lt 97, 1895, par. 17*

Prophecy was fulfilling in all the events of the life of Christ, from the manger to the cross. The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth. *10LtMs, Lt 97, 1895, par. 18*

And on the last great day of the feast, He addressed the weary, the homesick, sin-sick souls, many longing to understand the Lord and His ways, many disappointed and perplexed; to them comes the musical voice of invitation, clear, decided, positive, and with convincing power and love, "If any man thirst, let him come unto me, and drink." [*John 7:37.*] *10LtMs, Lt 97, 1895, par. 19*

My dear brother, as Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever looks unto Him in faith, may not perish, but have everlasting life. My brother, look to Jesus, uplifted on the cross. [When] the serpent was lifted upon the pole in the camp of Israel, the proclamation went forth that all who were bitten by the fiery serpents were to look to that brazen symbol, and whoever looked was immediately healed. The people were not to reason how this was possible, not to question wherein was the virtue to make them whole. They were to do exactly as they

were bidden. Those who stopped to reason, died.*10LtMs, Lt 97, 1895, par. 20*

Just so we are to look to Jesus; sinful, erring, weak, unworthy, we are to take the Word of God, the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:28-30.*]*10LtMs, Lt 97, 1895, par. 21*

How thankful we should be that Christ took human nature upon Himself and became subject to temptation even as we are. Though He took humanity upon Himself, yet He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was clothed with humanity, He was the Creator of heaven and earth, and yet while upon earth He became weary as men do, and sought rest from the continual pressure of labor.*10LtMs, Lt 97, 1895, par. 22*

He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of His request, because He being a Jew should ask water of one who was a Samaritan, He spoke words to her that revealed His divine character.*10LtMs, Lt 97, 1895, par. 23*

He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." [*John 4:10.*] When the woman expressed surprise at this statement, He continued, "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give Him shall be in Him a well of water springing up unto everlasting life." [*Verse 14.*]*10LtMs, Lt 97, 1895, par. 24*

Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet He sinned not, neither was guile found in His mouth. When tempted, He sought strength from His heavenly Father, just as every individual may do who is tempted. He prayed often, pouring

out His petition with strong crying and tears. He besought His Father for help in order that He might be braced for trial, and strengthened for duty. *10LtMs, Lt 97, 1895, par. 25*

My dear brother, you place yourself in positions and in the society of those who bring temptations upon you, and you do not always resist temptation; but the first decided resistance would bring angels to your side to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy in order that you may not be overcome. *10LtMs, Lt 97, 1895, par. 26*

You should look by faith to Jesus, saying, “Lord, save me or I perish.” When this petition is sincerely offered, the heavenly standard is raised, and One stronger than your enemy shields you from his assaults. Our Precious Saviour condescended to take humanity upon Himself, and for our sakes became poor, that we through His poverty might be made rich—not rich in worldly treasure, but rich in the gold of love and faith, rich in imperishable treasure. *10LtMs, Lt 97, 1895, par. 27*

The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty, for He is the great Master Artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and He would adorn our characters with His own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] *10LtMs, Lt 97, 1895, par. 28*

But though the Lord has freely given us all things richly to enjoy, yet it is essential that we pray to Him in order that He may bestow upon us His gifts. There is no uncertainty as to what will be the result. The promise is, “Ask, and ye shall receive.” [*John 16:24.*] Watch unto prayer, and be assured that the representatives of Christ are close beside you. *10LtMs, Lt 97, 1895, par. 29*

When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you His moral image. He loves you. He knows that your temptations are strong, but He is by your side in order to make a way of escape, that you may be set free from the snares of the enemy. *10LtMs, Lt 97, 1895, par. 30*

Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that My Redeemer liveth." [*Job 19:25.*] Acknowledge every ray of light that Jesus in His matchless love and mercy gives to you. *10LtMs, Lt 97, 1895, par. 31*

Do not think that because you have made mistakes you must always be under condemnation, for this is not necessary. Do not permit the truth to be depreciated before your mind, because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended. *10LtMs, Lt 97, 1895, par. 32*

The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. God has blessed us with reasoning powers so that we may trace from cause to effect. If we would have light, we must come to the light. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidences by which to strengthen and confirm faith. The things that have been revealed belong unto us and to our children. God's promises have been given for our encouragement. *10LtMs, Lt 97, 1895, par. 33*

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence?

Does not the Bible say, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? [*1 John 1:9.*] It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, yet we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, "It is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [*1 John 2:1.*] I am so glad that God has made a provision whereby we may know that He does pardon our transgressions. We do not believe in God as we should, and I have thought that this unbelief is our greatest sin.*10LtMs, Lt 97, 1895, par. 34*

The Psalmist says, "I acknowledge my sin unto Thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." [*Psalm 32:5.*] "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. ... The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [*Psalm 34:11-15, 18.*]*10LtMs, Lt 97, 1895, par. 35*

This is the kind of experience that we should have. We must not think when we are afflicted that the anger of the Lord is upon us. God brings us into trials in order that we may be drawn near to Him. The Psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." [*Verse 19.*] He does not desire us to be under a cloud. We should pray as did the Psalmist, "Open thou my lips; and my mouth shall show forth Thy praise." [*Psalm 51:15.*] The Lord would have us lay hold of these promises for ourselves.*10LtMs, Lt 97, 1895, par. 36*

He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's Word, and pluck the lilies and roses and the

fragrant pinks of His promises. Those who look upon the difficulties in their experience will talk doubt and discouragement, for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world.*10LtMs, Lt 97, 1895, par. 37*

We should keep our minds upon the love, the mercy, and graciousness of our God, in order that we may become changed into His image by beholding the divine character. Thus joy will be brought into our experience, for we shall see by studying the Word of God that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith, act faith. Cultivate the faith that works by love, and purifies the soul.*10LtMs, Lt 97, 1895, par. 38*

I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks. I will call upon the name of the Lord, I will take the cup of salvation.*10LtMs, Lt 97, 1895, par. 39*

My dear friend, do you not think that if we humbly call upon the Father, even as a child calls upon its parent, He will hear us, and will answer our petitions? Do you think God will leave us in this dark world of corruption without strength, to lift our burdens ourselves, and to rise up alone above the discouragements of this dark [world without the] resources of divine help?*10LtMs, Lt 97, 1895, par. 40*

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God, in order that we may see that Christ is our helper, that in Him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith, and choose fables.*10LtMs, Lt 97, 1895, par. 41*

There were men among the disciples of Christ who did not always manifest faith in the Word of God. When Christ told them that He would go away and prepare mansions for them, and come again

and receive them unto Himself, and said, "Whither I go ye know, and the way he know," Thomas said unto Him, "Lord, we know not whither Thou goest; and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." [*John 14:2-7.*] *10LtMs, Lt 97, 1895, par. 42*

Thomas did not believe in the Word of God, and did not discern the divine character of Christ. But he was not alone in his unbelief. "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in Me; or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [*Verses 8-14.*] *10LtMs, Lt 97, 1895, par. 43*

We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? Faith will enable us to show the compassion of Jesus in a much larger measure than we do when we remain in doubt. *10LtMs, Lt 97, 1895, par. 44*

How foolish it would be to go into a cellar and mourn because we were in the dark. If we want light we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God. We are to come to Him confessing our sins, and believing in His promise that we should be cleansed from all unrighteousness. *10LtMs, Lt 97, 1895, par. 45*

The Apostle says, "If we walk in the light, as He is in the light, we

have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ... My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.*10LtMs, Lt 97, 1895, par. 46*

“And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; here by know we that we are in Him. He that saith he abideth in Him ought himself so to walk even as He walked.” [1 John 1:7-9; 2:1-6.]*10LtMs, Lt 97, 1895, par. 47*

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for “faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God’s faithfulness, and cherish the faith that works by love and purifies the soul.*10LtMs, Lt 97, 1895, par. 48*

We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust Him? “He that spared not His own Son, but delivered Him up for us all, how shall he not with Him also freely give us all things.” [*Romans 8:32.*]*10LtMs, Lt 97, 1895, par. 49*

I wish that the beams of light which emit from God's Word could find ready entrance into our hearts, for then we should receive comfort. Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." [*Revelation 3:20.*] Christ is inviting us to open the door of our heart, to clear the rubbish away, and let the Saviour in. Shall we not remove the burden that is piled at the door and make Christ first, last, and best in everything?*10LtMs, Lt 97, 1895, par. 50*

We desire to be Christians, then let us sit at the feet of Jesus and learn of Him. He will give us strength to overcome every defect in our character, and to oppose to these hereditary or cultivated defects the virtues of Jesus Christ. We must push our way through the deceptive darkness to the divine light. Jesus says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*]*10LtMs, Lt 97, 1895, par. 51*

Discouragement and gloom comes upon us, not because the truth is not sufficient for us, but because we do not bring it into our hearts and let it have a controlling influence over our lives and actions. Jesus has loved us with a love surpassing that of a mother for her child. The question has been asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" And the answer is given, "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." [*Isaiah 49:15, 16.*]*10LtMs, Lt 97, 1895, par. 52*

By the hand of faith grasp the promises of God and be upon vantage ground. Then you will be where Satan cannot come near and say, "God cannot help you, because you have sinned, and you cannot claim the promises." The adversary desires to have us think that the way to life is so difficult that it will be impossible for us to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and the highest faculties may be exercised. If we cultivate the good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. If we desire to be saints above, we must be saints upon the earth.*10LtMs, Lt 97, 1895, par. 53*

I love to speak of Jesus and His matchless love. I haven't one doubt of the love of God. I know that He is able to save to the uttermost all that come unto Him. His precious love is a reality and the doubts expressed by those who know not the Lord Jesus Christ have no effect upon me. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." [*John 3:16.*] Do you believe that Jesus is your friend and that He has manifested His love for you in giving His precious blood for your salvation? You have had sincere faith, and all that is required of you still is that you take Jesus as your personal Saviour.*10LtMs, Lt 97, 1895, par. 54*

I pray most earnestly that the Lord Jesus will reveal Himself to you. Come to Him just as you are, give yourself to Him, grasp His promises by living faith, and He will be to you all that you desire. To one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." [*Acts 16:30, 31.*] Do not for one moment doubt that He will save you just as you are if you only come to Him. He said to the Jews, "Ye will not come unto Me that ye might have life." [*John 5:40.*] Let not this be said of you and your wife.*10LtMs, Lt 97, 1895, par. 55*

Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in His kingdom. But no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve." [*Joshua 24:15.*] Those who give their hearts to Christ will find rest in His love. We have a token of the magnitude of His love in His sufferings and death. Behold Him dying upon the cross amid the deepest gloom, for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of His state of mind when He exclaimed, "My God, My God, why hast thou forsaken Me?" [*Matthew 27:46.*]*10LtMs, Lt 97, 1895, par. 56*

But did the Father forsake His Son, whom He called His only begotten, and His well-beloved? The reason that Jesus endured such agony was because He became the sinners' substitute and surety. He Himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and His commandments.*10LtMs,*

There are only two classes in the whole universe,—those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in Him and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse and was treated as a transgressor in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which He had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested His love for us, and has become our representative, in order that our sins need not drown us in perdition.*10LtMs, Lt 97, 1895, par. 58*

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. Why was He silent? The Majesty of heaven was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. When the poor sinner inquired the way of life, Jesus did not remain silent. But when condemned to the most ignominious and cruellest of deaths, He had not a word to say. He was not silent because He was guilty, for He was the embodiment of purity and holiness.*10LtMs, Lt 97, 1895, par. 59*

He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world. He was not compelled to do it, but He volunteered to be man's substitute and surety, and "the Lord laid on Him the iniquity of us all." [*Isaiah 53:6.*]*10LtMs, Lt 97, 1895, par. 60*

The wages of sin is death, and He freely offered Himself as a propitiation for the sins of men. We have every reason to hope in His mercy, to believe in His love. You have every reason to believe that He can, and will save you. Why? Because you are guiltless? No; because you are a sinner, and Jesus says, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] The call is

addressed to you, and when Satan says to you that there is no hope, tell him you know there is, “for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.” [*John 3:16.*] *10LtMs, Lt 97, 1895, par. 61*

Believe that Jesus means just what He says; take Him at His word, and hang your helpless soul upon Him. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for My yoke is easy and my burden is light.” [*Matthew 11:28-30.*] Do not cast away such rich promises as these. *10LtMs, Lt 97, 1895, par. 62*

The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. I long to see you trusting in Jesus, and I know He will give you grace to bear all your temptations. *10LtMs, Lt 97, 1895, par. 63*

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind’s eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands; our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth’s history, and everything of a worldly nature should be secondary to the service of God. *10LtMs, Lt 97, 1895, par. 64*

We should now pray most earnestly that we may be prepared for the struggles of the great day of God’s preparation. We should rejoice in the prospect of soon being with Jesus in the mansions He has gone to prepare for us. You love beautiful things. You have fine taste in the selection of earthly things; but Jesus can supply your

every need if you will look to Him and trust in Him. As you behold Him you will be charmed with the riches of the glory of His divine love. *10LtMs, Lt 97, 1895, par. 65*

The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can help them to see that money spent needlessly is wasted, and worse than wasted, for it might have been used in presenting the truth to souls who are ready to perish. *10LtMs, Lt 97, 1895, par. 66*

If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting His Lord's goods. The Lord requires His servants to trade upon the goods that He has put in their charge. The talents which He has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things, and we are responsible for the souls that we might help. *10LtMs, Lt 97, 1895, par. 67*

Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth, will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things, he fastens his eye with admiration upon the invincible glories of the other world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy he counts them light afflictions which are but for a moment. *10LtMs, Lt 97, 1895, par. 68*

Lt 98, 1895

Jones, C. H.

Cooranbong, N. S. W., Australia

January 15, 1895

Previously unpublished.

Dear Brother,

I have received a letter from Brother Fulton who has lately arrived in New Zealand, informing me that he has two rugs for me. I am disappointed that he has not more than this for me, for Sister Hall wrote me some time ago that two barrels of my goods had been sent from Battle Creek to the Pacific Press, and the goods were to be forwarded to me whenever anyone should come in this direction. No mention is made of the barrels of goods.*10LtMs, Lt 98, 1895, par. 1*

Can you inform me in regard to this matter? I feel anxious about the barrels, as there were some valuable goods in them, and four dollars freightage was paid in transporting them from Battle Creek to the Pacific Press. Sister Hall is anxious also in regard to these goods and I would be glad if you could write me something definite about them. I am really troubled, for we have nothing which we care to lose. Losses in my good and property are multiplying.*10LtMs, Lt 98, 1895, par. 2*

I left word with Brother Mills to send my two folding tables to me by the first one who came to Australia. I told him to pack them nicely in burlaps [and] forward them to the Pacific Press to be sent to me, [that they] might be placed under someone's care who was coming this way. I wish that I should receive them and be saved the cost of transportation, but two years have passed by and several have arrived here from America and the tables have not come. If these goods should be sent from Healdsburg to Oakland in safety, they could come here in safety. I requested May Walling to attend to this matter, but possibly she may think that there is plenty of time to prepare the things later, [then] learns that someone is going on the

boat [and] the time is [too short] and the things are forgotten.*10LtMs, Lt 98, 1895, par. 3*

I cannot see how we can leave Australia, and I am not going to move away from this field. If the Lord indicates that it is my duty to be elsewhere, then I shall be ready to go. After delay, unrest and perplexity, the Board have decided to locate the school at Dora Creek, and active work will be the order of the day until the children are here. I am now here on a visit. Maude Camp and May Lacy are with me, taking lessons in dressmaking of Sister Rousseau. Willie is in Melbourne attending an important meeting. He goes from Melbourne to New Zealand to attend the camp meeting and then returns to Sydney. This will occupy three months. We remain here two weeks and then return to Granville.*10LtMs, Lt 98, 1895, par. 4*

We scarcely know what to do for money to carry forward the work. I have paid one brother one pound per week wages, and three dollars per week for his board. The Lord knows all about our situation. I now propose to give one hundred dollars to secure and pay laborers in this part of the field. We are liable to lose the workers we already have for the treasury is so empty that we cannot draw upon it, and poverty increases.*10LtMs, Lt 98, 1895, par. 5*

With love to yourself and family.*10LtMs, Lt 98, 1895, par. 6*

Lt 99, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

This letter is published in entirety in *20MR 164-166*.

O. A. Olsen:

Since making New South Wales our home, which it has been for something over a year, our labors have not been of a meager order. We have had abundant work in visiting the churches, in ministering to the poor, in speaking and writing on important themes. The interest in Ashfield and Petersham has been deepening, and the opposition has been increasing. For some time I have been speaking in Ashfield and Petersham on Sabbath and Sunday evenings, and have felt deeply interested in these places. But when an urgent request was made that I visit Tasmania and attend the convention that was about to be held in Hobart, though I was reluctant to leave these interests, yet I dared not refuse to go. The boat that goes from here to Hobart was not regarded as unobjectionable, and our brethren would not consent that I should be a passenger on this boat. *10LtMs, Lt 99, 1895, par. 1*

In company with Miss May Lacey, I left Granville March 14, on the train for Melbourne, to go from there by boat to Tasmania. I could not obtain a sleeper, but made ourselves very comfortable in one of the first class compartments, which most of the time we had to ourselves. At Melbourne we were greeted at the station by Brethren Israel and Faulkhead, and during our stay in this city were entertained at the home of Brother Israel. *10LtMs, Lt 99, 1895, par. 2*

I was thankful to see that the testimony of warning and encouragement given to Brother Faulkhead more than two years ago had been fully heeded, and that he had separated himself from the secret society of which he was a member. Jesus had spoken to him as He spoke to the fishermen, saying, "Follow me," when they

left their nets and followed Him. [*Matthew 4:19, 20.*] He called to him as He had called to Matthew, sitting at the receipt of customs, and said, "Follow me." [*Matthew 9:9.*]*10LtMs, Lt 99, 1895, par. 3*

The Lord had a work for this brother to do in His cause, and he heeded the word of invitation, and came to the gospel feast that was prepared for him. When I saw his efficiency in the work, I regretted that for years he had been bound up in the lodges of the secret society, and at the same time I rejoiced that his talents were now devoted to doing the very work that the Lord had pointed out as the work he should do. My heart was filled with thankfulness and joy. At times we had trembled for our brother; but as he drew nigh to God, God drew nigh to him and, strengthened at every step, he advanced in the path of righteousness. His Masonic friends have put forth determined efforts to win him back to their society, but he had taken a firm position, and was assured that if he came out from the world and remained separate, and touched not the unclean thing, God would receive him and make him His son.*10LtMs, Lt 99, 1895, par. 4*

As in the days of Christ men say, "Show us a miracle." Christ is continually working miracles. Miracles are wrought among us in transformation of human character. When His human agents who have been controlled by stubborn, wayward fancies, who have been tossed to and fro, who have had no peace under the conflicting influences of the spirit of the world that opposes itself to the work of the Spirit of God, are set free and yield themselves wholeheartedly to the drawing of God's heavenly agents, there is a miracle wrought. There is a miracle wrought when a man who has been under strong delusion comes to understand moral truth. He hears the voice saying, "Turn ye, turn ye; for why will ye die?" [*Ezekiel 33:11.*] When he turns from falsehood to truth, from sin to righteousness, he is made a temple for the indwelling of the Holy Spirit. As he goes on from one act of obedience to another, he sows spiritual seed and reaps a glorious harvest of truth.*10LtMs, Lt 99, 1895, par. 5*

Every time a soul is converted a miracle is wrought by the Holy Spirit of God, and for this we should give God continual praise. The promise of God is fulfilled when He says, "A new heart also will I

give thee.” [*Ezekiel 36:26.*] A new song is put into the mouth of the repentant sinner, and he proclaims the way of salvation to those around him. In the meetings that were held while we were in Melbourne, the Spirit of the Lord was manifested, and many excellent testimonies were borne by those who had experienced the converting power of God.*10LtMs, Lt 99, 1895, par. 6*

The brethren in Melbourne are considering the matter of securing land upon which to build a humble house of worship. The halls which can be obtained are neither convenient nor suitable for the worship of God. We are glad that the number of Sabbathkeepers is increasing to such an extent that the halls are not large enough to accommodate those who assemble on the Sabbath for the worship of God. We should have places of meeting so that on Sunday those who are inclined to hear the truth might come out to the services. The Lord has many souls in Melbourne and its suburbs who have not yet heard anything in regard to present truth; they have not heard the warning message of the third angel, but it must be given to the people, and we must do all that lies in our power to proclaim the message.*10LtMs, Lt 99, 1895, par. 7*

There is great need for a building to be erected for the worship of God in some locality in Melbourne. Let everyone who loves God and professes to keep His commandments practice self-denial and walk by faith. Let them not live for mere self-pleasing, but to glorify our Redeemer. We cannot see how it is possible to advance the work, to have the truth go in decency and order, unless we arise and build. But every foot of ground costs from seven to ten pounds, and unless we have trained ourselves to walk by faith and not by sight, it will seem impossible to push forward the work of building. But there are no impossibilities with God. The riches of the earth belong to God. The gold and the silver are His, and the cattle upon a thousand hills. Everything that He has committed to men is simply entrusted to them that they may act as His stewards. They are to dedicate every power and faculty to His service, and consecrate themselves and all they have to His work.*10LtMs, Lt 99, 1895, par. 8*

How carefully we should examine ourselves, that we may understand for whom we are putting our talents out, and whether

they are yielding usury for their rightful owner. At the second coming of Christ it will be made apparent whether or not we have made a wise use of the Lord's goods. When He returns, He will call His servants to account, and reckon with them. They will be required to give an account of the use to which they have put the money that He has entrusted to their care, and whether they have used it for the extension of His kingdom. The gifts of God, both of mind and body, are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use. *10LtMs, Lt 99, 1895, par. 9*

We must have a house of worship erected in Melbourne, so that those who embrace unpopular truth may feel that they have a church home. We shall need money for the forwarding of this enterprise, and those who invest in this work will see blessed results in this world, but will not fully know the consequences of their beneficence until the judgment shall sit, until every man shall be rewarded according to his works. *10LtMs, Lt 99, 1895, par. 10*

Lt 99a, 1895

Olsen, O.A.

Duplicate of *Lt 58, 1895*.

Lt 100, 1895

Haskell, S. N.

Granville, Australia

October 11, 1895

Recopied and edited (in 1899) from *Lt 26, 1895*. Portions of this letter are published in *TMK 79; OHC 114; 6MR 1*.

Dear Brother Haskell:

I have not been well for many weeks. By constant labor I have overtaxed my strength, and exhaustion has come upon me. Great weakness has been my portion. But at times I have had strength to write, and as I write quite rapidly, I get off considerable matter.*10LtMs, Lt 100, 1895, par. 1*

My mind is deeply stirred over many things. Light from heaven flashes upon me and brings many things to my remembrance. I think I sent you matter in regard to the colored people. I have had precious light on the subject of their having a proper education.*10LtMs, Lt 100, 1895, par. 2*

I thank you for the money you sent, and think I shall be able to pay you any time you may call for it. The demand for money for the school grounds and building, the building of a meeting house in Ashfield, and the carrying forward of the work in new localities, has been very strong. Before this money came, we hardly knew what to do, and it was appropriated at once as a Godsend.*10LtMs, Lt 100, 1895, par. 3*

On Sabbath I have an appointment for a meeting in the hall where the Sydney church assembles, and on Sunday I am to give an address at the dedication of the church at Ashfield. Since the camp meeting, over one hundred persons in Ashfield and the suburbs of Sydney have embraced the truth and been baptized. Six more are to go forward in this ordinance next Sunday.*10LtMs, Lt 100, 1895, par. 4*

I am glad, Brother Haskell, that you are still in Africa, and that you have no excuse for feeling lonely or discouraged. You would be welcome here in Australia. We would be glad to see you, but we fear that the element of suspicion and distrust of your brethren would be brought into your work here as it has been in America and Africa, and in every place where there has been the least question of your opinions and ideas. This weakness in your character causes you to lose confidence in your brethren and makes you very unhappy. It throws a gloom over your soul. You reveal that you do not understand yourself or take correct views of your brethren.*10LtMs, Lt 100, 1895, par. 5*

My brother, let me say some plain things to you. You need faith in your brethren and faith in God. I tremble as I see that you will be brought into places where you will know what genuine trials are, that you may learn that the warnings and reproofs you have received have only quelled this spirit for the time being. Your sin comes under the head of evil surmising, and these falsehoods of the devil will spring into life at any moment. You have never yet discarded the devil's lies, and for this reason you will be a weak man when you ought to be strong.*10LtMs, Lt 100, 1895, par. 6*

Man never knows his own position among men and his own experience as genuine until he is sanctified, soul, body, and spirit. This you are not; your thoughts reveal that you are not a new man in Christ Jesus. At times you sit in gloom and darkness because the windows of your soul are open to earth-pictures; and you feel injured if anyone tries to close these windows and turn your thoughts heavenward. When you see what Jesus is doing for His heritage, when your life is one with God, you will have an altogether different experience. When you know yourself as you are, you will know your needs and the remedies you must have for your sin-sick soul. When you link yourself up with your brethren, as a living member of the Christian brotherhood, you will have a peace that passes all understanding.*10LtMs, Lt 100, 1895, par. 7*

You have deeper lessons to learn in the school of Christ. You will have to sit at the feet of Jesus and learn of Him. He will be with you in every real trouble to deliver, and in every unreal trouble to convert the soul from self to God. Tell the dear Saviour about this

sin, this besetting sin, and ask for the converting power of God, else these temptations will always overcome you. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, will just as surely work in your behalf to overcome this evil in your character. *10LtMs, Lt 100, 1895, par. 8*

Brother Haskell, you need never feel that you are alone. Angels of God are your companions. The Holy Spirit is your Comforter. Christ is inviting you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *10LtMs, Lt 100, 1895, par. 9*

Christ says to His followers, "Ye are the light of the world." [*Matthew 5:14.*] Then let your light shine forth in clear, steady rays. Do not wrap about you this cloud of darkness. Cease your constant suspicion of others, and let your good works represent the character of Christ. You are not the only man on the face of the earth who has had to overcome these attributes of character. Christ's sufferings on this point were a reality. When you begin to despond, look to Jesus, talk to Him. Your Elder Brother will never make a mistake. He will judge righteously. *10LtMs, Lt 100, 1895, par. 10*

Even in heaven we are to continually improve. Then is it not essential that we cultivate our characters in this life? You must be prepared for a place in the family of God. When you are complete in Christ, you will not give yourself up to such entirely needless experiences as you have had. You will then see that those who you thought must have a radical change were not half as much in need of change as your individual self. You have a knowledge of the truth, Brother Haskell. You teach the Bible. Now go farther and practice it. Be a doer of the Word. *10LtMs, Lt 100, 1895, par. 11*

How much there is to study in the great lesson book given us by our heavenly Father, and yet how slow we are to learn His lessons. The lessons that came from the lips of Christ were not oft-repeated maxims; He inculcated new ideas, new truths. His words in the temple on the great day of the feast possess a wonderful meaning

and power. “If any man thirst,” He said, “let him come unto me and drink.” [*John 7:37.*] Man is not to be driven. He has a part to act. He must come of his own choice. The precious promises and abundant blessings given us in Christ must be laid hold of by faith before they can be appropriated.*10LtMs, Lt 100, 1895, par. 12*

In Christ our hope of eternal life is centered. Speaking of this hope Paul declares, “God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to take hold of the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered.” [*Hebrews 6:17-20.*]*10LtMs, Lt 100, 1895, par. 13*

The hope set before us—what is it? It is eternal life. Nothing short of this will satisfy our Redeemer, and it is our part to lay hold of this hope by living faith in Him who has promised. If we are partakers with Him of His sufferings, we shall be partakers with Him of the glory which will be His, for His merits have purchased forgiveness and immortality for every sinful, perishing soul. “This hope we have as an anchor to the soul, both sure and steadfast.” [*Verse 19.*] By this we are to understand that our constant expectation of God’s favor in the heavenly world, which has been purchased for us by the atonement and intercession of Jesus Christ, is to keep us steadfast and unmovable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his hellish shadow across our pathway, and eclipse our views of the future reward?*10LtMs, Lt 100, 1895, par. 14*

We are not to think to find salvation in our individual selves. We gain heaven, not through our own merits, but through the merits of a crucified and risen Saviour. And yet how hard poor mortals strive to be sin-bearers for themselves and for others. The only Sin-bearer is Christ. He alone can be our substitute and surety. He is the Lamb of God, which taketh away the sin of the world. Shall we turn from our sins? Shall we give them up to the Sin-bearer? If we look to Jesus, the Author and Finisher of our faith, we shall live.*10LtMs, Lt 100, 1895, par. 15*

Christ values His human agents with a value that is beyond any human computation. We are to encourage hope. Take your eyes off from yourself. Our faith and hope are not to be centered in self. They are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord Jesus Christ. We are exposed to great moral danger, and if we trust in self, look no higher than self, we shall make shipwreck of faith. Do not fail nor be discouraged. Our hope is an anchor to the soul both sure and steadfast when it entereth into that within the veil, for the tempest-tossed soul becomes a partaker of the divine nature. He is anchored in Christ. Amid the raging elements of temptation, he will not be driven upon the rocks or drawn into the whirlpool. His ship will outride the storm.*10LtMs, Lt 100, 1895, par. 16*

The Lord would have the tempted soul stand fast and unmovable always, abounding in the work of the Lord. To the sinking Peter Christ said, "Wherefore didst thou doubt?" [*Matthew 14:31.*] Often we, like Peter, dishonor God by our faithless unbelief. The mightiest power is vouchsafed to us to enable us to stand. As we search the Scriptures, what lessons we find, what help, what sufficiency, what assurance. Looking unto Jesus it is our privilege to say, boldly and yet humbly, The Lord is my helper; I shall not be moved from my steadfastness. My life is bound up with the life of Christ. Because he lives I shall live also.*10LtMs, Lt 100, 1895, par. 17*

Brother Haskell, if you only knew how you hurt yourself and grieve the Spirit of Christ by falling so readily into the habit of imagining evil and in your heart accusing your brethren of trying to hurt you, you would put it away. You think wrong thoughts, which appear to you as truth, when they are falsehoods against your brethren. This is becoming a trait in your character which, if you do not put it away, will ruin your soul. In making so much of what you think your brethren say and do against you, you show great weakness. I beg of you to close the door of your heart to distrust, and throw it open to the heavenly Guest. Put away your fretting and complaining, for this is the snare of the devil.*10LtMs, Lt 100, 1895, par. 18*

Let us pledge ourselves before God and the angels of heaven that we will not dishonor our Maker by cherishing darkness and unbelief,

by speaking one word of discouragement or mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we talk faith, we shall live faith, and shall be confirmed in the faith. Think not that Jesus is our brother's Saviour only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. Let the peace of God rule in your heart. It is our privilege to triumph in God, acknowledging that our everlasting portion, our heavenly treasure, is dependent upon the shed blood of Jesus Christ. It is our privilege to lead others to see that their only help is in God, and to flee to Him for refuge, laying hold of the hope set before us in the gospel.*10LtMs, Lt 100, 1895, par. 19*

There are among our workers some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ? Behold Him in that hovel, ministering to the poor. See Him at that sickbed, comforting the suffering ones and speaking hope and courage to the desponding soul. If God's workers would walk in the footsteps of Jesus, they will do as He did. "He that will come after me," He said, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*]*10LtMs, Lt 100, 1895, par. 20*

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection of Christ, the crucifixion of the only begotten Son of God. The darkest blot of guilt is upon Jerusalem, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. When this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives; and as His feet shall rest upon it, it will part asunder and become a great plain, prepared for the city of God.*10LtMs, Lt 100, 1895, par. 21*

The disciple John writes, "I saw a new heaven and a new earth for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned

for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son.”
[Revelation 21:1-7.]10LtMs, Lt 100, 1895, par. 22

Christ’s humiliation in clothing His divinity with humanity is worthy of our consideration. Had this subject been studied as carefully as it should have been, there would be far less of “I” heard and far more of Christ. It is self-esteem that stands between the human agent and his God and impedes the vital current that flows from Christ to enrich every human being. When we follow Jesus in the path of self-denial and the cross, we shall find that we do not have to strive for humility. As we walk in Christ’s footsteps, we shall learn His meekness and lowliness of heart. Very few thoughts should be devoted to self, for we can never make ourselves great. It is Christ’s gentleness that makes us great.*10LtMs, Lt 100, 1895, par. 23*

Christ humbled Himself as a man, that upon Him might come the wrath of God, the penalty of sin. He stood thus that life and immortality might be brought to light in behalf of man. Through the transgression of Adam the floodgates of woe were opened upon our world. As our substitute and surety Christ humbled Himself to take human nature, to suffer in man’s stead, and to die the death of every man. He died, was buried in Joseph’s tomb, and rose from the dead, proclaiming over the rent sepulcher of Joseph, I am the resurrection and the life. He ascended on high to the city of God, escorted by the angelic throng, and took His place as our Advocate in the heavenly courts. Therefore He is above to give to all who believe in Him an entrance into the city whither He has gone.*10LtMs, Lt 100, 1895, par. 24*

Christ did not die because He was compelled to. By His own will He suffered the death penalty, that all who believe in Him may come up from their graves, and heaven be peopled with the redeemed. By this act Satan's purpose to exterminate the race that God had created was defeated, for Christ gave to man the power to become a partaker of the divine nature, a worker together with Christ, a laborer together with God in saving perishing souls. The love of Christ flows into his heart, and flows forth again in rich currents of sympathy, tenderness, and love to the human family, his brethren.*10LtMs, Lt 100, 1895, par. 25*

"Laborers together with God." [*1 Corinthians 3:9.*] How few understand the full import of these words. We cannot work ourselves. God works, and we work. Study the words of inspiration, "Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] The great Architect wants to form us into a holy temple for Himself. Only those who are partakers of the divine nature can understand this. Those who walk as Christ walked, who are patient, kind, gentle, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He did—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph. The vacancies made in heaven by the fall of Satan and the angels who sympathized with him will be filled by the redeemed of the Lord.*10LtMs, Lt 100, 1895, par. 26*

Satan has worked with all his power to abolish the Sabbath of the fourth commandment and place a common working day in its stead. But the Lord has sent men light on this point, so that none need be in ignorance. Those who have not received the light and have died, regarding the first day of the week as the Sabbath of the Lord, will not be held accountable for their mistake. Although the Lord has invested the seventh day with the sanctity of His blessing, he compels none to observe it. All who know the holy commandments and refuse to obey decide their destiny for eternity. Those who appreciate the great sacrifice made for them will not bow down to an idol sabbath, but will render obedience to the holy day which God has sanctified and blessed as the day of His rest.*10LtMs, Lt*

The transgression of God's commandment by Adam was considered small, but its results have been by no means small. That one act of disobedience opened the floodgates of woe upon our world. So today the fourth commandment, which was given to man to be revered as a memorial of creation, is set aside by men as of no particular consequence. They say, "It does not matter which day you keep as long as you rest one day in the week. God is not particular about the day." Thus they trample under their feet the fourth commandment, showing no respect for a "Thus saith the Lord." Like Nadab and Abihu they present to the Lord common fire, instead of the fire of God's own kindling. They take a day which has not the blessing of the Lord upon it, and honor it as the Sabbath.*10LtMs, Lt 100, 1895, par. 28*

The laws of states and nations exalt that day, and clothe it with importance. They make laws that every soul shall worship this idol. That which is false is sanctioned by human laws, and disobedience to those laws is regarded as an offence punishable with the stocks, fines, imprisonment, and death. Thus men are forced to obey men, while the guardians of nations refuse to obey the laws of Jehovah. Thus they fulfill the prophecy concerning the man of sin, who sitting in the temple of God, shows himself to be God.*10LtMs, Lt 100, 1895, par. 29*

This is the supreme delusion of these last days. Satan has done this work in no halfway manner. That Sabbath which God declares is the sign and seal of the loyalty of His people, by which they are to know Him as the only true God, the maker of heaven and earth, the day He has sanctified and blessed, is made the busiest day of the week. This cunning device of Satan has been brought in to ensnare the commandment-keeping people of God. Through successive steps he has led men to regard Sunday, first as a holiday which all must observe, and then as God's holy day. But God no more accepts this false sabbath than He accepted the strange fire offered by Nadab and Abihu.*10LtMs, Lt 100, 1895, par. 30*

When that which is false and impure is made to take the place of the pure and the true, God is dishonored. When pure rites and

ordinances are perverted by the wickedness of men, the greatest injury is done to the world. The greatest evidence of a false religion is its opposition to the way and will of God. It bears the marks of oppression, even to the taking of human life. This has been Satan's manner of working since the fall of Adam.*10LtMs, Lt 100, 1895, par. 31*

Cain slew his brother because he chose to obey God. He reasoned with Abel in this matter; he argued that it made no difference whether he presented the firstfruits of the ground or offered a lamb as a sacrifice to God. But Abel's decision was made to obey God, and the Lord gave evidence of His acceptance of the offering by sending fire from heaven to consume it. Cain made his offering according to his own human ideas, just as men today honor a day of their own inventing rather than the one which God has blessed. But God will never accept the spurious for the true. Cain's offering was rejected, and provoked because he could not triumph over his brother, he took his life. In this way Satan has worked upon human minds ever since. With deceiving power he has wrought upon the hearts of men, causing them to disregard a "Thus saith the Lord."*10LtMs, Lt 100, 1895, par. 32*

Lt 101, 1895

Family at Granville, Australia

Armadale, Melbourne, Victoria, Australia

November 2, 1895

Portions of this letter are published in *1MR 346-347*.

Dear Children:

Little flock—thus Christ called His chosen: thus I call you. I love you, and shall be pleased to meet you again. We hope after the camp meeting at Tasmania to return to our home. We will then meet and have a visit, and then we will probably begin to move. I have had much writing to do for the last mail.*10LtMs, Lt 101, 1895, par. 1*

Since the camp meeting closed, I have addressed large congregations twenty times. Our own people in the suburbs do not attend the meetings here, because during the week they have their own business to attend to, and on Sabbath meetings are held in their own place of assembly.*10LtMs, Lt 101, 1895, par. 2*

I never attended a camp meeting in all respects like this one in Armadale. There has been a continual interest up to the present time. Last night (Sunday) the tent was full. Elder Prescott spoke. In the afternoon I spoke to a goodly number. The Lord gave me strength and grace and clearness of mind, and I praise His holy name for this. It is a great encouragement to me to know that I am sustained as I attempt to present the truth as it is in Jesus. The people were mostly outsiders. Oh, if they will appropriate to their individual cases that which they hear, if they will become wise unto salvation, how we will rejoice! Quite a number have taken their position to obey the Sabbath. Three weeks ago nineteen were baptized, and soon there will be another baptism.*10LtMs, Lt 101, 1895, par. 3*

Today has been very hot, and we may hear of some having sunstroke. We are now witnessing a sandstorm. May Lacey White

has just returned from Melbourne. I feel grateful that she was not out in the storm. We have only had one slight shower since coming to Melbourne, but the sky looks very much as though we were going to have rain. I hope it will come, for all nature is crying for rain.*10LtMs, Lt 101, 1895, par. 4*

November 25

After writing the above, we have had thunder and lightning and a slight shower. Everything in this part of Australia is dried up, and great suffering must be the result.*10LtMs, Lt 101, 1895, par. 5*

I am gratified to hear so good a report of you. I think of how the Lord would be glorified to reign over a loving, obedient people. He has made their obedience to His commandments a test of their love to Him. The importance that the Holy Spirit has placed upon duty is great. He has revealed His will, and will be glorified in those who carefully study His Word that they may learn what is in it, and walk in cheerful, holy obedience to His commandments.*10LtMs, Lt 101, 1895, par. 6*

There is a word that is to be kept prominent before the eye and mind of those who love Christ—that word is obedience. The Word which the Lord spoke to His ancient people is to be obeyed by us as much as by those to whom it was spoken. Obedience involves every covenant mercy, and is the only way we can show our love to our gracious heavenly Father. Let us listen to Him, for He says, “Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation.” *Exodus 19:5, 6.10LtMs, Lt 101, 1895, par. 7*

What is the test of our love? “If ye love me, keep my commandments.” [*John 14:15.*] Dear children—little flock—let your obedience be the point of faith and the dictate of love. Let it be genuine service to God, an evidence that you love Jesus. How pleased is the Lord to see you—His little flock—truthful, upright, honest in all things! How pleased is your Father in heaven to listen to the fervent prayer rising from each heart: “Lord, what wilt thou have me to do? Is there any precept of thy word slighted, any

command that I disobey? Am I inclined to be untruthful in little things? Am I seeking to form right habits? Is the spirit I cherish in accordance with the mind and will of my pattern—Jesus Christ? Is there any secret excuse I am making for my neglect of duty, for my disobedience?” *10LtMs, Lt 101, 1895, par. 8*

Can you each say, “Lord Thou knowest all things; thou knowest that I love thee, Thou hast given Thy precious life for me, and this is certain evidence of Thy great love. Help me, Oh Lord, to appreciate that love, to think in gratitude of the precious Saviour, who has taken our sins upon His own soul, and has given us His righteousness if we by faith take the precious gift.” *10LtMs, Lt 101, 1895, par. 9*

In turn He asks of each of you, Willie McCann, Ella May and Mabel White, Edith and Nettie, that you give Him your hearts. Give Him, in return for His great love, cheerful recognition of your obligation to God. Keep His commandments and follow His footsteps. Let your prayer be, “Take my poor heart, and let it be thine, wholly and entirely thine, now and forever.” *10LtMs, Lt 101, 1895, par. 10*

Jesus loves you, dear children. You are His little flock. He wants each one of you to form a beautiful character. There will always be temptations coming to you, individually, to cherish and strengthen by indulgence the weak, defective element in your characters. You may never again have as precious an opportunity of being associated as you are now. So you should seek to be very kind to one another, to be thoughtful of your words and actions, lest you sow in one another’s hearts seeds which will become tares, thistles, and other obnoxious plants. These words will not only grieve the hearts of one another, but they will grieve the heart of Jesus Christ. Let not the enemy sow the seeds of envy, of fretting, of complaining, or of thinking evil one of another. A seed of jealousy is ready to spring into life at any moment, and will endeavor to gain the mastery. *10LtMs, Lt 101, 1895, par. 11*

Now little flock, remember that you are Christ’s children. You are bought with a price. Let the love of Christ Jesus constrain you. Seek to be helpful to one another. You now have a precious opportunity to learn the very things that you need to learn to make you useful.

Especially Edith and Ella, be sure to give to the younger children a good example in cheerful, willing obedience, and remember you may never have a better opportunity to learn. Be careful to do just as Sister Hamilton tells you. Let there not be a whit of vainglorying over one another. Cultivate love for each other, for you are Christ's property. Let no impatience come in to spoil the disposition. Bear in mind that you can form cheap, objectionable traits of character that will make you unlovely.*10LtMs, Lt 101, 1895, par. 12*

Now in the strength and grace which Jesus your Saviour desires to give you, do your best, cling to Jesus, ask Him for help. He loves to have you trust in Him, love Him, and obey Him.*10LtMs, Lt 101, 1895, par. 13*

Well, daylight is here, and I must close.*10LtMs, Lt 101, 1895, par. 14*

With much love for all.*10LtMs, Lt 101, 1895, par. 15*

Lt 102, 1895

Davis, Marian

Armadale, Melbourne, Australia

October 29, 1895

This letter is published in entirety in *FBS 41-44*.

Dear Sister Marian:

I write you a short letter to tell you some things that I must open before you. While in Cooranbong, I had a presentation of Fannie talking to different ones, exactly in the same strain as that we had to deal with two years ago. At three different times I was brought into a room where all seemed dark as a cellar. I could not see the faces of those present, but heard her voice. She was in a most excited manner saying the very same things she said in Melbourne, stating that her talent was not acknowledged, that she brought her very being and life into the work, and yet she was set aside as a nonentity while Sister White got all the credit of the matter published. She was so very earnest and enthused that her statements would be taken as truth by anyone who did not know what my writings were before she had any connection with me and my work. *10LtMs, Lt 102, 1895, par. 1*

Again the matter was presented to me as I have told you and her in the matter that came up at Melbourne. She claimed to put her words in my manuscript, and these were called "beautiful words," but said Fannie Bolton, they were her own words. Then she talked fluently, saying that she had left everything and had given her life to be engaged in my work. Many statements after this order were presented in most earnest fluency, and all seemed to receive her words as truth. *10LtMs, Lt 102, 1895, par. 2*

Again, after I returned to Granville from Cooranbong, matters were presented before me, and warnings were given that a trial was before me. I was instructed that among those connected with me there was working an undercurrent of deceptive influences and that unless there was a cleansing away of all such influences, great

harm would result to the cause of truth. I told you, Marian, that I was deeply burdened. I knew that Fannie's interest was not in the work. I had no harmony with her. I have felt, when I put writings in her hand to be copied, that there was some power between her and me, and the impression was "Withhold, withhold." I could not interpret my impressions nor the figures presented to me to teach me.*10LtMs, Lt 102, 1895, par. 3*

It was her own proposition to come to Armadale, Melbourne, and she made the conditions herself. I asked her if it was safe for her to attend the camp meeting, for if she should be urged to take the children's meetings, she would be inclined to do this, and then she would be of no use to me, for she would have to give her whole time to that work. She said, "I could not take the children's meetings. It is too hard for me. It just takes every bit of power in me. I shall want to attend some meetings in the evenings, occasionally in the daytime, but I will be ready to help you in your work."*10LtMs, Lt 102, 1895, par. 4*

But as soon as we were on the ground, it was not easy to get persons to take the children's division, and now comes in the great urging for Fannie to engage in this work. I said, "No, it must not be. I have work for Fannie." But she greatly desired to attend children's meetings, and to instruct them. I had two articles to be prepared for the mail, and Fannie read Wednesday and Thursday. Fourteen pages were prepared for the mail, and nothing more has been done by her during this meeting.*10LtMs, Lt 102, 1895, par. 5*

After I had received the warnings I have mentioned, I asked Sara if Fannie had said anything to her in regard to me and my work and her work in connection with me. She evaded the question and said that Fannie wanted to take the children's meetings, if I would give my consent.*10LtMs, Lt 102, 1895, par. 6*

I said, "Is this all, Sara?"*10LtMs, Lt 102, 1895, par. 7*

She answered, "No, and I do not want to tell you what she said."*10LtMs, Lt 102, 1895, par. 8*

I replied, "I believe it is my duty to know, for I am warned that Fannie is my adversary, and that she will misrepresent facts

regarding her service in the work which will place me in a wrong light before the people.”*10LtMs, Lt 102, 1895, par. 9*

She then told me the tenor of the conversation that she had with her. She referred to the notice in the paper, the *Echo*, that Professor Prescott had compiled a book on *Christian Education*, and here his name appears and, she said, “Myself and poor little Marian are unnoticed, set down out of sight.” She talked very strongly, making statements of the magnitude of the work she had done, and mourned because, although her talent was depended upon to prepare copy for the printer, her help was not acknowledged. She said, “You read the notice, Sara.”*10LtMs, Lt 102, 1895, par. 10*

She then raised her hand, pounded it on the paper on the table, and said with vehemence, “It is a lie! a lie! a lie!”*10LtMs, Lt 102, 1895, par. 11*

I sent for Brother Prescott and told him I was sure that Fannie was working most decidedly in the same lines that she had worked in America, pouring into other minds her version of things regarding her talents brought into the work there, because of which I had released her then from my services. I told him of the painful experience I had passed through in Melbourne at the Brighton camp meeting two years ago, similar to what I passed through in California at one time, that had nearly cost me my life. Now, I said, “She is taking the work up just where she left it two years ago.”*10LtMs, Lt 102, 1895, par. 12*

I said, “What is your opinion of this spirit, and this talk that is leavening the camp?” “Oh,” said he, “I knew all this just as you have told it, in America. She came to my wife and me and laid it all open before us again in Cooranbong.” Then he told how he met the matter.*10LtMs, Lt 102, 1895, par. 13*

Afterward I sent for Sister Prescott and talked with her. She had told Fannie that all this was the work of Satan to control her mind, that he, through her, could cut the heart of Sister White. After this I called both Brother and Sister Prescott together and consulted as to what should be done.*10LtMs, Lt 102, 1895, par. 14*

Monday I spoke with Fannie after meeting and she was very desirous that I would consent for her to take the children's meeting.*10LtMs, Lt 102, 1895, par. 15*

I said, "Fannie, do not engage in any kind of work for others on this ground but yourself, until your heart is changed and you have a new heart, a new mind. If any one on this ground needs to search as with a lighted candle his own heart, it is you. I do not ask you to do another stroke of work for me on this ground or ever hereafter. I remove all objections as far as my work in connection with you is concerned." She went to bed sick, and was sick all last night.*10LtMs, Lt 102, 1895, par. 16*

I have endeavored to find out other parties with whom she had talked. From one of our ministering brethren, I learned that while at the school she opened her grievances to Brother and Sister Malcolm, who were then new in the truth. She presented the matter to them in such a way that they thought injustice had been done to Fannie and Marian. They knew nothing of me and my work, and Fannie represented that she and Marian had brought all the talent and sharpness into my books, yet you were both ignored and set aside, and all the credit came to me.*10LtMs, Lt 102, 1895, par. 17*

She had underscored some words in [the] book, *Christian Education*, "beautiful words," she called them, and said that she had put in those words, they were hers. If this were the truth, I ask, who told her to put in her words in my writings. She has, if her own statement is correct, been unfaithful to me.*10LtMs, Lt 102, 1895, par. 18*

Sister Prescott, however, says that, in the providence of God that very article came to them (Brother and Sister Prescott) uncopied and in my own handwriting, and that these very words were in that letter. So Fannie's statement regarding these words is proved to be untrue.*10LtMs, Lt 102, 1895, par. 19*

Monday Fannie asked if I could pray with her. I told her, "Yes." But when I came home, I was too feeble. I could not talk with her or pray with her. I shall not talk with her again if I can help it. She can talk fluently, has no lack of words, can talk six words to my one. She must no longer have the slightest connection with me. If I had

only carried out my conviction two years ago, I should have done my duty.*10LtMs, Lt 102, 1895, par. 20*

I write you this, that you may know that I will not take so much as a shoe string from her wonderful talent. She may now exercise that talent as she chooses and swell into the large place she thinks she should occupy. I have not a particle of confidence in her present position as a Christian. She has proved herself a traitor. If you had not tried so hard to keep her with me, through your sympathy, I should have severed all connections with her before this. How much harm she has done me and may do me in the future, God alone knows.*10LtMs, Lt 102, 1895, par. 21*

If after this meeting Fannie shall come to Granville, you must not put one line of anything I have written into her hands or read a line to her of *The Life of Christ* I would not have any [advice] from her. I am disconnected from Fannie, because God requires it, and my own heart requires it. I am sorry for Fannie, but nevertheless it is truth. If God will help me then, I will praise His holy name.*10LtMs, Lt 102, 1895, par. 22*

I want no further deceptions. I am sure the Lord is holding me up and strengthening me. I felt this morning that the Lord had taken this matter out of my hands, and others must now handle it. Fannie now feels, as the matter has come out, about as she felt at Melbourne two years ago, but her repentance then was short-lived.*10LtMs, Lt 102, 1895, par. 23*

She now tells others she feels very badly and wants me to forgive. This I can do, but can never connect her with me again.*10LtMs, Lt 102, 1895, par. 24*

She becomes at times as verily possessed by demons as were human beings in the days of Christ. And when these paroxysms are upon her, many think she is inspired of God. She is fluent, her words come thick and fast, and she is under the control of demons. Then she claims that she has done the very things in my service I have told her in no case to do, that she has substituted her words for my words. This is bad enough. But when she takes the position that she has made my books, my articles, and is responsible for the beautiful language, it is evident that Satan can, through her, do me

any amount of harm. She can do more to implant doubts and sow seeds of evil than any person I know. She is a dangerous helper to me. She shall never have a chance again of mingling Fannie Bolton's wonderful talent with my work.*10LtMs, Lt 102, 1895, par. 25*

She had nothing to do with my work until after the meeting at Minneapolis, yet the Lord had kept and helped me up to that time. After she went to Ann Arbor she did a little for me. She asked for some articles of mine to take with her to Ann Arbor, saying she loved the work. But I now think that she wished to use the pretext that she was employed by me in order to gain the confidence of others, because I trusted her as my agent to prepare copy for my books.*10LtMs, Lt 102, 1895, par. 26*

I see my folly now. I have not, since she came with me to Australia, had real peace and happiness with her. I have felt no peace, comfort, and companionship with her, and yet I have tried to hold on to her.*10LtMs, Lt 102, 1895, par. 27*

Lt 103, 1895

Davis, Marian

Armadale, Melbourne, Australia

November 12, 1895

Portions of this letter are published in *FBS 49*.

Marian, Dear Sister: *10LtMs, Lt 103, 1895, par. 1*

I have just closed up several letters: two pages to our little flock, the children; four pages to Willie McCann; two pages to Brother McCullagh; seven pages to the workers in Sydney and suburbs. Will write only a line to you. *10LtMs, Lt 103, 1895, par. 2*

Will you please have these letters copied to the children and to Willie McCann? I may be able today to have them copied. If not, I will send them to you. *10LtMs, Lt 103, 1895, par. 3*

Will you inquire if any one of our family has the recipe for Mrs. Temple's remedy, or the recipe for cholera mixture. Ask Sister Belden if I gave any of these recipes to Byron. If they can be found, please send them to me. *10LtMs, Lt 103, 1895, par. 4*

We are breaking up camp. We have had to move our location to this home, and all this has taken up time. *10LtMs, Lt 103, 1895, par. 5*

I have given nothing into Fannie's hands, and never expect to give her another chance to seek to betray me and turn traitor. I have had enough of "talent" and "ability" to last me a life time. I told you her heart was not in the work. She does not blend with the work. She is superficial, given to excitement and to exhibiting Fannie Bolton. But she will do this no longer at the expense of my health and my life. I have held on to her two years too long. She has to a large degree inspired you with ideas of her great talent, and you have received it, but it has been no strength to you. *10LtMs, Lt 103, 1895, par. 6*

I have had to talk with Eliza, and she may come to do my work. I

shall try to secure Eliza. She does not want to leave the work where she is, but I may prevail upon her to do so. If not, I shall give up trying, and when the Lord sees fit to send me help, accept it. I have sent to America asking our brethren there to help me to get suitable workers.*10LtMs, Lt 103, 1895, par. 7*

Fannie, poor soul, does not know herself. I have talked with her, and told her that I must know of what she complains in the work she has had to do. She must tell me the real cause for all this disaffection, but all she could say was that sometimes I left sentences incomplete. I reminded her that I was often interrupted in my writing, and sometimes in the middle of a sentence, and that when I resumed the work I would go right on, not noticing the incomplete sentence. But I had told her that when this occurred she might either hand the matter to me or else strike it out and go on. Doing as much writing as I do, it is not surprising if there are many sentences left unfinished.*10LtMs, Lt 103, 1895, par. 8*

I said to Fannie, "Your exhibitions of weeping 'bitter tears' over my imperfect writings are not inspired of God. When Sister Prescott urged you to tell her what caused you to weep so, you communicated to her your grievances, saying that my penmanship was terrible and that you had to write the matter all over that I presented to you, and that you were discouraged, for you really made the books and articles that came forth in my name."*10LtMs, Lt 103, 1895, par. 9*

She felt very much ashamed, but she begged of me to try her again. I said decidedly, "No."*10LtMs, Lt 103, 1895, par. 10*

I send you a copy of a short letter I have written to her and a letter I wrote to you, but which was not sent.*10LtMs, Lt 103, 1895, par. 11*

Lt 104, 1895

Walling, Addie; Walling, May

Hobart, Tasmania

December 11, 1895

This letter is published in entirety in *FBS 56-57*.

Dear Nieces Addie and May:

I have not been able to do much writing of late. At the last camp meeting the course taken by Fannie was of a character that May will understand. It was similar to that which I had to meet in Melbourne two years ago. Since that period I have had but very little harmony with Fannie. I have tried to have her receive and appropriate the precious truths that were spread before her as a rich banquet, but while she handled these truths she did not feast upon them. She regarded it all as a common thing.^{10LtMs, Lt 104, 1895, par. 1}

The warnings, the appeals, the precious light given, the jewels of truth were apparently of no value to Fannie. She was feeling so rich in her supposed treasure of talents that she wanted nothing. Sacred things were of no more value to her than the common fire, and she worked and walked in its light.^{10LtMs, Lt 104, 1895, par. 2}

“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have of mind hand; ye shall lie down in sorrow.” *Isaiah 50:11*. “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto Him, Are we blind also? And Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.” *John 9:39-41*.^{10LtMs, Lt 104, 1895, par. 3}

This is the true situation of Fannie Bolton’s spiritual condition. O what sadness, what grief have I suffered because of her course of

action, her changeable moods, her fitful course! But I was compelled to separate from her, for my life and the cause of God were imperilled. *10LtMs, Lt 104, 1895, par. 4*

I might expect any freak in her character to be manifested at any time. This came out at the meeting at Armadale, and I cut loose from her then and there. Never will I put another manuscript in her hands, for she claims that she should be credited with the making of my books and the articles I write, and lays the whole matter out before whomsoever she thinks will give her credence. She was met by Brother and Sister Prescott with decided words that this could not be, for some have so many letters in my own handwriting that they know better. *10LtMs, Lt 104, 1895, par. 5*

When she saw that she prevailed nothing, she went into great distress. When I told her that she could no longer work in connection with me, she confessed, but all the confessions she might make cannot replace her. *10LtMs, Lt 104, 1895, par. 6*

You see now I have no helper. I do not feel that Mary Steward is the one to fill the bill. Sister Burnham is wedded to the Echo Office, and I cannot get her to connect with me. I have had my mind on Sister Hall at the school at South Lancaster and I hope that she can be what I want. *10LtMs, Lt 104, 1895, par. 7*

If you think of anyone who can work in connection with me, please let me know. I have many books which I wish to write and can write if I can have workers, but I need workers. *10LtMs, Lt 104, 1895, par. 8*

Lt 105, 1895

Campbell, Emily

Hobart, Tasmania

December 9, 1895

Portions of this letter are published in *FBS 54*.

Dear Sister Emily Campbell:

I had written a letter to meet you in Battle Creek, but I found that it, and also one to Dr. Kellogg and another to May Walling never went. I was taken sick, very sick, and it was thought I might not live. Then Sarah McEnterfer was telegraphed to come by the next boat. Well, if I could see you, I could say much that I cannot possibly write. For four months I have been much of the time in an enfeebled, exhausted condition, not able to go down to my meals, and it has been a terrible battle to gather strength to write. I have written but little. I will send you copies of some things that I have written. *10LtMs, Lt 105, 1895, par. 1*

Fannie has been a terrible burden to me. She has had scarcely any interest in my work. She has caused me great suffering of mind by her moods and attitude. She has gone over the same ground again that she went over two years ago in Brighton, making her complaints to Professor Prescott and wife and as many others as she could, that she made over all my writings, and that these writings were hers as much as mine (you know how much of that is truth), and yet she and poor little Marian were set down out of sight. She was grieved because Sister White got the credit of all, when their talent was put into the work. I asked her to write out on paper just what kind of recognition would please her, but this she has not done. *10LtMs, Lt 105, 1895, par. 2*

Notwithstanding it was thought next to an impossibility to attend the Melbourne meeting, I went in great feebleness. Satan saw that Fannie was in a right frame for him to use, and he did use her. She worked out his attributes right in the midst of that important camp meeting. She seemed to have no power to resist the workings of

the enemy, and I was weighed down as a cart beneath sheaves. I was so weak, my heart was so feeble, I feared I should die. Sarah McEnterfer came in good time, and has worked as faithfully as you have worked, but more scientifically, because of her long experience.*10LtMs, Lt 105, 1895, par. 3*

I spoke twenty times in Melbourne at length, and many times speaking on important matters about twenty or thirty minutes. Since coming here I have been very weak, but I have spoken about eight times. I seemed to be so reduced I could scarcely walk, but thank the Lord I am again climbing, getting a little strength.*10LtMs, Lt 105, 1895, par. 4*

I have disconnected entirely from Fannie. Who will fill her place I cannot tell. She begs and pleads to be taken back, but I will never, never connect her with me again.*10LtMs, Lt 105, 1895, par. 5*

Caldwell and she have formed an attachment, and that while his wife was living. She has now obtained a divorce from him, but you can see that neither of them have any right to have the least love for one another in that line. They thought they could get married, and both engage in doing my work. They would marry at once if I would sanction it. Where is their spiritual discernment? O what a brain Satan will use if we will let him control us! What a scandal this would be upon me and my work!*10LtMs, Lt 105, 1895, par. 6*

Well, I will write no more on this point. You know how I have warned them, and how hard I have worked to prevent a course of action that would lead to such results.*10LtMs, Lt 105, 1895, par. 7*

Lt 106, 1895

Kellogg, J. H.

Norfolk Villa, Granville, N. S. W., Australia

December 20, 1895

Portions of this letter are published in *FBS 59-62*.

Dear Brother:

I send you copies of letter written to Fannie Bolton. I have withheld them because I do not desire to make her case public. But I have had the most serious difficulty with her at last camp meeting. I am now left without anyone to prepare articles for papers or prepare books. I have felt I had little enough help, but when I was compelled to cut loose from Fannie, it was a sore trial to me. I feel somewhat discouraged about getting proper help. *10LtMs, Lt 106, 1895, par. 1*

I was troubled about Fannie for a long time. I could not see that she had any real interest in the work. She had the most precious matter of practical godliness presented before her. She was handling subjects every day that if she fed upon them would give her spiritual food and Christian experience. But I received not the evidence that she caught the precious ideas, but rushed through them mechanically, passively, without taking them in and appropriating them to herself. The precious things became common. Poor soul, she feeds upon fiction more than upon the truth. *10LtMs, Lt 106, 1895, par. 2*

She has a temperament that is high as the skies at one moment, and the next is deep down in proportion as she was up. *10LtMs, Lt 106, 1895, par. 3*

But she has represented my writings as being in need of taking all to pieces and doing up in another style. If this is the case, the sooner I lay down my pen the better. The power of imagination is good, but when it leads to a highflown strain that only creates emotion, I do not care for it to be mingled with my work. *10LtMs, Lt 106, 1895, par. 4*

Well, the heart-sickening detail I cannot enter into, but enough to say that warnings were given me from the Lord of what she was doing, but I was in a position where I knew not what to do. I told Marian Davis that Fannie had no interest in the work. I had no union with her. But Marian excused her, saying, "Oh, Fannie is tired. When she gets rested she will do differently."*10LtMs, Lt 106, 1895, par. 5*

I have stood alone in my own house. I cannot expect to receive sympathy when there are those who do not and cannot take in the situation. They cannot discern my position and duty and mission.*10LtMs, Lt 106, 1895, par. 6*

I have had opened before me the whole matter in figures and symbols, that Fannie Bolton was my adversary. I did not ever flatter her for her supposed zeal in different lines, or for her wonderful talent, and I could not feel in harmony with her.*10LtMs, Lt 106, 1895, par. 7*

Soon after we arrived in Sydney from America, she sprained her ankle. I told her just what to do, to keep quiet and not to walk on it. But some with me said, "Poor Fannie, I don't think it will hurt her," and my advice was ignored. She was a cripple from the first of December until the next October.*10LtMs, Lt 106, 1895, par. 8*

Then I learned through Fannie that she was in love with a young man from California whom she had met at Ann Arbor. I think it was Blakley. She acted at times as if possessed of an evil spirit, and she set in to make us all miserable. This course she repented of, I think.*10LtMs, Lt 106, 1895, par. 9*

I received little sympathy from Fannie during my great suffering of eleven months in Preston. I then told her that I could never consent to have her a member of my family. I did not doubt she was a woman of talent, for she could talk me down any time. She was sometimes impudent and accusing. She would have made my life in my home bitterness but for the rich blessing of the Lord. I had His presence with me day and night. I was refreshed by the waters of life.*10LtMs, Lt 106, 1895, par. 10*

Two years ago at Brighton camp meeting she began her work again

as my adversary, reporting to others all of which I cannot repeat. But she created such a state of things in her representation that you would have supposed her to be the author of the articles she prepared, and maintained that it should be acknowledged that Marian and Fannie were in co-partnership with me in the publications bearing my signature. *10LtMs, Lt 106, 1895, par. 11*

I had told her again and again that I wanted not her words, but my words, and then I discovered words she had inserted of her own, in the place of the words in which I had expressed my ideas, I put my pen across it. *10LtMs, Lt 106, 1895, par. 12*

Two years ago I discharged her after a long, painful experience. I asked her to put into writing the form of recognition she craved. But she would not do this. She claimed to be converted, changed entirely, and made such humble confessions that I thought I would try her again. But she is the same, and now Satan begins to use her as he has done at the Armadale camp meeting, Melbourne. *10LtMs, Lt 106, 1895, par. 13*

With it all there has been a lovesick sentimentalism for Caldwell. The affair had been carried on as they thought, in secrecy, but it was not thus. Those whose perceptive faculties were not dimmed know all they wished to know. Caldwell is a married man, with two children, the eldest about ten years old. He has been absent from his wife three years, and from the light the Lord has been pleased to give me, he has been anything but a patient, kind, thoughtful husband. His wife has not written him a line for the three years he has been absent. I think she hated him. She has obtained a divorce from him, but before this was done the attachment and love had been pledged to one another, Fannie to Caldwell, and Caldwell to Fannie. They supposed that if they were married, they could be united in taking the supervision of my place and my writings. After the wife had obtained a divorce, then he said she was not true to him, and he was free to marry whom he would. *10LtMs, Lt 106, 1895, par. 14*

I told Fannie Bolton that it had nearly cost me my life to connect with her, and if I had another one united with her and the two to handle, I should soon be buried. No, I am entirely separated from

Fannie. Never while time lasts will another article of mine pass into her hands. She has sought to betray me, to turn traitor, to say things that leave untrue impressions upon minds. She has educated herself in theatrical methods, and can act out to life in apparent sincerity a thing that is false.*10LtMs, Lt 106, 1895, par. 15*

Brother and Sister Prescott have done me good service, although her pretentious acting was so deceiving. They, and many others, thought the woman was honest, and was really all she pretended to be.*10LtMs, Lt 106, 1895, par. 16*

Fannie herself, notwithstanding the deception she was practicing, though she had, as she thought, deceived me for nearly one year, had the presumption to tell me that in her work of giving Bible readings, her words were inspired. She would tell how the ones she was talking with were wonderfully affected, and would turn pale. The strange part of the matter is that our own people are so ready to accept theatrical demonstrations as the inspiration of the Spirit of God. And I am more surprised, under the circumstances, that they should encourage her to connect with sacred things.*10LtMs, Lt 106, 1895, par. 17*

She has urged and begged and cried for me to take her book again into my service. But I said, "No, for you make false statements in regard to your preparing the articles for papers and books, which I deny. With all apparent sincerity and honesty you state to others and to me, that you think the Lord has inspired you to change the words I have traced, and substitute your own for them. I call this a strange fire of your own kindling."*10LtMs, Lt 106, 1895, par. 18*

We soon heard that Fannie was in broken health, sick in bed, and had decided to return to America. Next, one week ago last Friday, she sent a telegram that she would come to Morriset station about nine o'clock at night.*10LtMs, Lt 106, 1895, par. 19*

My horses and carriage went for her four miles and a half. The school building took her in that night, and she has been near me here only to see to her things in the tent. She appears, I hear, almost as a nervous wreck. She consulted physicians in Melbourne, who prescribed for her to eat largely of eggs. She says she must have meat and oysters and such things in order to build up. She is

now at Brother and Sister Shannon's, who have taken a small home of four rooms, which is built upon a hill where it is very difficult for a carriage to approach, but is a retired, healthful location. She is in no condition to go on the long sea voyage to America, but will remain until she has better health. *10LtMs, Lt 106, 1895, par. 20*

Sister Shannon will have a burden on her hands. Poor soul, I pity her, but she has now a knowledge of Fannie, and has chosen to do this. I do not wish to see Fannie. I can do her no good. She will misconstrue my words, and will misstate me. She will hear with ears that will hear only what she wants to hear. *10LtMs, Lt 106, 1895, par. 21*

Now, my brother, you can see my necessities. I am still hoping for Eliza Burnham to come to me and aid me in my work. If she refuses to come then I can look no further in this country. I can only think of Sister Hall, a teacher in South Lancaster. Do you suppose she will come? I will write her a letter today and ask her about it. *10LtMs, Lt 106, 1895, par. 22*

I have been reading the *Temperance* book, and I think I have matter on temperance to add to the book. Then I shall get out another book of an entirely different style, more for the young, and bring in some precious selections. What do you think of this? *10LtMs, Lt 106, 1895, par. 23*

I have now the numbers of *Health Reformers* and I want to get out a book also, showing the mother's duty and influence over her children. *10LtMs, Lt 106, 1895, par. 24*

I have the last portion of the Old Testament to get out in a book. I have many things I would like to write. *10LtMs, Lt 106, 1895, par. 25*

Now in regard to Edson, I presented the matter to Brother Olsen. I tried to lay before him my situation in connection with Fannie, but Fannie, I think, had considerable talk with him, as she does to everyone, in representing the great difficulty in preparing the articles from my pen. He recommended that I take Fannie with me to Africa. I think for some reason Brother Olsen does not comprehend how we were situated here in this country. I am sure he was very dull of comprehension in regard to my relation to the work and in regard to

Fannie's connection with me. The way she represents matters is so misleading. She will say with pathos, "Sister White does not understand me. My motives are misapprehended."*10LtMs, Lt 106, 1895, par. 26*

Jesus has told us that the fruit testifies of the character of the tree, and yet persons who do not have an intimate connection with Fannie for some time are certainly deceived, and I am misjudged. I cannot tell what I shall do. I am getting older, and my work given me of God should now be done rapidly, but where are my helpers? If Mary Steward would be the right kind of help I would have her at once, but she is mechanical. I want one that can comprehend the work by being imbued with the Spirit of God. Eva Giles Bell would wear my life out, and now here I am without helpers, with the exception of Marian. What shall I do, is the question that now troubles me. Fannie has often spoken of the daughter of Sister Harris (of Washington). What do you think of this young woman? Can you give me any information of her? If she could help me, I would send for her quickly; and I ask you, can you give me any light in regard to her?*10LtMs, Lt 106, 1895, par. 27*

January 13

I have just received a letter from Eliza Burnham in answer to a letter sent her from my pen. I stated I would pay her eight dollars per week and she could board herself. She says she will come as soon as she could arrange her matters. I am thankful for this now. If you can recommend a good, intelligent helper to connect with the help I have, I shall be very thankful. How would Miss Harris do? Can she be the help I need? I want no odd, peculiar, notional elements. I have served my time with such ones.*10LtMs, Lt 106, 1895, par. 28*

January 15

We are very grateful today for the Lord's goodness and love. Although the heat has been oppressive last night, the refreshing showers came gently. I have been now three weeks today in Cooranbong. I selected me a room in our unfinished house. It is plastered and dry, but the doors, the skirtings of the rooms, the painting had to be done. The hammering, the sawing, the handling of timber makes much noise, but I write on as if I could not hear. I

have now settled down in my own room. Every room is small, for we thought we would have an office built separate from the house, but I had no proper room for me, so appropriated the dining room, and that made it necessary to add a kitchen, cheap and unplastered.*10LtMs, Lt 106, 1895, par. 29*

Willie will, for the present, use my family tent and a building first put up on the ground for wash house and wood house. My family tent is pitched close beside, which gives them a chance, for the present, to locate on the ground. He will use one room in my home for his office. I tell you just how it is that you may understand. We have an orchard of young trees, a small garden—but it is doing finely. We are demonstrating by object lessons what can be done on the land in Cooranbong that has been so strangely neglected.*10LtMs, Lt 106, 1895, par. 30*

Brother Metcalf Hare sent me word by his niece Maggie Hare that I must take courage, for that which the inhabitants declared could not be done has been done. An excellent vegetable garden is doing remarkably well. A few of the fruit trees have died, because for one full year we have had no rain. One and two showers numbered our blessings in this respect. We have creeks of fresh water on our ground, and it has required great diligence to bring water to the vegetable garden, but since coming on the ground, we have had three showers. Two were accompanied with heavy thunder and very brilliant lightning. The shower last night was most precious. It came gentle as the dew and caused all nature to be thankful. The heat has been intense, more like a hot blast from a furnace. The report is that we have been having very hot weather. Its equal has not been for the last twenty-five years. I did not expect this. It has been very difficult to do anything.*10LtMs, Lt 106, 1895, par. 31*

Our goods came from Sydney on two steam vessels, so you see the settling will have to be done; but we are thankful for our retired home. Willie White will build as soon as he can get means by selling his home in Battle Creek. We begrudge every dollar expended and yet we must have a home.*10LtMs, Lt 106, 1895, par. 32*

You speak of Edson. It seems consistent that he should be with me,

travel with me, help me on my book-making. I want to get out quite a number of books. Edson and Emma will be such welcome help in my work. But I dare not be selfish. If Edson shall feel that the Lord says, "Your mother needs your help, go to her assistance," I would be so thankful. I cannot get a chance at Willie, only occasionally, for a few moments. He is carrying double the burdens that he should, but how can it be helped?*10LtMs, Lt 106, 1895, par. 33*

Now I have a question on this point to ask you, Is there not some young reliable man, a care-taker, who could act as his business agent to help him? Caldwell is with him, but he is in need of better help and a man more reliable. I fear much to trust such important matters as we have to handle in Caldwell's hands. But he is now tolerated because he is the only help we can now see is to be had.*10LtMs, Lt 106, 1895, par. 34*

We received your letters last Friday. Thank you heartily. They did me much good. Willie was away at Sydney. Sara and I have had to plan and look after the workmen. Brother Shannon, who is master workman in building, receives his orders from Sara and me, and gives them to the builders. Then there are many things to be done in connection with moving and settling. I suppose you know what this means, but with us it is to put our goods on vans, put them in a boat for Sydney, change to larger boat, then still change for boat at Sydney. Then the goods are unloaded on the school ground, then loaded upon a dray and drawn by [a] team of six bullocks to our premises. Thus the moving is moving in every sense of the word. It is very pleasant here, and the Lord will abide with us if we will abide with Him.*10LtMs, Lt 106, 1895, par. 35*

I fear you will be unable to read this. I had a most serious injury on the little finger of my right hand. I put it down carelessly, not knowing what I was doing, and the finger was between the body of the chair and the patent standard rocker. I rocked back and the end of my finger just below the nail ached as though the bones were broken. Sara shrieked and pulled out my finger, wonderfully mangled. But what a blessing is hot water. I wrapped it in hot flannel and kept it bandaged all day. It affected my head and stomach. I could understand clearly that when one member suffers the whole body sympathizes because it feels the bruise.*10LtMs, Lt*

106, 1895, par. 36

I had some pain that night, but although the cut almost went through my finger, I had almost no pain after about four hours; but this little finger is a hindrance to my writing. So please excuse all blunders, for with various accidents and the noise of hammer and saw and the throwing about of timber, and the washing of windows and the various interruptions, I scarcely think this letter of sufficient worth to send. I have no time to get it copied.*10LtMs, Lt 106, 1895, par. 37*

Last night at dark I received a letter from the Steamship Company that a boat would sail for Norfolk January 16. This morning and last evening I wrote letters and sent many chapters of important matter for Brother Belden and Brother Anderson to read to the church. I sent all the papers I could get together. Brother Belden and wife are doing considerable work in caring for the sick on the Island, and I think they are gaining the confidence of the natives, and the white people also. I send you a copy of letters written, amid all the bustle and thundering noises about me.*10LtMs, Lt 106, 1895, par. 38*

I wish I could see you and talk with you. I suppose I may never come to America; the Lord's will be done.*10LtMs, Lt 106, 1895, par. 39*

Health reform, I have stated, needs reforming. The grand finishing touch that Ann Arbor has been supposed to give the students is educating away from the lessons that God has given in regard to drug medication.*10LtMs, Lt 106, 1895, par. 40*

For years matters have been opened before me in regard to drug medication as practiced in the sanitarium. The effects of drugs administered by the physicians is creating a greater evil in order to cure a lesser evil. The use of drugs has always been a curse to our world and caused the death of many that might have been alive today.*10LtMs, Lt 106, 1895, par. 41*

I was speaking most earnestly upon this matter, before yourself and your physicians. The dabbling in these supposed remedies which never cure, leave in their track great evils because they produce lifelong suffering.*10LtMs, Lt 106, 1895, par. 42*

The Lord is not pleased with the dealing out of drugs. Many a life whose eyes have closed in death might have been saved if the physicians had left alone their drug poisons, if there had been a decided application of health and life-giving remedies, pure water used for drinking purposes, pure water used most thoroughly for all, hot and cold, upon the afflicted as we used to do. But there is need of reforms and the sanitarium has come to be very important.¹⁰*LtMs, Lt 106, 1895, par. 43*

Lt 107, 1895

Starr, Brother and Sister [G. B.]

Cooranbong, N. S. W., Australia

January 27, 1895

Portions of this letter are published in *4Bio 194*.

Dear Brother and Sister Starr:

I intended to write to you ere this, but I have had all that I could do, and more than I could do. I write now to save you from all unpleasantness of feelings. I had mentioned to Brother Rousseau that I was anxious to do something for May Lacey. She was a girl striving to make her own way, and I wanted to help her, as I had others.*10LtMs, Lt 107, 1895, par. 1*

Brother Rousseau thought it a little strange that I had not extended my liberal heart feelings, embracing May Lacey.*10LtMs, Lt 107, 1895, par. 2*

When Sister May came to the campground she needed clothing as well as Martha Brown, for both were quite destitute. I furnished clothing and shoes for Martha, but May was just as bad off.*10LtMs, Lt 107, 1895, par. 3*

I made inquiries and learned of Brother Rousseau that yourself and Brother Baker carried her through one term of school. I said, "If you two would settle that matter as a gift, then I would pay the entire sum incurred since that time." He said he would write to you about the matter. If he has done so, please consider I make no such request now, as W. C. White is soon to be married to May Lacey.*10LtMs, Lt 107, 1895, par. 4*

This changes the whole features of the matter. I had not the slightest thought of this matter when May Lacey was employed, at three dollars per week, to give me treatment, learn to write on the typewriter, and help in other things.*10LtMs, Lt 107, 1895, par. 5*

Emily's right arm was not in a healthful condition. It was not safe for her to use it. Some one must give me treatment, so May Lacey has that work to do. Her first business is to care for me.*10LtMs, Lt 107, 1895, par. 6*

Maude Camp does my sewing and I find her to be a finished tailoress. I took her out of the kitchen at once, for she cannot stand upon her feet much since leaving the school, without pain in her limbs. Now she is pleased, and I am pleased.*10LtMs, Lt 107, 1895, par. 7*

But May Lacey and Willie White will soon be married, and therefore I will pay the bill of the schooling myself, as matters have turned.*10LtMs, Lt 107, 1895, par. 8*

January 25

Home again

Brother Rousseau and Brother Sisley and Brother Colcord will be here this noon, and then we will have everything arranged in regard to school bills.*10LtMs, Lt 107, 1895, par. 9*

I am much pleased with May; she is a treasure, and I love her as a daughter already.*10LtMs, Lt 107, 1895, par. 10*

Sister Rousseau is here, came with us. She is making dresses that she would have to have at all events, for she is remarkably destitute.*10LtMs, Lt 107, 1895, par. 11*

Sister Rousseau is doing the work of educating May and Maude in giving lessons in dressmaking. May has made one dress herself, and it makes her look like a queen in a tasteful, neat fitting costume.*10LtMs, Lt 107, 1895, par. 12*

I shall settle every bill of May's, and she will become a member of the family with a clean record.*10LtMs, Lt 107, 1895, par. 13*

We left Cooranbong, January 22, for home, last Monday morning. It rained constantly while we were at Dora Creek. I only stepped out doors once and walked a short distance. Then the postman said if

the rain continued there would be a flood, and so we hastened home; I am glad to be here, where we can get plenty of fruit. I am rather worn out because of getting off American mail.¹⁰*LtMs, Lt 107, 1895, par. 14*

Lt 108, 1895

Olsen, O. A.

Cooranbong, N. S. W., Australia

January 18, 1895

Previously unpublished.

Dear Brother Olsen:

I have not much strength left to write this past week. I have not been well since the camp meeting. I labored in the meeting very hard, carrying a heavy load, both for ministers and people. I knew the Lord could not come into our midst unless there was a change of heart and mind among our ministering brethren, and I knew much was depending on the turn this camp meeting would take. If the Lord were among us we should have an excellent meeting.^{10LtMs, Lt 108, 1895, par. 1}

I dared not go into the ministers' meeting. I knew well if I did I should have a decided testimony to bear. I kept away. But the burden was placed upon me unmistakably, and I could not avoid it. I went into the reception tent, and after a solemn season of prayer I told the ministers I had a message to bear to them, and the Lord strengthened me to speak of the unpleasant things which existed among the ministers, calling them by name.^{10LtMs, Lt 108, 1895, par. 2}

I then said to Elder Daniells, The Lord will surely remove you from your position of trust if you consider that you yourself compose the conference, and that your mind and your judgment must rule the conference. You have come to place confidence in your individual opinion, and persistently carry that opinion, while you leave committees and people behind. You must walk humbly with God. You must respect and heed the counsel the Lord gives you. If you will still be a learner, and consider that your opinions are not faultless, the Lord can do something with you.^{10LtMs, Lt 108, 1895, par. 3}

You must have confidence in your ministering brethren. The Lord has given them their commission and an experience in the work. He is not giving you all the instruction in regard to plans of work and teaching them nothing. He has not given to one man all the wisdom that is to control the ministerial labors. You are not to place yourself where the ministers must consult you on every point as to how they shall work. Counsel together with your ministering brethren, and never feel it your place to order men here and there, or to cut down their wages without consulting them and learning their situation.*10LtMs, Lt 108, 1895, par. 4*

Would you hire a workman to do your business—build you a house or till the soil—and pay him his wages for so doing, then suddenly cut off a shilling from his wages as if you had a perfect right to do so? The hired workman would say, “You hired me to labor for so much a week. A few men or one man changed my wages without asking me if I thought I could for a time labor for a less amount.” The Lord’s cause is as much higher than any earthly, temporal transactions as the heavens are higher than the earth. Soul, body, and spirit are generally taxed to the uttermost limit, and the taxation is oft beyond human strength.*10LtMs, Lt 108, 1895, par. 5*

Battle Creek, the very heart of the work, is at fault. In camp meetings and in any special effort, hours of labor are not measured, and who can weigh the burdens borne night and day, the long vigils that are kept during the sleeping hours, the committee meetings and council meetings, cutting into the hours when the weary body needs rest and sleep, when every nerve is strained to the utmost tension, shrieking with pain—who knows and can estimate the taxation in a variety of ways? Can farmers be proper judges? Can carpenters, or men who only labor, working with their hands? If anyone is prepared to answer this question he can do so; but only One knows the burdens of the soul and the strain of mind.*10LtMs, Lt 108, 1895, par. 6*

There is not a reasonable, compassionate system carried out in these things. Some men consider their labor in the office at Battle Creek worth thirty dollars per week to the office and have received the same. They are not separated from their families; they are not called to travel hither and thither and yon, meeting with most

disagreeable experiences. The ministers' labor and all the circumstances are to be considered. Clothing has to be furnished—and it must be of a kind suited to the occasion. They incur expense. And then the minister must, in his labor, always have his hand upon his pocketbook to set an example to his brethren by his own liberality, if he would see his brethren liberal. The calls come oft. Money must be raised to help relieve the poor, and the minister must lead out, even when he is compelled to borrow from his brethren.*10LtMs, Lt 108, 1895, par. 7*

Let our brethren manifest their wisdom in securing equity in all the Lord's work, as in the more common, temporal, earthly, enterprises. We ask nothing more than that the principles which have been plainly revealed in the Word of God be followed. Every branch of work connected with the cause of God should be conducted with integrity between man and his fellow man, for there is danger that through false ideas the work of God shall be one long act of injustice and complicated robbery. While some receive much, others receive little. There will be found in men a hidden cupidity, and it becomes a controlling power.*10LtMs, Lt 108, 1895, par. 8*

Ministers of the gospel are to be minutemen, always ready to help those who want religious guidance. Your own preferences must be crucified, and a continual watchfulness must be kept up. "Watch for souls as they that must give an account." [*Hebrews 13:17.*] The Lord would have His work carried on by better methods, unless we decide to dismiss the Word of God from our counsel and consider that the cause and work of God is an exception to the general rule of justice and equity. I have so many complaints poured in upon me of ministers who feel that they have been wronged, and I cannot say ... [Unfinished.]*10LtMs, Lt 108, 1895, par. 9*

Lt 109, 1895

Brethren Who Are Acting An Important Part In Our Institutions

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 10, 1895

Previously unpublished.

Dear Brethren who are acting an important part in our institutions in the closing up work of this earth's history:

I received a letter from Brother Edwards a short time since in explanation of the handling of the mail of Edson White and Brother Palmer. I think I have not responded to this letter. I have felt very sad at times, more so than I can express, in regard to Brother Edwards or those who were his confederates—that you should be so blinded in perception and judgment that you should consider your course right in this unlawful action. But many things that are transacted in the publishing house have been considered lawful that the Lord has registered in His book as unlawful.*10LtMs, Lt 109, 1895, par. 1*

In this action you were not laboring in Christ's lines, as it is your duty to do. I should not be a faithful servant should I keep silent in regard to these transactions. When, in the place of seeking to help the very ones who need your help, you pursue a course in word or spirit to hinder human agents, you are doing a work that God has never set you to do, and your danger in this is pointed out in *Matthew 18:4, 5.10LtMs, Lt 109, 1895, par. 2*

Matters were laid out before me in clear lines one night by the Spirit of God, and I was awakened in alarm for my son. I saw that Satan was tempting Edson fiercely, as he had done in the past, to give up again in discouragement. I wrote at once words of warning and encouragement to strengthen his faith.*10LtMs, Lt 109, 1895, par. 3*

I was sorry to write some things which the Spirit of the Lord impressed me to give to my son. It was this: that he must not look to those who had years of experience to be his counselors, and trust

in them, but look to God for guidance. It was not any human agent to whom he—Edson White—was indebted for taking his feet out of the miry clay and placing them on the Rock of Ages, but to God. If he has not had sympathy and encouragement from those who ought to have felt the burden of his case, but who acted no part in sensing his danger, and who had no travail of soul for his salvation when he was in peril—lost, without hope, without courage—how could he expect that those who made no effort to save the lost should have any special concern in his case? They may view him in a wrong light and feel it their duty to be distrustful and suspicious.*10LtMs, Lt 109, 1895, par. 4*

To God alone, who had seen his great hopelessness, be all the glory. It was God that spoke to his soul and inspired in him the hope to rely wholly on Christ for salvation. The Lord saw that no one was seeking to save the wandering sheep, and He went in search of him Himself. His own arm brought salvation. Then to whom should he look, and put confidence in? To men? No, for men can do very strange things. He should look to God and, looking to Jesus, by faith hang his helpless soul on Jesus Christ.*10LtMs, Lt 109, 1895, par. 5*

Those who would break the hold of a struggling soul for life and salvation, whatever their position, whatever their work or calling, need to be converted and to become as little children, else they will never see the kingdom of heaven. If as great efforts had been made to save Edson White as have been made to save souls who had long resisted light and evidence, Edson White would have been rescued long ago. He should not perish in his unbelief and his resistance for years of the Spirit of God. He would have stood on vantage ground long before he did.*10LtMs, Lt 109, 1895, par. 6*

But human hearts are deceptive; who can know them? I was compelled to write to Edson not to look to nor trust in any human being. In Jesus Christ he could put implicit confidence. Lift Him up. Profession or position does not make a faithful steward, but a vital connection with Jesus Christ will be evidenced only as he shall be a doer of the words of Christ, as well as a hearer and speaker of that word.*10LtMs, Lt 109, 1895, par. 7*

The Lord has a work for J. E. White to do. God has wrought for my son. God would have used human agencies if they had possessed hearts—tender hearts of flesh, in the place of hearts of steel. “I have somewhat against thee,” saith the True Witness, “because thou hast left thy first love. ... Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick.” [Revelation 2:4, 5.] I entreated Edson to open his heart fully to his mother when he was in trouble, but to no others. I shall seek to encourage Edson and his companions. If others feel a zeal to hedge up the way, God will open it if he puts his trust in Him. But oh, I have felt so fearful at times that the un-Christlike spirit, the lack of true discernment, would place Edson again in doubt, and he would let go the hand of infinite power. My prayers have been to God that He would uphold him. *10LtMs, Lt 109, 1895, par. 8*

I urged as only a mother can that Edson should come to us in Australia. Willie and Elder Olsen thought it not the best thing to do, and that he should be encouraged to labor in some field in America. But fearful odds are against him; the dangers were opened before me. The seeking and laboring for the straying, lost sheep is an experience not brought into the life of many of our people. If one errs, he is too often either pushed and crowded down, down, down, or left without a soul to work for his uplifting. And the Lord has stretched out His hand to save. *10LtMs, Lt 109, 1895, par. 9*

God will not always give blessings to those who do not bless. He will not give grace to those who do not impart grace. He will not forgive those who have no spirit of forgiveness. How tender, how sensitive, how sympathetic should those whom the Lord has forgiven much be for those who are straying, who are wounded and bruised by the enemy. Will they unite with the adversary of souls to destroy? Will they work out the very spirit and attributes of the enemy who is forever pleading to use his power upon those who fall into error and do wickedly? Christ said to the Pharisees, “I came not to call the righteous, but sinners to repentance.” *Mark 2:17. 10LtMs, Lt 109, 1895, par. 10*

Please read *Zechariah 3*. The Lord here represents the work of the enemy, and in contrast the work of Christ. Satan was accusing the people of God before Christ, and urging that because of their sins

he should have permission to exercise his power upon them. Have any of our brethren in Battle Creek felt like trying a hand in the same way against those who they think have made mistakes? “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, Oh Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, I will clothe thee with change of raiment”—the righteousness of Christ. *Zechariah 3:1-4. 10LtMs, Lt 109, 1895, par. 11*

The time will come when those who have had the light of the Word of God and have not brought the lessons of Christ into their practical lives and have not yoked up with Christ and worked with His attributes to seek and to save the lost, will need the very help they refused to give to others. The Lord Jesus will judge them as they have judged others, and reward them as they have rewarded others. *Verse 7. 10LtMs, Lt 109, 1895, par. 12*

The Lord could do wonderful things through the simple staff that Moses had in his hand. Limit not the Holy One of Israel, for He can work through agencies that may surprise you. There are those who have been chosen of God to do a work and who have not done this work. The Lord Himself will give them His Holy Spirit to cleanse away their sins and purify and elevate them to breathe in the atmosphere of heaven. But they desire nothing of this. They have the same spirit that was exercised against those whom Christ was seeking to save. Can those who would prove adversaries be regarded as laborers together with God? Or are they against the Lord's purpose, because it does not agree with their ideas? *10LtMs, Lt 109, 1895, par. 13*

We have a great many things to learn, and may the Lord help us to learn the lessons which He gave to His disciples, to have the spirit to leave the ninety and nine in the wilderness and go to seek and to save that which was lost. The illustration is: after the lost sheep was

found it was not brought back with a whip, with scolding and accusing because it made so much trouble, but it was taken upon the shoulder, the Shepherd saying at every step as He brings back His sheep, "Rejoice with me; for I have found my sheep which was lost." [Luke 15:6.] *10LtMs, Lt 109, 1895, par. 14*

How many assembled together in Battle Creek to rejoice—not that you had found the sheep, for none of you put yourselves to the trouble, the travail of soul to find him—but how many rejoiced in union with the universe of heaven that the great and good Shepherd found His sheep that was lost? Has not your course of unbelief, of prejudice, said, to all intents and purposes, He was not worth saving; we have nought to rejoice over? *10LtMs, Lt 109, 1895, par. 15*

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere He found His sheep that was lost.
Far out in the desert He heard its cry—
Fainting and helpless and ready to die." *10LtMs, Lt 109, 1895, par. 16*

"'Lord, whence are these blood-drops all the way
That mark out the mountain's track?'
'They were shed for one who had gone astray,
Ere the Shepherd could bring him back.'
'Lord, why are Thy hands so rent and torn?'
'They are pierced tonight by many a thorn.'" *10LtMs, Lt 109, 1895, par. 17*

"But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
'Rejoice, I have found My sheep!'
And the angels sang around the throne,
'Rejoice, for the Lord brings back His own!'" *10LtMs, Lt 109, 1895, par. 18*

Lt 110, 1895

Prescott, W. W.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

April 10, 1895

Previously unpublished.

Dear Brother Prescott:

I send this manuscript to you. I can send but one copy to Battle Creek. Please let Dr. Kellogg share the perusal of this matter, also Elder Olsen. Will you please read it carefully and prayerfully. *10LtMs, Lt 110, 1895, par. 1*

I also send copies of letters in regard to education, written as long ago as when Elders Stone and Bell were teaching in the college. I do not write their names. I am sorry the first page is gone. I placed the manuscript in the hands of my copyist and she has just completed the matter. I could not even devote time to read it before it was copied, but I send it to you, that you may know its contents. I supposed I had copied it long ago, and it has not been done because of pressure of other work. I am desirous of placing before those who are connected with the responsibilities of the work the light that the Lord has been pleased to give me for their benefit. *10LtMs, Lt 110, 1895, par. 2*

Willie writes me in regard to the case of Brother Pomare that Sister Caro is meeting with financial difficulties and proposes his mother [E.G.W.] share some portion of the expense. I am willing to do this, as far as the past is concerned, but cannot go any farther to protract his studies. He should go to his field of labor and not be delayed. Have those who have advised this young man considered how his expense is to be met? I have paid three hundred dollars since our last camp meeting in Oakland for students in Melbourne College. Several others I have carried through the school, bearing their expense at a cost of no less than five hundred dollars. I have felt it duty to assist Brother Lacey in his expenses at Battle Creek. I know not how much. *10LtMs, Lt 110, 1895, par. 3*

I also paid the expenses of Sister Holder [?] to Battle Creek to enter the Sanitarium to learn to become a medical missionary. Elder Olsen and Dr. Kellogg thought that others would meet these expenses but “others” were not forthcoming. To delay seemed critical. She carried the load of her father’s family and could not sleep. Her relatives were using every device to break up her going. Her father is a confirmed drunkard, and she did not live at home, but by herself. The situation of her brothers was a great burden to her. We feared for her mind, and we could not wait the long process of communication, so had her take [the] boat at once. I do not know the full sum I paid for this sister, but I have expended no less than one thousand dollars in all since the school was started.*10LtMs, Lt 110, 1895, par. 4*

I have paid the tuition of a brother Maori, and his traveling expenses to and from the school, which are not included in the sum I have given. I also paid expenses of Sister Miller to Oakland for it was deemed wisdom for him to go and perfect his knowledge of office work so that he could come back and take hold of the work, fitted to perform much better work.*10LtMs, Lt 110, 1895, par. 5*

I am appropriating means to pay the expenses of three workers in the field in the suburbs of Sydney, Ashfield, and Petersham, and the surrounding regions. Now, a precious work has been done in Ashfield. It was very slow at first, but sixty-six precious souls have been baptized. There are souls who have embraced the truth since the last baptism. Some excellent people are making their decisions. Some have just taken their stand.*10LtMs, Lt 110, 1895, par. 6*

I spoke last Sunday night at Petersham. The power of the Holy Spirit rested upon me, and the people listened with the deepest interest. We drive twelve miles from Granville, then I generally return after evening meetings; but this endangers my taking cold and makes me too weary. There is the most tremendous opposition. Picton, who challenged Corliss for discussion, also jumped up in a chair in the hall after Brother Hare had reviewed Mr. Porter—a minister from Ballarat—and challenged Brother Hare for a discussion. But he would not be drawn away from the work, and told them, as did Nehemiah, “We are engaged in a great work, presenting Bible truth to the people, and we cannot come down.”

[See *Nehemiah 6:3*.] Picton has since been bellowing like a wild beast at the corner of the street near the tent in Petersham, but only the lower class will be seen in the mob.*10LtMs, Lt 110, 1895, par. 7*

One week ago last Sunday I spoke in Odd Fellows' Hall. I never addressed more interested, noble-looking men and women. The hall was full. But to the subject. There are no less than five ministers gathered against us in our presentation of the truth. The battle waxes hot. Mr. Porter has been reviewed in every discourse by Brother Hare, and God has helped. There are two meetings on Sabbath, held within two miles of each other—one in the tent for preaching the Word of God in Petersham; and at the same hour someone is speaking to the congregation in Odd Fellows' Hall. The interest has not abated. While I was speaking in Petersham, Brother McCullagh was speaking in Ashfield to about one hundred and fifty people.*10LtMs, Lt 110, 1895, par. 8*

Brother Hare was on the enemy's ground listening to Mr. Porter's opposition discourse, while his niece Maggie Hare was taking notes in shorthand. Brother Hare reviews him in the town hall next Thursday evening. We believe that the Lord will make this the means of great good. They can do nothing against the truth but for the truth. I tarried at Brother McCullagh's that night.*10LtMs, Lt 110, 1895, par. 9*

I felt sad to learn that a written statement has been sent to Brother McCullagh that they must quit the Odd Fellows' Hall in two weeks. The enemy seems stirred with an intense power from beneath to possess his subjects with the enmity of the dragon's spirit to make war with those who keep the commandments of God and have the faith of Jesus. We are now perplexed. We had just pledged one hundred seventy-five dollars to purchase a new tent to commence meetings in Canterbury, two miles from Petersham and two miles from Ashfield. But the tent is not made yet, and if this means could make a start for a humble meetinghouse for the people to assemble and worship on the Sabbath, the enemy would be defeated.*10LtMs, Lt 110, 1895, par. 10*

Brother Caldwell has just gone to see about the matter. I would pledge one or two hundred dollars and all would strain every nerve

to accomplish this. It is well known there is not another hall that could be obtained without a large sum [being] expended, and they cannot be hired for Sunday nights. Oh that the Lord, who says “The silver is mine, and the gold is mine” and the “cattle upon a thousand hills” would now prepare the way for His people to worship Him! [*Haggai 2:8; Psalm 50:10.*] He will work. I believe it with all my heart; I believe it. We will wait and watch and pray.*10LtMs, Lt 110, 1895, par. 11*

I want now to be in Ashfield and in Petersham and regions round about here, but a convention is to be held in Tasmania, and I am earnestly solicited to attend, for it is to be a very important meeting. We have long halted between two opinions, but now I must bring this matter to decision. We are now to take the cars on the morrow for Melbourne, en route for Hobart. We shall stop over Sabbath in Melbourne, and then the first of the week go on to Hobart.*10LtMs, Lt 110, 1895, par. 12*

I am now much pressed in spirit in regard to a place where we can meet to worship God. There is quite a large company attending the meetings every evening, but what shall we do? We must wait and watch and pray and trust the living God.*10LtMs, Lt 110, 1895, par. 13*

In regard to doing anything in the line of helping students in America, I have come to understand [that what I do] must be done [in the light of the needs] here in this country. I send you the letters giving you the light that God has given me. In much love to yourself and family.*10LtMs, Lt 110, 1895, par. 14*

(By mistake this was left out of letter to Brother Prescott.)*10LtMs, Lt 110, 1895, par. 15*

Lt 111, 1895

Wessels, Philip

Sunnyside, Cooranbong, Australia

September 1, 1895

Previously unpublished.

My Dear Brother Philip Wessels: *10LtMs, Lt 111, 1895, par. 1*

I address a few lines to you. Take with you words and return unto the Lord. Say exactly what you mean and how you feel. Do not, I beg of you, delay. Your life, your reason, your soul, have been purchased with an infinite price. You are not your own. Christ has paid the purchase money in His own lifeblood. Do not, I beseech of you, bury your talent in the earth. In whatever business you engage, bring Jesus into it, and if you cannot preserve your interest in the Saviour, and your faith and love for Jesus, then give up your business and say, "Here I am, Lord. What wouldst thou have me to do?" *10LtMs, Lt 111, 1895, par. 2*

He will receive you graciously. He will love you freely. He will abundantly pardon. He is longsuffering, not willing that any should perish. He is represented as the merciful Father, whose pity survives the neglect and abuse of His mercies, the resistance of His claims on your reason and heart affection. But Satan is watching you with eager interest, watching for you to come more fully on his ground where he may exercise his power of control over you. You are not secure a moment separated from Jesus Christ. You have no strength, no power, no attractiveness apart from Jesus Christ. *10LtMs, Lt 111, 1895, par. 3*

Lt 112, 1895

Brethren at Battle Creek

Sunnyside, Cooranbong, Australia

September 1, 1895

Previously unpublished.

My Brethren at Battle Creek: *10LtMs, Lt 112, 1895, par. 1*

Strange things are opening before me concerning the developments that have taken place since we left Battle Creek. I need not say more than I have said if our brethren will make a right use of that light God has already given me for them, Why I should have to keep repeating the messages given over and over I could not explain, but I now have the mystery solved. *10LtMs, Lt 112, 1895, par. 2*

The testimonies have been mostly in the hands of two or three, and they have not brought them before the ones who should have had the warnings and admonitions of God. In the place of standing steadfastly for principles in accordance with the Word of God, there has been a smothering of the flame of light God has designed to be kindled among you. I have sent the messages to a few, and they have hid the word of the Lord to them and gone right on pursuing the same course. They have neither received the messages themselves nor let others know that any light had come to lead them to repentance and reform. *10LtMs, Lt 112, 1895, par. 3*

The Laodicean message must be proclaimed with power in your midst, for it is now especially applicable. Pride, ambition, self-exaltation, double-dealing, hypocrisy, deception, destitution of spiritual power are manifested in a more decided manner than ever before. Yet you are speaking great swelling words of vanity, saying, "I am rich and increased with goods and have need of nothing." [*Revelation 3:17.*] *10LtMs, Lt 112, 1895, par. 4*

Meetings after meetings have been appointed for prayer—the so-called Week of Prayer. There is a desire with many for the revealing

of God, and there are many who in true penitence seek the Lord that they may by precept and example keep a high and holy ideal ever before the minds and consciences of the people. The prayer goes forth from unfeigned lips, "Wilt thou not revive us again: that thy people may rejoice in thee?" *Psalms 85:6*. "Return, we beseech thee, Oh God of hosts: look down from heaven, and behold, and visit this vine." *Psalms 80:14*. *10Lts, Lt 112, 1895, par. 5*

The prophets unite in the strain, "Oh Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." *Habakkuk 3:2*. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." *Acts 3:19*. *10Lts, Lt 112, 1895, par. 6*

Let all who name the name of Christ search their own hearts, whether they be in the faith. Let them take their Bibles and read carefully and with an understanding heart in regard to the revivals that have taken place among God's ancient people from time to time. *Joshua 23:8-11; Joshua 24; Judges 2*. *10Lts, Lt 112, 1895, par. 7*

An angel of the Lord came up from Gilgal to Bochim, no less a messenger than Jesus Christ. He said, "I made you to go up out of Egypt." *Judges 2:1*. None but the Son of God could use such words. "Thus saith the Lord," the men chosen of God spake of old as they received their commission from the Lord; but this is the voice of the One only who was equal with God. The voice is One of authority. The same messenger came up from Gilgal. He said, upon conditions of obedience, "I said, I will never break my covenant with you, ... but ye have not obeyed my voice." [*Verses 1, 2*]. *10Lts, Lt 112, 1895, par. 8*

There was a coming before an offended God with confession, with weeping, and repentance. They brought the sacrifices, representing the blood of Jesus Christ, and they made it a time of confession to God and to one another. They sacrificed unto God, and God forgave their sin; but their sacrificial offerings would have been of no value with God if from their hearts they had not true contrition of soul. The work of repentance was a reality. It was the grace of

Jesus Christ that wrought in their hearts at that time as they confessed their sins and in obedience to the law of God offered up their sacrifices prefiguring the great atoning sacrifice. The revival was genuine. It wrought in them a reformation.*10LtMs, Lt 112, 1895, par. 9*

This people, who came before the Lord with penitential tears and contrition of soul, offering their sacrifices, remained true to their covenant then made. In *verse seven* it is recorded that “the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.” The sin was repented of and forgiven, but the perverted precept and example was seed sown in human minds to bear its objectionable harvest. By their disobedience they had given their enemies advantages, and the unconsecrated actions would be a snare to them.*10LtMs, Lt 112, 1895, par. 10*

Joshua’s faithful life of steadfast integrity closed, and afterward, one by one, the old faithful sentinels that had crossed Jordan laid off their armor. A new generation, who had not been accustomed to eat of the bread from heaven, came upon the stage of action, and the men who had transgressed and mourned for their sins at Bochim would not have Joshua with them with his loyal, faithful, ringing testimony to be to them as light. *Joshua 24:14, 29*. “If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord to serve him. And they said, We are witnesses. Now therefore put away the strange gods which are among you, and incline your heart unto the Lord God of Israel.” *Verses 20-23. Read verses 24-28.10LtMs, Lt 112, 1895, par. 11*

The faithful, steadfast souls who had not betrayed their trust and loyalty would pass away, and the chapters in [their] experience [would be forgotten.] The nation in departing from God would corrupt themselves, and their worship would be mingled with erroneous principles, with haughty pride and love of display, and [they would] turn aside from the ... [Remainder missing.]*10LtMs, Lt 112, 1895, par. 12*

Lt 113, 1895

Kellogg, Brother and Sister [J. H.]

Armadale, Melbourne, Australia

November 17, 1895

This letter is published in entirety in *2MR 165-167*.

Dear Brother and Sister Kellogg:

I have been privileged to witness the past five weeks that which has given me much joy—to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in the demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure, that he can give to every man his portion of meat in due season. This the people of God everywhere want. *10LtMs, Lt 113, 1895, par. 1*

We cannot doubt for one moment that the Lord has seen how much His people needed just such precious food as they are receiving. It is so difficult to arrest the attention of the people from business transactions long enough to hear lesson after lesson until they become interested to hear more. It is even more difficult to get the pleasure-lovers and worldly-living to hear the messengers of God voice the words of John, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29*.] The crowds have come to the tent to hear, and many have heard and been profited. Many are deeply interested, and come again and again. *10LtMs, Lt 113, 1895, par. 2*

The burden of our message is the cross of Calvary. This is our warning and invitation. This is our encouragement to the sorrowing, the rich feast which we spread before the believers. Under the deep moving of the Spirit of God, we engage the attention of those not enlightened in regard to the truth for this time. With a longing desire they fix their gaze upon the cross of Calvary. We ourselves shall be so affected by the wondrous sight that we shall study the lesson more and more earnestly, and then we shall let wondrous love flow

forth from sanctified lips. We will draw with Christ.*10LtMs, Lt 113, 1895, par. 3*

The Holy Spirit works the teacher and the learner also. Both are taught of God. We know, for we have seen this acted in living characters at this meeting. The Lord is working through His ministers and through the hearers. They testify, "I never heard such wonderful expositions of the Bible before." Another says, "The Bible seems to be a treasure-house full of precious things." After the meetings close many testimonies are borne of the great good this meeting is doing. As they see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God.*10LtMs, Lt 113, 1895, par. 4*

Brother Prescott has presented truth in clear and simple style, yet rich in nourishment. Elder Corliss has given many discourses and Bible readings that are highly appreciated. Brother Daniells and Brother Colcord have held forth the Word of light in clear and positive lines. The Lord has used these ministers to His name's glory. Instruction has been given in different lines to fit up men and women to be laborers together with God. One week ago nineteen were baptized.*10LtMs, Lt 113, 1895, par. 5*

We need the truth presented in new places. From the light given me of God, it is a mistake to locate our camp meetings in one place. It is not wisdom to hold our large camp meetings over and over on the same ground. Carry the camp meetings to other localities, in or near the cities, where the citizens shall have an opportunity to listen to the reasons for our faith. It may be thought wisdom to calculate the saving of a little money, but what is that to be considered in comparison to giving the people the opportunity to hear the message of warning and giving them an opportunity to become enlightened. Cut down the expenses in some other lines rather than to deprive the cities of the great good and the increased knowledge that they might gain of Bible truth.*10LtMs, Lt 113, 1895, par. 6*

Many will be attracted, through curiosity, to come to our annual camp meetings. Those who come through curiosity may be

convicted and converted to the truth. They have heard of Seventh-day Adventists, and yet have not heard them for themselves. We have heard many, in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings. *10LtMs, Lt 113, 1895, par. 7*

How can Seventh-day Adventists preach any other doctrine? In Him our hope of eternal life is centered. There is no other way but to lift Him up, the Man of Calvary. All ministers should present to the people the only Hope of the world. It is those who have not come to hear who accept the “they say” and present entirely false statements. How shall we make the falsehoods appear as they are—falsehoods inspired of Satan to make of none effect the truth of God? *10LtMs, Lt 113, 1895, par. 8*

Let those who are bearing responsibilities study less the saving of means, and the saving of labor in our camp meetings, and the conveniences gained of having the camp meetings in one place year after year, and consider the great benefits to be given to those in other localities who know not the truth. The great importance of the messages God has given His ministers to bear is a subject worthy of thought and great wisdom of plans. *10LtMs, Lt 113, 1895, par. 9*

Lt 114, 1895

White, J. E.

Armadale, Melbourne, Australia

October 18, 1895

Portions of this letter are published in *4Bio* 228-229; *CTr* 241.

[J. E White:]

Last evening I became almost discouraged. I have been suffering for a number of months with exhaustion of brain, and that means exhaustion of the physical organs as well. I thought several times I was climbing the hill of restoration, and then something taxing to my mind would plunge me back into the same nervous prostration and inability to sleep.¹⁰*LtMs*, *Lt 114*, 1895, *par. 1*

Friday I had another pull back, and discouragement came upon me for a little while. Then I said, This must not be. I must have sleep. I prayed to the Lord for help. I had not decided to go to the Melbourne camp meeting, fearing it might be presumption, but in my wakeful hours I prayed, Lord help me. I am determined to cast my helpless soul upon Thee. Satan is the destroyer. Christ is the restorer. This is Thy word to me. I will try to walk by faith. The appointments have been made for me to go to Sydney, and in order to do this I must go with my horse and carriage, to save any confusion and unfit me to speak. If it is Thy will that I attend the Melbourne meeting, strengthen me to ride twelve miles to Sydney and bear my testimony and strengthen me to give the dedicatory talk on Sunday.¹⁰*LtMs*, *Lt 114*, 1895, *par. 2*

The weakness was so manifestly upon me in the morning that I scarcely knew what to do, but I decided to move out by faith. The difficulty has been to hold up my head—it was so weary and full of pain in the base of the brain. I had not dared to ride out for days until Friday, and then the acute suffering brought upon my head through the rumbling of carriages, the fighting of dogs, and the confusion, made me almost wild. As soon as I came back to my home I crept upstairs, pitifully discouraged. But, after earnest prayer

to God, I did decide to ride the twelve miles, and I had the assurance that the Lord would be my helper, that strength would come.*10LtMs, Lt 114, 1895, par. 3*

The way was long, but I went trusting in God, and while speaking I received special strength. A change came to nerve and muscle, and to my soul. After I had ceased speaking in regard to grace being always proportioned to the trial God gives us to bear, I was led out to speak upon the faith given all who talk faith and encourage faith. They will have faith, and increasing faith, that will not waver, but remain steadfast, immovable.*10LtMs, Lt 114, 1895, par. 4*

I presented the coming crisis, and how, if we do not now nourish faith and the grace of Christ, we shall not understand in regard to faith and grace and how to use them when they shall be most needed—as in the case of the five foolish virgins. They had not oil in their vessels with their lamps. Therefore they began to seek oil of their neighbors, to get an experience from them—a knowledge of the grace of Christ. They had not felt the necessity of knowing by experience. But the wise virgins could not impart their experience and character to the foolish virgins, for character is not transferable. Each human being is to form character for himself. The Holy Spirit works the human agent—everyone who will be worked. God gives the talent, and the human agent must put to use God's gift and continually gain the true science of education for the future immortal life.*10LtMs, Lt 114, 1895, par. 5*

God expects everyone to do his best, to improve every God-given ability, by the union of soul with Christ through faith. This union with Christ through faith produces a Christlike character. Christ's invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." To do great things? No, to be "meek and lowly in heart." [*Matthew 11:28, 29.*] False religion may have a manufactured humility, a pretension, an outside showing, which may be termed humility on stilts.*10LtMs, Lt 114, 1895, par. 6*

When the time of trouble shall come, then every soul will be tested to the utmost of his capacity. The martyrs were not made in the time of trial, by fire and flame. They were enabled to endure for Christ's

sake the greater suffering invented by Satanic agencies and carried out by human agents. Satan unites man's attributes with his own. He is an accuser of his brethren, a traitor, a betrayer, a thief, a murderer. Satan works through human evil agencies to do harm to their fellow men. Christ's work was to be an example of how every other person upon the earth should work. "He came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written." *Luke 4:16, 17.10LtMs, Lt 114, 1895, par. 7*

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." *Isaiah 61:1-3.10LtMs, Lt 114, 1895, par. 8*

This is the fruit borne upon a good tree. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." *Matthew 7:15-23.10LtMs, Lt 114, 1895, par. 9*

It is not profession, but the character of the works, that bears the divine credentials or else the characteristics of the prince of darkness. It is not enough to hear the sayings of Christ, but to hear with a purpose and be doers of the words of Christ. Please read

Matthew 7:24-27; 8:5-13.10LtMs, Lt 114, 1895, par. 10

The centurion felt his unworthiness. He was a man of contrite spirit although he was a man of authority. He felt unworthy to have Jesus Christ, with His miracle-working power, come under his roof, but His word spoken would be all that was essential, just as the centurion could say to his soldiers under him, "Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." [Verse 9.] *10LtMs, Lt 114, 1895, par. 11*

He had confidence in the merely spoken words of Christ to restore his servant. When Jesus heard it He marveled. "Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." [Verses 10-12.] *Matthew 21:42-45.10LtMs, Lt 114, 1895, par. 12*

The Jewish nation would not receive their promised Messiah when He came in just the manner prophecies declared He would come. Here was a man, not professedly of Israel who had not had the opportunities which Israel had abundantly received, who in faith and appreciation of Christ, was far in advance of the people of Israel whom the Lord had made the repository of most sacred, precious truth. *10LtMs, Lt 114, 1895, par. 13*

Who were Israelites indeed—Jew or Gentile, barbarian, Scythian, bond or free? Jesus "was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." *John 1:10, 11*. But this Roman, a commander in authority, came to Jesus with most earnest entreaty for one of his servants, sick of palsy, grievously tormented with pain. His faith in its simplicity was a pure, unselfish faith. He asks not of Jesus, "Show me a sign from heaven," but solicits Him to work a cure for his suffering servant. He tells Him he feels unworthy to have Him come under his roof. He who dwells in the high and lofty place, yet will He come and make His abode with the humble and contrite in heart. *10LtMs, Lt 114, 1895, par. 14*

This humility is honored of God. It reflects light in any place and yet

does not know it. It will continue to shine on earth and in heaven without being conscious that it shines. The centurion asked, yes, importuned healing power from Jesus upon a suffering fellow creature. *10LtMs, Lt 114, 1895, par. 15*

The congregation had the light presented to them in distinction from error. The man studying his Bible with a mind and heart opened to the entrance of that Word, communing with God and relying on the Saviour, becomes a bright and shining light. Let men receive the light as presented in the Word of God in truth and there will be a steadfastness of purpose that will enable a man to stand erect in moral independence amid difficulties and danger. A character is formed, barricaded by truth—a character that will abide the day of trial and test before us, however dark may be the pressure, however severe the tribulation, that the day of God's preparation may bring forth. The principle of righteousness works from within outward and makes itself felt. *10LtMs, Lt 114, 1895, par. 16*

We feel in great need of the Holy Spirit of God in these meetings. The field is the world. The Lord Jesus came to sow the world with truth, and He has committed to His representatives the privilege of being colaborers with God. We need in these gatherings to ask of God for that living water that has been provided at infinite cost, that all may be called. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *Revelation 22:17. 10LtMs, Lt 114, 1895, par. 17*

Monday and Tuesday evenings Brother Corliss spoke to a goodly company assembled in the tent, and there was good attention given to the words spoken. God grant that the truth may indeed be the power of God unto salvation to those who listen to the Word. *10LtMs, Lt 114, 1895, par. 18*

October 24

I could not attend ministers' meeting. I have written to you, Edson, several pages when I thought I could not write one page. At three o'clock is my appointment for the public services. This is a holiday, with horse racing, and there was a tent well filled. More could have found seats, but the congregation was far better than I expected. I

spoke from *Colossians 1:14*. The Lord blessed me in speaking and I am not sorry I ventured to speak, for several—some not of our faith—expressed to me what good the discourse did them. And one lady just coming into the truth said the sermon was a great blessing to her. I thank the Lord for strength that He has given me on this occasion to bear testimony to the truth.¹⁰*LtMs, Lt 114, 1895, par. 19*

Lt 115, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 26, 1895

This letter is published in entirety in *FBS 51-53*.

Dear Sister Fannie:

I cannot leave without saying a few words to you. You have let impulse and feeling be your master, else you could not have done as you have done while you have been connected with me. There is a very objectionable feature in your character, which is leading you, controlling you. It is the attainment of desired objects. Your estimate of yourself, if kept within proper bounds, is right. We as human beings are to estimate our abilities, our faculties, as the gift of God, to be kept, cherished, and appreciated because they are the gift of God, and to be kept pure and holy, to be devoted to God. *2 Timothy 2:20, 22. 10LtMs, Lt 115, 1895, par. 1*

I have had an interview with Willie. He says you told him that I had not stated things as they were told to me by you. Fannie, shall I come to the conclusion that no dependence can be placed in what you say? I have stated matters just as you stated them to me. I did not exaggerate, because that is not one of my faults. But you have been deceived by the enemy; you are deceived and are deceiving others. You made the statement to me that you prayed that if it was right for you to have Caldwell that his wife might obtain a divorce. When you heard that she had obtained a divorce you said, "I feel the Lord has heard my prayer, do not you think so, Sister White?" *10LtMs, Lt 115, 1895, par. 2*

After you left I looked upon this matter with such feelings as are not easily described. The matter, as it stands, is a shock to me. You yourself have told your love story to Maggie Hare and to Sister Rousseau and to Sister Prescott. These I have talked with, because it was my duty to do so. Your case is peculiar. I have had so many warnings—you making your statements, that were not true, that

there was no attachment between you and Caldwell. He admitted he had thought a good deal of Fannie, but gave me to understand there was not anything of attachment between you. This has been going on since you and he worked in Willie's office.*10LtMs, Lt 115, 1895, par. 3*

Fannie, what do you say? You have now made the matter plain and asked my advice. You could but understand what that advice would be. You thought that he and you would be married and both take hold of my work. I told you this could never be.*10LtMs, Lt 115, 1895, par. 4*

When I put the case of Walter Harper in your hand to copy, but felt as if an arm was stretched between you and me, I did not understand what it meant, but I do now. I could not harmonize your statements of nothing existing between you and Caldwell and the light which the Lord was giving me. I must take the word of God, and I had no harmony with you.*10LtMs, Lt 115, 1895, par. 5*

Harper's case is not a parallel. Both cases have been presented to me at different times. Harper felt love, deep love, for his wife, and he has done everything a mortal man could do to save a divorce, for said he, "She will lose her soul." He spent any amount of money on her. He tried to persuade her, but to no account. And she finally sent for him to visit her, and he was warned to be on guard. She locked the door on him and commenced to solicit a sum of money, and he knew she had an accomplice waiting by. He felt now was his time to need the Lord. He watched his opportunity and suddenly escaped—just how I do not remember—but she told him there was no escape for him. I think this was his last effort made in her behalf. He may have tried once more. I advised him, when she tried to get a divorce because of desertion, not to appear, for in no way could God be glorified by the statements coming into court. There was nothing like lust in the case, for he had not physical ability, so it was not in any way a comparison with your case, or with Caldwell's.*10LtMs, Lt 115, 1895, par. 6*

I have told you and him that he could not be released from his accountability until he should seek to do all in his power to be reconciled with his wife. He has left a stain on the cause of God in

leaving her and his children. It was not she who left him, but he who left her. How strong must have been the temptation to a woman whom he married under the promise he would give up the Sabbath if she would marry him, and he did this until he was thoroughly unhappy he commenced to keep the Sabbath again. But his power of endurance was small, and because his wife resisted the influence of the truth, he could not bear this. He can be quite unkind if those connected with him do not conform to his wishes. *10LtMs, Lt 115, 1895, par. 7*

Although her course was trying and at times provoking, she might have been won to the truth if he had always been circumspect, keeping himself reserved as a married man, and had given her evidences that he did truly love her as his wife, for whom he at one point sold the truth to obtain her hand. All these things did not work favorably in her mind. When she opposed his going from home when he came to this country, he heeded not, but left his two children and his wife. Had he been patient, had he stopped his criticisms and talked with her as a man should who respects his wife, she would have been won to the truth. She was convinced again and again, and on the point of yielding, when some circumstances in his life, some words spoken, some disposition to be arbitrary and commanding, would surge over her and she would resist the striving of the Spirit of God. This domineering made her hard and cold and unlovely. *10LtMs, Lt 115, 1895, par. 8*

I have spoken to Caldwell in regard to his freedom of deportment in company with young women and girls. If the wife does not remark and speak of these things, it is because she is too proud to do it. Whatever were his trials, his grievances, if he understood the true inwardness of the matter, he would see how many times he has been the aggressor; but he does not charge these things to his own account which heaven charges to his account. The Lord has a controversy with Brother Caldwell. His love of self, his love of self-gratification, and his determination to have his own way have made him unreasonable, overbearing, dictatorial. His practice of overeating has taxed his digestive organs, distended his stomach, and taxed nature to endure a burden that has reacted upon the brain; and his memory is weakened. He has qualities of mind that if under the influence of the Holy Spirit would place him in altogether

a different light than that in which he now stands.*10LtMs, Lt 115, 1895, par. 9*

Passion makes him forget himself, and he will punish dumb animals that do not do just as he wishes them to do, when it was the man who needed to be punished. Until he can see his past in a different light, he will be imperfect in character.*10LtMs, Lt 115, 1895, par. 10*

He and you have evidenced your opinion of your own judgment—that it was more reliable than Sister White's. Did you consider that Sister White has been dealing with just such cases during her life of service for the Master, that cases similar to your own and many varieties of cases have passed before her that should make her know what is right and what is wrong in these things? Is a judgment that has been under the training of God for more than fifty years of no preference to those who have not had this discipline and education? Please consider these things.*10LtMs, Lt 115, 1895, par. 11*

Lt 116, 1895

Olsen, O. A.

North Fitzroy, Melbourne, Victoria, Australia

May 24, 1895

Previously unpublished.

Dear Brother Olsen:

I am sitting in the dentist's room while he is working upon May Lacey White's teeth. I have been having a set of teeth made, for I have been two years without being able to masticate properly. Now I am sure I have a set with which I can eat well as soon as I become accustomed to them. The cost is the pleasant sum of seventy-five dollars. My under set has been a difficult matter to manage. The gums have receded and so there is little ridge to build or hold a set of teeth; but I am pleased with my dentist and feel assured that this set will, if no accident happens to them, serve me as long as I live.*10LtMs, Lt 116, 1895, par. 1*

I wish to speak to you in reference to my horse and carriage. If it can be of any use to you, put the carriage together and use both horse and carriage just as if they were your own. If you do not want the trouble of them, I will then write to have some other one use them. I think the old people's home may be pleased to have a horse and carriage. I will write to Dr. Kellogg in reference to it.*10LtMs, Lt 116, 1895, par. 2*

I wish to tell you that I am very much pleased with the churches raised up since camp meeting in Melbourne. Just where we shall have the next camp meeting is yet to be ascertained. We do desire it shall be in Melbourne, and everyone in the council settled the question as to the locality at once. This meeting will cost something, but the tithes brought in from those newly come to the faith are no small matter. They are a great help now. Williamstown does nobly, and every church is doing well, I think, and the presentation in the point of intellect is very gratifying.*10LtMs, Lt 116, 1895, par. 3*

In Williamstown there is a large number of the best of society. The women have embraced the faith. Their husbands are not yet converted, but these women have met with a conversion that has changed the heart and the character. There are miracles wrought by God on human characters. We feel so grateful to God to see such a company of earnest Christians, all zealous to interest others. A missionary spirit is in them, and they speak of several being interested. We hope they will have moral courage to decide for the truth.*10LtMs, Lt 116, 1895, par. 4*

Last Sabbath and Sunday I spoke in Brighton and I was more than pleased to see the bright, cheerful faces of those who were listening with deep interest. Brother and Sister Hewitt and family were there when the meeting was in session in Brighton. They were deeply convicted, but it took them some time to adjust their business so that they could, they thought, take their stand fully. These are precious people. The Spirit of God seems to be expressed in their countenance and they are giving themselves now more decidedly to the work.*10LtMs, Lt 116, 1895, par. 5*

Brother and Sister Gardner were quite a long time in the valley of decision. After the camp meeting closed, Sister Bolton visited them weekly—I think perhaps oftener than this—and gave the family Bible readings, but yet they had not decided when Fannie left. Finally one sturdy, substantial youth about sixteen years old came out and decided to keep the Sabbath.*10LtMs, Lt 116, 1895, par. 6*

Then the father came out next, then the eldest daughter, then the mother and others of the children. The entire family, old enough to understand, are all in the faith except the eldest son, and they think he will be converted to the truth. Brother and Sister Gardner are great helps in the church. Brother Gardner is elder of the church and Brother Hewitt deacon. Sister Hewitt Gardner [?] is a bright, cheerful, sharp-eyed little woman, hearty in hospitality and very pleasant in all her ways.*10LtMs, Lt 116, 1895, par. 7*

This work in Brighton is no mean showing, if there were nothing else accomplished, but quite a company meet in a pleasant hall to worship God. Brother Gardner has a family of eight children. They are enjoying a very nice home of their own. Brother Gardner is an

active missionary, and his family are growing to help him more and more. He attended our camp meeting in Sydney—he says every meeting. These people have been a long time in getting established in the truth, but they are not the unstable order when once convinced. *10LtMs, Lt 116, 1895, par. 8*

We were pleased to meet a young man from Denmark. He has been in this country nine years, and this is the first time he has met with our people. He has embraced the truth by reading. He lives quite a distance from Brighton. He came twenty miles to see some Sabbathkeepers. He was present at our meeting and received the word spoken with gladness and joy. *10LtMs, Lt 116, 1895, par. 9*

There are souls writing to the Echo office constantly who are pleased, yes, full of joy, that they see the light upon the Sabbath. Many are keeping the Sabbath from reading *The Great Controversy*. I think it was *The Great Controversy* that brought this young man to the acceptance of the truth. There are others who are interested in Brighton, and strong hopes are entertained that they will be converted if a patient, careful course is pursued toward them. I never saw people more pleased than these people to see me and hear me speak. *10LtMs, Lt 116, 1895, par. 10*

In Hawthorn there is a goodly number, forty believers—seventy including the children. I was pleased to see quite a large number of young men and children as well, whom I addressed, and they listened with earnest interest when I presented to them what they might become if connected with God. God had given them their minds, and they were to do for themselves all they could do, and then cooperate with God by improving their opportunities to grow in understanding and knowledge of God and the dear Saviour and what He is to them, placing themselves in the very best positions to learn more and more of truth and righteousness. If they honor God He will surely honor them, for His promise is, “Them that honor me, I will honor.” [1 *Samuel 2:30*.] *10LtMs, Lt 116, 1895, par. 11*

Brother and Sister McKenzie walk two miles to get to the place of meeting. Sister McKenzie is devoting her time mostly to missionary work, and she is an acceptable worker. *10LtMs, Lt 116, 1895, par. 12*

The believers in Brighton number 35, in Williamstown 50. We thank the Lord for this number, most of whom have newly come to the faith. We have a strong desire for a camp meeting here this year. The Lord will open the way before us. He has means; He has facilities, and He can prepare the way for the success of the truth in Melbourne. Oh, there are so many to be warned, and so many to be labored for with tact and perseverance. Whosoever will, let them come and partake of the waters of life freely. We must wait and watch and pray, and trust His living Word.¹⁰*LtMs, Lt 116, 1895, par. 13*

Lt 117, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

January 15, 1895

Portions of this letter are published in *3MR 298-299*; *7MR 87*; *4Bio 182, 193-194*.

Dear Children, Edson and Emma White:

Maude Camp, May Lacey, and your Mother left their home in Granville to come to Dora Creek, January 14th.*10LtMs, Lt 117, 1895, par. 1*

This is now accepted school ground after so long delay. Nothing opened for us but this place. The very place we should have accepted by faith months ago, and now we would have been one year ahead, but the enemy works hard to hinder, perplex, and discourage; but at last the settlement is made and now the work will be started in good earnest, we hope.*10LtMs, Lt 117, 1895, par. 2*

We have come here for a rest for me, and that we might get the opportunity to have an education from Sister Rousseau for May Lacey and Maude Camp, who was my cook, but decided she must leave me for standing on her feet so much was endangering her health. We have company almost continually, and we cannot see any way but we must have company. There is no place but my home to entertain comers and goers. I have a large, convenient house, but it does make it bad upon my girls who do my work. They are just as precious in the sight of God as I am, and I cannot see them overworked and feel guiltless, and it brought a constant strain upon me in worrying and a constant tax upon the workers.*10LtMs, Lt 117, 1895, par. 3*

Maude is a nice, capable girl. I had heard remarks made that she had once worked at the tailoring trade. I said to her, "Maude, can you sew, make pants, vests, and coats?" She said: "I have worked six years at the business." And I said, "Then remain in my

employment, and I will give you all the sewing you will need." She was glad and thankful. *10LtMs, Lt 117, 1895, par. 4*

Annie Ohleic was out of a situation. She had been working in a Jewish family, and she was anxious to work for me, and I was very anxious to obtain her, so the arrangements were made. She is the very girl I needed, and I am so well pleased with her work. She is companionable and cheerful. *10LtMs, Lt 117, 1895, par. 5*

May Lacey is a noble-looking girl and possesses a fine mind. She is in good health, says she was never sick a day in her life. May Walling went to America to be on hand if the Walling suit should be pushed. May Lacey takes her place. Willie was so anxious that I should have someone to give me treatment, and I have employed her, and she fills the bill nicely. But I soon learned why Willie was anxious for May Lacey. He loved her, and she seems more like Mary White, our buried treasure, than anyone he had met, but I had not the slightest thought when she came to my home; but you will have a new sister in a few months, if her father gives his consent. She is a treasure. I am glad indeed for Willie, for he has not had a very happy, pleasant life since the death of Mary. He will now take steps to have his children come to Australia. *10LtMs, Lt 117, 1895, par. 6*

New South Wales is as healthful a climate as I have ever lived in, and is a fruit country. We like the place but there is so much to do, we do not know how we can leave to return to America or to go to Africa. I see no light in leaving here. Willie and Rousseau are in Melbourne attending a special meeting. Rousseau returns to this place in less than two weeks. Willie goes to Tasmania, and calls on May Lacey's father, and sets before him his love for his daughter, then he takes boat for New Zealand, and we will not see him for three months. Then, if the Lord will, I shall have a daughter with whom I am well pleased. She is always cheerful, kind, and tender-hearted, willing to do anything she can, and is always satisfied and thankful. She has a large head, blue eyes—she calls them gray, but they are blue—cheeks as red as roses, light complexion. Well, I think I have described her nicely. I told her today that I would like to understand if the matter was settled between her and Willie. She said it was, if her father would consent. I have not any doubt but

what he will consent. I am now preparing her wardrobe. I paid the expenses of her brother in college at Battle Creek. Her father did not feel able to do this. *10LtMs, Lt 117, 1895, par. 7*

May has been three terms in the school and has developed a talent for a worker, giving Bible readings and visiting. She loves the truth and loves the Lord and is content with anything. Everyone acquainted with her loves her, and everyone who knows of this engagement says she is just the one for Willie White. She is a good performer upon the piano or organ, and reminds me of Mary as she acts this part in meeting. She has a powerful voice that can be cultivated. She loves me and I love her. I wish you could see her. She is about as tall as Mary, her eyes the color of Mary's eyes. She has a similar forehead as Mary had, she is of a sweet disposition, will never stir him up and make him nervous. She is just the one I should choose. I have not seen anyone I have cared to take Mary's place in my family relation before, but this is all right. I leave them in the order of God. *10LtMs, Lt 117, 1895, par. 8*

I am so glad for Willie, for he needs a wife. She has a mild disposition but can be personally decided. When she is satisfied a certain course is right, she is not to be moved any from it. She lost her mother a short time after we came to Australia. She was a precious Christian woman. *10LtMs, Lt 117, 1895, par. 9*

Her father is a gentlemanly English type. He was an official officer for a long time in India. He is retired on a salary. He married a lady in the possession of some little property, and rich in numerous children, all grown to womanhood and manhood. This makes a house full of girls. She supports her children that are unmarried, and Brother Lacey supports his children, but thinks he cannot pay for their schooling; but he can do this if he only thinks so. *10LtMs, Lt 117, 1895, par. 10*

He has been a strict vegetarian for years. Never tastes the flesh of dead animals in any form. He is considered a very intelligent, kind-hearted man, and the children and parents have always lived in an atmosphere of love. Never a harsh word or unkind action has been revealed in all our association with her. *10LtMs, Lt 117, 1895, par.*

Well, we are here, fitting up her wardrobe, and we hope she will be prepared for her married life with a real becoming wardrobe, but not expensive or extravagant. You know that is not my besetting sin. I am much pleased to have a seamstress in my house, a coat, vest, and pants maker.*10LtMs, Lt 117, 1895, par. 12*

Brother Belden has hired a home in Granville, not far from where we live, and he is purchasing, canning, and drying fruit for the school. They have considerable canned already of apricots and peaches, and are still at work. I have about three hundred quarts of canned peaches and apricots.*10LtMs, Lt 117, 1895, par. 13*

Mother.

Lt 118, 1895

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 23, 1895

Portions of this letter are published in *3MR 408-409*; *FBS 38*.

Dear Children:

I am home again and I feel very thankful to our heavenly Father for His protecting care over us. The rain had been coming down very softly, with some more bountiful outpours, since one week ago last Monday night. Sabbath the rain was gentle and some of the time little more than mist and drizzle. *10LtMs, Lt 118, 1895, par. 1*

Monday noon Elder Corliss came, and we had some profitable conversation in regard to the present and the future of the work in New South Wales. Sunday noon the rain increased to a steady pourdown. The postman said to Elder Corliss, "If the rain continues thus this week there will be a flood, the bridge between the station and Cooranbong will be overflowed, and there will be no way to communicate with the station." We felt that there might be a possibility of our being hemmed in, and this would not agree with my work at all. I told my girls—Maude Camp and May Lacey—the sooner we packed up and were on our way home the better. They soon were of the same mind, and that evening the job was completed, working to a late hour. That night I felt a little anxious, for every time I was awake the rain was pouring down. I really feared that I could not succeed in reaching home. I had some experience with this while visiting at Sister Brown's, fifteen miles from Melbourne. The wash-outs below, toward Palmerston, detained the trains. *10LtMs, Lt 118, 1895, par. 2*

In the morning I found out Brother Lawrence had neglected to make any arrangements to obtain extra teams to get us to the depot and nothing could be obtained. He settled down, contented to give up the matter. Elder Corliss said, "Brother Lawrence, when Sister White makes up her mind to do a thing, she will accomplish it."

Corliss started off in the rain and said he could ride down with the postman, and he could secure still another chance for me in a single buggy. A neighbor said he would take me down. We then said we would go, and the luggage was placed in the two-wheeled trap, and the main luggage, Sister Rousseau, Sister Maude Camp, and May Lacey, piled in amid the baggage—three trunks, baskets, and a telescope trunk, satchels, and bundles. Brother Lawrence was seated on a trunk and the women on the trunks behind, all wrapped up in shawls and blankets, and with three umbrellas. It was quite a picture.*10LtMs, Lt 118, 1895, par. 3*

I had an easy carriage, but the toggling of it was after the backwoods style—ropes for lines, wire for traces, and all things in the same order. But the carriage was easy. We made the journey to the depot and learned something that was quite satisfactory. The steady one week's rain did not spoil the road from the school grounds to the station. We had a good solid metallic road all the way. This will be of great value to the school land. Heavy loads of timber are drawn over these roads daily by bullock teams, six and eight spans, making quite a procession. Our team came right along, and I had just got under the shelter of the depot piazza when the rain came down much heavier. I then tried to take off my rigging, which was a gentleman's rubber coat held together by the buttonholes with strings. In this way I was protected. I had on no hat, but a little black shawl on my head. The hat was in safety with Sister Rousseau and Maude in a tin hat box.*10LtMs, Lt 118, 1895, par. 4*

I scarcely knew myself, I was so toggled up, but I felt grateful to my heavenly Father that we had progressed thus far toward home.*10LtMs, Lt 118, 1895, par. 5*

We were soon on the cars and came on to Granville safely. We felt that we were under the protecting care of our heavenly Father. We saw swollen streams, the rivers rising nearly to the bridges on the carriage roads, but we were all safe and comfortable. This morning we are in our own pleasant home.*10LtMs, Lt 118, 1895, par. 6*

We found our beautiful peaches had ripened in our absence, and a large portion of them canned. We have still another tree of the large

red-centered clingstone peaches. These are excellent. We enjoy them so much. Plenty of grapes at one penny per pound—two cents American money. We have two or three peach trees yet to gather, not yet ripe, but I enjoy the peaches for they agree with me. We have had a large abundance, paying one dollar per box, holding one bushel. We have canned no less than three hundred quarts, and no less than one hundred more will be canned. If I continue to keep open, free hotel, I must make provision for the same.¹⁰*LtMs, Lt 118, 1895, par. 7*

We found Fannie was, in our absence, making her home with our friends. She was sweating over the stove, cooking us a nice dinner. She has thought [that] could she do some housework, it would be good for her, and Emily has had her class in teaching shorthand to Julia McKenzie, while we were away. She is doing good work in this line. Brother McKenzie has been taking lessons with his daughter. We are seeking to educate these, that I may have typists.¹⁰*LtMs, Lt 118, 1895, par. 8*

Whether I am at home or abroad, my home is filled to the uttermost limit. Every room has a bed in it, but W. C. White's office, dining-room, and kitchen. Brother McKenzie works in the office doing some business for Willie. The parlor has a lounge, like yours in Oakland. Sister Rousseau occupies that and uses the parlor for her sewing room. She is educating a class in my home for dressmaking, and Maude Camp has an education in tailoring, so [it] will not be difficult [for her] to learn. She is a very nice seamstress, and when you come in connection with us, Emma or Edson, you can be benefitted with her knowledge. I have had no one in my family to do any sewing, whatever, for me since I came to this country.¹⁰*LtMs, Lt 118, 1895, par. 9*

Lt 119, 1895

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 18, 1895

Portions of this letter are published in *SpTA #3 39-41; 14MR 17-25; PC 398-400*.

Dear Children, Edson and Emma:

We have just sent off a large mail, and I am very, very tired. Elder McCullagh and Brother McCann came in this forenoon and took dinner with us. I was too weary to go to the dining room, and a tray was brought to my room, but I ate very lightly. After dinner Brother McCullagh presented several important matters before me for consideration. Among others was the urgent request for me to speak next Sabbath at Ashfield, and next Sunday evening in the tent at Petersham. It is considered necessary for me to speak there quite frequently now. My prayer is that the Lord will strengthen me and imbue me with His Holy Spirit that His name may be glorified by my work. The Lord is very good to me, and I praise His holy name.^{10LtMs, Lt 119, 1895, par. 1}

Although the work seems to have only just begun in Ashfield, they have pitched the tent at Petersham, two miles nearer Sydney, and hold meetings in it every evening except Saturday. The tent is full every evening. Last Sunday the collection in Ashfield was \$6, and the collection in Petersham was something over \$6. This will go far toward defraying the expenses of these meetings.^{10LtMs, Lt 119, 1895, par. 2}

Brother McCullagh and his co-laborer, Brother Hare, are much encouraged. Several of the most influential men are much interested in the meetings. Brethren Collins and Pallant are visiting and giving Bible readings, which creates some interest, and brings the people to the tent to hear the truth. There are many more calls for this kind of labor than can be filled. Brethren McCullagh and Hare think they will be able to organize a church of about forty

members in Ashfield. This is good news indeed.*10LtMs, Lt 119, 1895, par. 3*

Brother McCullagh also made my heart glad by telling me of a married lady named Robertson who has just decided to keep the Sabbath. The minister of her church, the Wesleyan, I think, visited her, and she told him she had decided to become a Sabbathkeeper—to obey the fourth commandment. He said, “I believe the seventh day to be the Sabbath, and the right day to be observed, but what could I do if I should keep the seventh day? I should lose my position, and they would not permit me to preach.” This woman is a well-appearing lady and has been a teacher in the Sunday school for ten years. Her minister said they could not think of such a thing as losing her. “Oh,” said she, “I can teach in the Sunday school just as I have done.” Said he, “That is just what I wish to speak to you about. The church is not willing for you to continue to teach if you keep the Sabbath.” Her husband has not the moral courage to take his position, although he is fully convinced on the Sabbath question. He is just trembling under the cross. May the Lord give him strength and grace to be obedient to all of His commandments.*10LtMs, Lt 119, 1895, par. 4*

February 19

I could not sleep after twelve o'clock, and am now seated on my bed writing this to you. I thought I would catch up the little items as they occur. They will interest you, and I can send you a diary letter next mail. I pray most earnestly that your faith fail not under trial. All who are seeking to save perishing souls will have the power of darkness to contend with, but the Lord will not leave them nor forsake them. Help is laid upon One who is mighty to save.*10LtMs, Lt 119, 1895, par. 5*

Many are strongly convinced of the truth, but either husband or wife prevents their stepping out. How can one who is in fellowship with Christ's sufferings refuse to obey His will and do His work? They know the terms of salvation, which are plainly revealed in the Word of God. They listen to the message which the Lord sends through His delegated servants, but although they assent to the truth, they will not obey. They have not genuine faith to appropriate God's

promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts its loving parents. They do not regard God as a loving heavenly Father who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher. It is surprising that they can read the promises in the Word of God, the gracious calls to the heavenly feast, and yet refuse to accept them. Holding themselves aloof from the source of their strength and efficiency, they are as sapless branches. Not having become united with the living Vine, can we suppose that they will have spiritual eyesight to discern the exalted privilege of those who serve God, and the unfavorable position those are placed in who fail to follow Him?*10LtMs, Lt 119, 1895, par. 6*

Oh, so many have not the real faith that works by love and purifies the soul; therefore they choose to labor for the approbation of men rather than of God. No real heavenly brightness is brought into their religious life, and the future is devoid of the assurance which leads them to trust and hope. Many of our neighbors are living in transgression and rebellion against God. They choose to indulge their carnal impulses rather than to yoke up with Christ, lift the cross, and follow Jesus. There is a cross to lift, and self-denial to practice in all the ways of practical godliness. It is through loving care and helpfulness for others that we learn the precious lessons God designs for us. The great sacrifice of love made by the only begotten Son of God won the victory on our behalf. When will the people of God become pure and true and Christlike? When will they come out from the world and be separate? When will they open the doors of the heart and welcome the heavenly Guest?*10LtMs, Lt 119, 1895, par. 7*

We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character attains perfection. Adam was required to render strict obedience to God's commandments, and no lower standard is presented to those who desire salvation in 1895. Christ has promised us sufficient power to reach this high standard. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the

Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive.” [*John 14:13-17.*]*10LtMs, Lt 119, 1895, par. 8*

Consider this statement a moment. But why “cannot” the world receive the truth? “Because it seeth him not, neither knoweth him.” [*Verse 17.*] The world is leagued against the truth, because it does not desire to obey the truth. Shall I, who perceive the truth, close my eyes and heart to its saving power because the world chooses darkness rather than light? Shall I bind myself up with the bundles of tares because my neighbors refuse to be bound up with the wheat? Shall I refuse light, the evidence of truth which leads to obedience, because my relations and friends choose to follow in the paths of disobedience which lead away from God? Shall I close my mind against the knowledge of truth because my neighbors and friends will not open their understanding to discern the truth as it is in Jesus? Shall I refuse to grow in the grace and knowledge of my Lord and Saviour Jesus Christ because my neighbors consent to remain dwarfs?*10LtMs, Lt 119, 1895, par. 9*

6:30 a.m. The sun is beginning to penetrate the clouds and reveal its beams of light. I am thankful for this, and I will praise the Lord for all His goodness. We have a very pleasant household. May Lacey is like a sunbeam all the time. We appreciate her very much, and Willie will be greatly blessed in his union with her. Today I must commence in earnest the work of writing on the life of Christ.*10LtMs, Lt 119, 1895, par. 10*

I cannot tell what matter has been sent to you, as I was at Dora Creek, but hope that it was all of that character which will prove a blessing to you and your company. We are a long distance apart, but we will be thankful that there is a line of communication between us. I am very glad to know that the Lord is your Helper. To Him you may look, and in Him you may trust; and He will be to you a present help in every time of need.*10LtMs, Lt 119, 1895, par. 11*

I AM means an eternal presence; the past, present, and future are alike with God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things which are transpiring daily. We know not what is before us, and if

we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM. The Lord must keep the city, except the watchman labor in vain. This wonderful truth was revealed by Christ during His mission on earth. Our Saviour says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Fifteen hundred years before Christ laid off His royal robe, His kingly crown, and left His position of honor in the heavenly courts, assumed humanity, and walked a man among the children of men, Abraham saw His day, and was glad. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him" because of that saying. [*John 8:56-59*].*10LtMs, Lt 119, 1895, par. 12*

Christ was using the great name of God that was given to Moses to express the idea of the eternal presence. Isaiah also saw Christ, and his prophetic words are full of significance. He says, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [*Isaiah 9:6*]. Speaking through him, the Lord says, "I am the Lord thy God, the Holy One of Israel; thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: Therefore I will give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even everyone that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."*10LtMs, Lt 119, 1895, par. 13*

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them bear and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there

was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of mine hand: I will work, and who shall let [i.e., hinder] it? ... I am the Lord, your Holy One, the Creator of Israel, your King.” [*Isaiah 43:3-13, 15.*]*10LtMs, Lt 119, 1895, par. 14*

The Pharisees were horrified at this declaration of Christ’s, “Before Abraham was, I am.” [*John 8:58.*] They were beside themselves with rage that He should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the I AM blinded their eyes that they should not see Him, although He went out of the temple, passing through the very midst of them. As Jesus passed through the multitude He saw a man who had been blind from his birth, and healed him.*10LtMs, Lt 119, 1895, par. 15*

When Jesus came to our world, He proclaimed Himself, “I am the Way, the Truth, and the Life: No man cometh unto the Father but by me.” “Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.” [*John 14:6; 1:51.*]*10LtMs, Lt 119, 1895, par. 16*

Although our Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men. “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless.” [*John 14:15-18.*]*10LtMs, Lt 119, 1895, par. 17*

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. “But the Comforter, which is the Holy Ghost, whom

the Father will send in my name, he shall [although unseen by you] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ... Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [John 14:26; 16:7.] *10LtMs, Lt 119, 1895, par. 18*

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or to put forth their finite hand in a patronizing manner to control the Lord’s delegated workers, thus endangering the safety of the Lord’s heritage as well as their own, retarding the work of God. God does not confine Himself to one man, or to a set of men through whom to accomplish His work, but says of all, “Ye are laborers together with God.” [1 *Corinthians* 3:9.] This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ’s sufficiency, to represent to His church the higher laws of the future, immortal world, and an obedience to the mandates of heaven that is without a parallel. They should reveal a depth of knowledge independent of human inventions. *10LtMs, Lt 119, 1895, par. 19*

The Lord must be believed and served as the great “I AM,” and we must trust implicitly in Him. [*Exodus* 3:14.] Let not men prescribe laws to take the place of God’s law. Never educate men to look to men, to trust in men, for man’s wisdom is not sufficient to decide as to their right to engage in the Lord’s work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man’s interference, but this has been done again and again. If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man’s genius. The invention of man often counteracts the working out of God’s plans. The golden measuring rod has not been placed in the hands of any finite man, or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God’s plan, and will let Him work upon minds and characters, building them up according to His plan, a work will be accomplished that will stand through the severest of trials. *10LtMs, Lt 119, 1895, par. 20*

March 9

I arise this morning at half past two. I could not sleep after two, and have passed rather a restless night, but feel no pain. I have been pleading with my heavenly Father for myself, for my son Edson, for Emma, and for their companions, that the Lord will keep them in safety, and protect them from “the pestilence that walketh in darkness,” and from the “destruction that wasteth at noonday.” [*Psalm 91:6.*] I pray for W. C. White, and for his children, who are so far separated from their father. I shall be happy to see parent and children once more united. W. C. White has lived a lonely life lately. *10LtMs, Lt 119, 1895, par. 21*

The truth is progressing in Ashfield and Petersham, where the tent is pitched; but the work moves slowly in this country. A longer time is needed here for people to come to a decision. They cannot be hurried; and while some grasp the truth eagerly, others move slowly, counting the cost, for it means much to them to lose their position and not know where they shall find employment. May the drawing power of the Holy Spirit bring them to a decision. The truth is truth; unbelief cannot make it error. *10LtMs, Lt 119, 1895, par. 22*

The power of Christ, a crucified Saviour, to give eternal life should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in the unfolding power. The New Testament is not a new religion, and the Old Testament is not an old religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ and was as verily saved by His power as were Peter and Paul. *10LtMs, Lt 119, 1895, par. 23*

Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. To him was committed the message of the second coming of Christ. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches

which ungodly sinners have spoken against him.” [*Jude 14, 15.*] The message preached by Enoch, and his translation to heaven, were a convincing argument to all who lived in Enoch’s time. These things were an argument that Methuselah and Noah could use with power to show that the righteous would be translated. *10LtMs, Lt 119, 1895, par. 24*

That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as He is in 1895. Those living then were not without teachers to instruct them in the paths of life, for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the meaning of this word. Only two classes will be developed in the world—the obedient and the disobedient. This must be made apparent in all our labors. If we could only bear in mind that Christ, in disguise, is constantly by our side. “I am at your right hand to help you.” [*Isaiah 41:13.*] We are to be His witnesses to convince the sinner of sin. No one can be compelled against his will, but he can be convinced. Christ is the miracle-working power that can do this. *10LtMs, Lt 119, 1895, par. 25*

Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When God works upon the human instrumentality, let men be very careful how they intermeddle; for in its process, the work of God is divine. The work of God has often been hindered by men considering that they had power to say, “Go here” or “Go there,” “Do this” or “Do that,” without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority—presidents of conferences and board councils, and everyone who has to do with the human mind—respect the individuality of mind and conscience. These workers are in co-partnership with Jesus Christ, and you may interpose yourself so as to interfere with God’s plans, for the human agent is under His special authority and dictation. *10LtMs, Lt 119, 1895, par. 26*

When men composing boards and councils are themselves walking at a distance from God, of what value is their discernment and

wisdom to decide in reference to the work of God's delegated servants? The human mind is open to jealousies, evil surmisings, and selfish considerations, and God's plans are often turned aside by the caprice and by the plans of unconsecrated men. If the door is not closed to the enemy, he will enter and will figure largely in human inventions. The Lord requires the men who have a directing influence in His work to be wholly consecrated to Him. He wants them to have hearts of flesh, and not of steel.*10LtMs, Lt 119, 1895, par. 27*

Men who do not control their own impulses are not chosen by the Lord to deal with human minds. For this work there is need of much prayer, much humiliation before God, much deep sensibility of the value of the human soul for whom Christ has paid so great a price. It was to seek for the pearl of great price that He left the enjoyments of heaven, and when that pearl is found, all heaven rejoices. When this is the case, why do not men tremble when they see the pearl in danger of being lost? Why are they not working conscientiously to secure that pearl for Jesus Christ? God sees that men in official positions are lifted up in self-confidence and self-importance. He sees that they are speaking and acting wrongly toward those who need wise instruction, and who need to come in contact with men who have hearts of flesh and not of steel.*10LtMs, Lt 119, 1895, par. 28*

Christ is our example, and everyone placed in a position of trust needs the subduing influence of the Spirit of God upon the heart day by day. Christ wept with those that wept. In all their afflictions He was afflicted, and was touched with the feeling of their infirmities. He is a tender and faithful High Priest. He considers the cases of the tempted and tried ones as verily His own, and He ministers unto them. These weak ones of the flock are to be carefully nourished with the manna Christ has supplied. They are to be educated, not to look to men and trust in men, whatever may be their calling.*10LtMs, Lt 119, 1895, par. 29*

God would have all such confederacies broken to atoms and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trammelled and harnessed and driven by human hands. The Lord Jesus must hold the reins in His

own hands that were pierced to bring peace and comfort and hope to every soul who will believe on Him. He gives to the purchases of His blood the guardianship of His grace; they shall move in His light, clad in the robes of His righteousness. To every man is given his work, and while souls are brought into church capacity, work is assigned them of God. They are to move as minds that are under the controlling influence of God. *10LtMs, Lt 119, 1895, par. 30*

Men are educated to look to men, to be dependent on men. One man, by virtue of his position, exercises authority over others as if they were to be led by lines, this way and that, as dumb animals. God has not directed in this way. God is our chief, God is our instructor, and to Him we must look. We must ask the Holy Spirit's guidance and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God and think to rule and coerce and oppress the souls of God's purchased possession. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan. *10LtMs, Lt 119, 1895, par. 31*

Christ has found His pearl of great price in lost, perishing souls. He sold all that He had to come into possession, even engaged to do the work and run the risk of losing His own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [*John 13:34.*] When those words are heeded and obeyed in the spirit and in the letter, we will be doers of the Word, and not hearers only. When these words are practiced by those who claim to have wisdom to guide the sheep of the Lord's pasture, there will be far less selfishness, far less boasting, far less putting forth the finger and speaking vanity. Jesus is to superintend all events in the present and future of His church. John was instructed to write the things which he had seen, "and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

[*Revelation 1:19, 20.*]10LtMs, Lt 119, 1895, par. 32

Oh, that men would revere the great Head of the church, and would manufacture less human methods, bringing down spirituality to the very dust with human inventions! God has been left out, and the church is not prepared to advance to the conflict under the banner of Jesus Christ. It is not doing the work for suffering souls, [who] Christ owns, as if done to Himself. But the church, defective as it is, and enfeebled with so much chaff, is the only object on earth upon which He bestows His highest regard. In His estimation, the church in heaven and the church on earth are identical. He has promised to come personally into the midst of His church. He said to everyone holding a position of truth, "learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*]10LtMs, Lt 119, 1895, par. 33

Men in official position must realize that their position gives them no license to be unkind or uncourteous, no license to be oppressive and to let their tongues, which should be sanctified, speak words which will open a door of temptation and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan.10LtMs, Lt 119, 1895, par. 34

Lt 120, 1895

White, J. E.; White, Emma

North Fitzroy, Melbourne, Australia

May 15, 1895

Portions of this letter are published in *4Bio 195, 198*.

Dear Children, Edson and Emma:

The steamer from Launceston, Tasmania, arrived in Melbourne one p.m., two and one-half hours late. We left Launceston about two o'clock. Everything as far as promising weather [was concerned] was favorable. On steamer I wrote until six o'clock. May L. White and your Mother had secured a stateroom on the deck because it had very good ventilation.¹⁰*LtMs, Lt 120, 1895, par. 1*

I woke about eleven o'clock with the idea that we were having a rough time. I learned what it meant to be just above the screw. I thought of your description on your boat *The Morning Star*, in the storm you had at sea. The boat seemed to be laboring fearfully. We seemed to be bouncing up and down and sidewise and pitching. The noise, when the waves broke over the boat, was like thunder. Such shrieking and groaning of the boat I had never experienced before. It seemed to me we were crashing against heavy boulders and I thought, Are we going to pieces? Slivering timbers and the thundering noise was beyond any description I can give you. May was sick. I soon became sick. We could not be any help to one another. I commenced to call upon the Lord Jesus to speak to the troubled waters, "Peace be still." [*Mark 4:39*.]¹⁰*LtMs, Lt 120, 1895, par. 2*

This terrible noise continued for hours. We were sick for the rest of the night and our trust must be in the Lord. While in earnest prayer, great peace from Jesus came into my heart, and I was all light in the Lord. I felt we were in the Saviour's sheltering arms and we had naught to fear. My work was not done and we would be preserved. It was a most precious night to me to have the evidence that although in trouble and danger, we had the presence of Jesus, and

we could in all assurance commit the keeping of our souls to God as unto our faithful Creator, for He would keep that which was committed to His trust. But very little sleep we had that night. I do not think I shall ever be again so delighted with [a] stateroom on deck, until I understand what kind of working machinery is beneath us. May and I could not eat next morning.*10LtMs, Lt 120, 1895, par.*

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We learned we were hours behind the boat tide. There was a fearfully rough sea. The waves ran very high and broke upon the ship, making a sound like thunder, causing the vessel to shiver from stem to stern, and it could not advance for hours. Every inch we made, the waves beat us back. About eight o'clock Willie walked into our room and reported he had enjoyed a good night's rest. We were surprised and thankful that he was prepared to wait on us. He first ate his breakfast, then we were attended to. He had chairs prepared in a position sheltered from the wind, which had moderated in the night. We had plenty of rugs and were made comfortable, and life out of the stateroom was a blessing to us both. Willie has the name of having the greatest tact to make all who are in his company at ease and comfortable. He is looking out for the comfort and happiness of all. We were so glad to pass the bar and get into the smooth waters.*10LtMs, Lt 120, 1895, par. 4*

Children, I do not think I shall undertake the trip to Africa. I will remain on land unless it is a positive necessity to go by water. I do not enjoy seasickness one bit.*10LtMs, Lt 120, 1895, par. 5*

Well, here comes Willie and his wife May, accompanied by Brother Faulkhead, from Preston, where they were entertained overnight. I had my home with Brother Israel's family. They are now taking me with them in a carriage to view the land with prospect of purchasing to build a church. The cost is seven pounds and ten shillings per rod for the ground. The location is good but it will cost much money to build in Melbourne. Nevertheless, we must arise and build. "Go forward" seems to be the voice of command.*10LtMs, Lt 120, 1895, par. 6*

I resume my writing again, and am sorry that I cannot send you copies of letters, but this is not possible. I have in one month, since

leaving Granville, spoken in the hall at North Fitzroy twice, in Bismark three times, in Hobart nine times. Then had to write some important things which will have to be copied. I have spoken twice at Launceston, twice Sabbath and Sunday.*10LtMs, Lt 120, 1895, par. 7*

Last Thursday Willie and May Lacey were united in marriage. Everything passed off pleasantly. The children seemed very earnest that Mother should pray on the occasion, and I complied with their request. The blessing of the Lord was present. Every movement was conducted with the greatest solemnity. She was married from her father's house. You may have seen the son. He has been several years in Battle Creek as a student. His father married an excellent woman with four daughters, all very bright, pretty, intelligent girls. There are two brothers, but they have left home. May has two sisters, bright, promising young girls. So, you see, Willie has connected himself with quite a family; all, every member of the family, dote on May, and they feel highly honored to take in Willie to their family circle. They all highly esteem Willie. He is forty years old, and May is twenty-one. There was no sentimentalism in their courtship and marriage. Immediately after their engagement, Willie was called to Auckland, New Zealand camp meeting, and he spent three months visiting the churches.*10LtMs, Lt 120, 1895, par. 8*

We met them in Tasmania Thursday, May 2. They were married May 9. Willie planned for two weeks' vacation but did not have any at all. They were married in the afternoon and Willie had to attend a committee meeting in the evening, and then packing was done Wednesday and completed after the wedding. We think this is of God's ordaining.*10LtMs, Lt 120, 1895, par. 9*

The children arrived in Sydney, I think, May 5. They were so thankful to get on land. Letters received from Granville give good reports from them. Maggie Hare writes that Ella and Mabel are far ahead of the children in Australia. Both are pronounced pretty, but Mabel is, they say, very pretty. We have not seen them for three years and a half, so they must have changed greatly. I wish to see them very much.*10LtMs, Lt 120, 1895, par. 10*

I am expected to speak on Sabbath and Sunday afternoon to the church at Williamstown, then Monday or Tuesday we return to Sydney on the cars, and this trip is ended. We rode all night in the first class carriage to Launceston. Friday we hired a conveyance and rode out to obtain some idea of Launceston. Brethren Rousseau and Teasdale have been holding tent meetings for several months. About seventeen have decided to obey the commandments of God. I had much freedom in speaking from 2 *Peter, chapter 1.*10LtMs, Lt 120, 1895, par. 11

I do not understand why, but on the night after the Sabbath I was quite sick. I was alone and the heart was the principal point of attack. I could not get breath and suffered much pain.10LtMs, Lt 120, 1895, par. 12

My appointment was out to speak on Sunday. All report the best congregation they yet had out to listen. Intelligent people were present and listened attentively. I spoke from 1 *John, first eight verses*. It was a great trial for me to venture, but as soon as I stood on my feet, I was blessed and spoke under the moving influence of the Spirit of God.10LtMs, Lt 120, 1895, par. 13

As soon as the meeting closed a tall dignified lady came and grasped my hand and greeted me heartily with a kiss. "Oh," said she, weeping, "that book you wrote, *Great Controversy*, has been the means of saving the soul of my son." He was sick, I think with consumption. He was not in peace with God. He said, "Mother, give me something to read that I need to help me." "You have exhausted my library books, and what shall I get you?" Said she, "I have a book which I bought of a canvasser; you may find something in that." She gave it to him and he became greatly interested, and he said, "Mother, this is a wonderful book. I find it to be just what she said." He read it and reread it and appreciated it so much, and he died in peace, resting in Jesus. "I told him," she said, "that if I should ever meet Mrs. White, I would tell her, for her encouragement, the good it had done my son, for it was the means of his conversion and salvation. I keep that book lent all the time. When it is returned, some other one solicits it to read, and it is doing a good work in its missionary travels. I am glad to see you, for I wanted to tell you this."10LtMs, Lt 120, 1895, par. 14

I thought I should know who the woman was [from] our brethren, but they said she had not attended the meeting before and was to them a perfect stranger. Brethren Rousseau and Teasdale said they would look her up. If this woman has not made herself known, there may be others who are interested who may not have courage to confess the truth. They were greatly pleased with our visit and labors among them. Willie spoke upon foreign missionary work Sunday evening, and had a good attendance. This closed up our work in Tasmania.*10LtMs, Lt 120, 1895, par. 15*

Tasmania is a beautiful place. The winter is cooler than in Victoria or New South Wales, and the inhabitants look well—healthy and rosy-faced. Children and youth with clear complexion are a testimonial of the country. Scenery is beautiful. The land is adapted to fruit—apples, pears, plums, raspberries, blackberries, cherries, currants, and gooseberries. Bismark is very much like Colorado, with mountains and hills of granite rocks, just such high, steep hills, and here and there farms or clearings, a few acres in the woods where fruit is growing, surprisingly—small apple trees loaded with their burden of fruit. It looks so romantic—little clearings among the blue gum trees. I like Bismark, also the place where Brother Lacey has his home, and Hobart, but crossing the rough channel in boats is something I would not want to accustom myself to undertaking.*10LtMs, Lt 120, 1895, par. 16*

I am now decided, Edson, what to do. I cannot bear the responsibilities of a household; I must not have it. I have thoughts of building a home as plain and simple as possible at Dora Creek. I have in mind a few acres on Avondale tract of land, and would rent the home to Willie, for his family. He has no idea of building himself. He has not the means, and now he has married him a wife who thinks something of me, and I a great deal of her, we will change our family. I cannot longer keep a free hotel. I must have quiet and rest.*10LtMs, Lt 120, 1895, par. 17*

We shall not reach Sydney until one week from next Thursday. We need wisdom at every step. The Lord is our helper and our counselor. I must now close this letter.*10LtMs, Lt 120, 1895, par. 18*

Mother.

P.S. May 18. I had this letter enclosed to send you. May Israel offered her services to copy these letters which are not edited. I designed to take them to Granville to prepare to send them away; but keep the one I send you in your own hand. You may send extracts, but put them in shape, please; and do not use anything where I mention Battle Creek. It is best not. I am glad to send you these this mail, which leaves this day at one o'clock. It is now 10:30 o'clock.*10LtMs, Lt 120, 1895, par. 19*

In much love,*10LtMs, Lt 120, 1895, par. 20*

Mother.

Lt 121, 1895

White, J. E.

Extract from *Lt 86, 1895*.

Lt 122, 1895

Brethren Connected with the Review and Herald

Granville, N. S. W., Australia

June 19, 1895

From *Lt 65, 1895*, which is published in entirety in *1888 1394-1407*.

To the Brethren Connected with the Review and Herald Office:

November 8, 1898

Read before the Review and Herald Board

Did the Lord counsel you to devise the various means that have been devised to work and control human minds? No, I tell you, no. Did your devising in regard to the *Gospel Primer* meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by any one man or set of men. Movements have been made that mean much in their outworking. Men who are serving where they should not be have sent an example that is leavening the conferences. The presidents of conferences are being imbued with a spirit to rule, to require men to bow to their judgment; if any refuse, the course pursued toward them is such as to fill heaven with indignation.¹⁰*LtMs, Lt 122, 1895, par. 1*

How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, self-centered, and so arrogant and overbearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences; man dictates to his fellow men as a god. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." *Luke 9:23*.¹⁰*LtMs, Lt 122, 1895, par. 2*

The pure principles of the publishing institution have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." Read *Jeremiah 2:11-14, 21, 22, 34.10LtMs, Lt 122, 1895, par. 3*

The principles manifested in dealing with individuals, in restricting and oppressing them, are not in accordance with the mind of the Spirit of God. The Lord will not countenance this kind of work from your hands. He will not have His work and His cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you reveal the religion of love, not of bigotry. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." *Matthew 5:16*. If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men. *10LtMs, Lt 122, 1895, par. 4*

Men in sacred office ought not to be sanctioned and upheld while they are descending to the world's level, dragging after them the banner of truth. In the name of Jesus Christ of Nazareth, I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last call, the last message of warning to the world, shall we give the trumpet an uncertain sound? There is a broad, distinct line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, righteousness, and equity. ...*10LtMs, Lt 122, 1895, par. 5*

The Lord permitted the men in the Review office to have an opportunity of manifesting what character they would develop. They have shown that they could not resist the temptation to commit robbery of God, if they had a chance, confederating to take from His treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest. Are they as willing that others should have what is only their due because God has given them ability, tact, mental capacity, equal to,

and in advance of, them? No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work. Their tact in this line of robbery is great. They felt authorized to accept of large remuneration for their own work [while] restricting others, denying them the opportunities and means Providence had offered them to labor as His instrumentalities, to carry on His work. God says, "I hate robbery for burnt offering." *Isaiah 61:8*. The men who value their own souls will, by the grace of God, guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world—the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. ...*10LtMs, Lt 122, 1895, par. 6*

I have had the matter presented before me: If any one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirits works to bring the book under their control, then the men who conduct these matters have much to learn on this point. God says, "I will have mercy, and not sacrifice." *Hosea 6:6. 10LtMs, Lt 122, 1895, par. 7*

There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no compunction has thus far been aroused. A state of things is coming in after the mold of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul, then we shall see the words of the prophet fulfilled: instead of the thorn, the fir-tree will spring up; instead of the brier, the myrtle, and life's desert will blossom as the rose. [*Isaiah 55:13; 35:1.*]*10LtMs, Lt 122, 1895, par. 8*

Lt 123, 1895

White, J. E.; White, Emma

Hobart, Tasmania

December 9, 1895

Previously unpublished.

Dear Children:

I must get something off for you in this mail. I must say some things to you before this letter shall be enveloped. *10LtMs, Lt 123, 1895, par. 1*

We shall remain in Tasmania until the 17th of December, then go by boat to Sydney. We are convinced it was our duty to hold this meeting. It has been a great blessing to the scattered believers in Hobart and Bismark and those who have come from Launceston and places at a distance. The outside interest and attendance have been much better than we could expect. The grounds were two miles from the city. We feel deeply for the scattered flock here. They have no meetinghouse, but a house of worship must be built; and it must be a very plain, inexpensive building. Fourteen went forward in baptism yesterday. We expect others will follow. *10LtMs, Lt 123, 1895, par. 2*

The Lord has indeed sent His servant Professor Prescott. The people flock to hear him and are soon interested, and we have very good congregations here in Tasmania. It is a place full of churches, yet as far as practical godliness is concerned, they are as clouds without water. They are dead, twice dead, and plucked up by the roots. We do hope that souls will be convicted and converted. Several who have been lingering, half decided, have decided to keep the Sabbath. *10LtMs, Lt 123, 1895, par. 3*

When the invitation was given to come forward he did not move. I went to him and invited him to make his decision then, for "Now is the accepted time; now is the day of salvation." [*2 Corinthians 6:2.*] He didn't come forward but bowed then and there on his knees,

which I know was a surrender to God. Oh, the Lord came near unto us, and His Holy Spirit in rich measure flowed into our hearts. I think the ministers have had as great a revival as any at this meeting. They have gained an experience that there must be most thorough plowing, that the fallow ground of the heart shall be broken up.*10LtMs, Lt 123, 1895, par. 4*

These meetings that call the church to make some demonstration are just what is needed to break the spell of indifference, give spiritual activity, and awaken them to life. And as they draw nigh to God, they realize that the Lord draws nigh unto them, and then they feel the peace, the quickening influence of His Holy Spirit. They are in truth wonderfully helped, for all are ready to bear their testimony and this helps them. I believe the Lord will work for this people. I am sure the Lord has a people here in this place.*10LtMs, Lt 123, 1895, par. 5*

Carefulness, patience, and the gentleness of Christ must be mingled with steadfast, firm principles. We are compelled to stand fast for the faith once delivered to the saints. The Holy Spirit is to be kept before the people. Those in the church and out of the church all need to have kept before them that in the young man and any one of the human family, his intellectual capabilities are increased in exact proportion as the religious character is developed. Motives and promises and rewards for all right actions become to him an assurance of divine help to co-operate with effort. God requires nothing of any one of the beings which He has created unless He has provided strength and rich grace to make him sufficient for the emergency. Therefore there is no need of despondency. Our energies, sanctified, are to be brought to the conflict. All they who love God with all the heart, mind, and strength, and their neighbor as themselves, have obtained a position best qualified for the high, sacred work of God. [Remainder missing.]*10LtMs, Lt 123, 1895, par. 6*

I will not draw you from the labor of the Southern field. You may, ere many months shall pass, have your mother by your side occasionally. Sometimes I am strongly drawn, but dare not leave this field at present. Thus it has been in the past. But at the present time there are many considerations that weigh and balance me in

the direction of America. How pleased I am that the work in the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected but under cultivation. May it become as a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then let the Word of God, the Bible, be placed in their hands, and if unexplained by human agencies, the Holy Spirit will make the application of the words of Holy Writ.*10LtMs, Lt 123, 1895, par. 7*

The Apostle Paul considered it a great advantage the Jew had above the Gentile "because unto them had been committed the oracles of God." [*Romans 3:2.*] This is the highest commendation and testimony as to the value of the Bible, and every attention should be exercised to have the sacred Book containing the whole of revelation placed in the hands of all nations, tongues, and people.*10LtMs, Lt 123, 1895, par. 8*

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. All who shall understand the Word are stewards of God as verily as those who have been entrusted with riches. It is now becoming more an educating lesson book for children, for youth, for giving to young and those of mature age the instruction of truth in heavenly things, which is the higher education.*10LtMs, Lt 123, 1895, par. 9*

A writer says: "We always recur with great delight in the testimony of a deist who, after publicly laboring to disprove Christianity and bring the Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was that it was necessary to teach the child morality, and that nowhere was to be found such morality as in the Bible. We thank the deist for the confession."*10LtMs, Lt 123, 1895, par. 10*

Teach the colored people to read the Word of God and it will have a transforming power upon the life and upon the character, give vigor to the intellect, and, as the principles contained in the Word are set

home by the power of the Holy Spirit, will work positive reformation in the minds of all who receive the Word. Bless the Lord, Oh my soul, and all that is within me, that something is being done for the Southern field.*10LtMs, Lt 123, 1895, par. 11*

Where the Bible is revered as the Word of the living God, the promises of God can be repeated over and over again, and every repetition brings light into the mind. "The entrance of thy words giveth light; it giveth understanding to the simple." [*Psalm 119:130.*] The Word of God is to be our educating book in the knowledge of what faith is, and there is need to impress upon the mind that God stands back of every promise. To claim these promises is our privilege. They are given to all who receive them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.*10LtMs, Lt 123, 1895, par. 12*

To all who shall be instrumental in turning souls from sin to righteousness, converting the sinners from sin to truth, from darkness to light, special promises are given. Ever bear in mind, and teach others, also, "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." [*Daniel 12:3, 10.*]*10LtMs, Lt 123, 1895, par. 13*

We have every encouragement that the Lord reads the heart and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ by working with all deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would have made plain and distinct.*10LtMs, Lt 123, 1895, par. 14*

Our work is to draw nigh to God and He will draw nigh to us. We hear excellent reports of the camp meeting. Men are coming out to hear the truth who have been church-going people years ago, but state that they cannot now receive any benefit in the churches—they might just as well remain away. And quite a number have a similar report. They attend every meeting and hear every discourse.

We depend on the Spirit of the Lord to draw them.*10LtMs, Lt 123, 1895, par. 15*

I cannot write more now. I have to keep up my part of the meeting and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock a.m. The Lord bless you is our prayer.*10LtMs, Lt 123, 1895, par. 16*

Mother.

Have a letter partly finished for Elder Haskell. It shall come in next mail. I get brain weary and therefore it is not best to send any letters I am too weary to read. I have a long letter for Dr. Kellogg, but I want nothing to come to him but that which I send to him personally.*10LtMs, Lt 123, 1895, par. 17*

Mother.

Lt 123a, 1895

White, J. E.

Hobart, Tasmania

December 9, 1895

This letter is published in entirety in *FBS 54-55*.

Dear Son Edson White:

I have been sorely tried for the past year with my workers. Fannie Bolton is disconnected with me entirely. I would not think of employing her any longer. She has misrepresented me and hurt me terribly. Only in connection with my work has she hurt me. She has reported to others that she has the same as made over my articles, that she has put her whole soul into them, and I had the credit of the ability she had given to these writings. Well, this is the fifth time this breaking out has come. It is something similar to the outbreak of Korah, Dathan, and Abiram, only she has not those to unite with her because they know me and my work. She goes not only to those who believe and know me to tell her story, but she goes to those newly come to the faith and tells her imaginative story. The same sentiment is expressed as in *Numbers 16:3.10LtMs, Lt 123a, 1895, par. 1*

The very mischief of Satan comes now and then into her, controlling her imagination. She appears in great distress and grief, weeping. Sister Prescott, while in Cooranbong, asked her what was the matter. She held back, apparently reluctant to speak, and finally she did just exactly that which she calculated to do—made her statement and complained of the little attention “poor little Marian” and she received “for all the talent they gave to Sister White’s work.” These my workers were set down in a corner and hid. Well, Sister Prescott met her decidedly, also Brother Prescott. They told her this was all the work of the devil. They knew Sister White’s work and writings before she touched it, and they received letters from her just as they came from her pen, and that the very words she claimed to put into the writings were her own imagination. All the ideas, all the material, was furnished her to prepare into articles,

etc., etc.*10LtMs, Lt 123a, 1895, par. 2*

When I called back all the writings placed in her hands, then she began to think I was in earnest. I told her decidedly she must have no connection with me and my work. She could represent me and my work as her originating—that this “beautiful expression” was hers—and that was hers, and make of none effect the testimony of the Spirit of God. Well, I cannot write all the suffering of mind I endured. I could not possibly relate the suffering of mind while attending the camp meeting at Melbourne. I told Fannie I could not connect her with the work. No one could determine when the demon would take possession of her and cost me my life. I told her she never loved the work, and her moods, her fickle temperament, had been to me the greatest grief of my life. I was as a cart pressed beneath sheaves, and no longer would I venture this.*10LtMs, Lt 123a, 1895, par. 3*

But oh, the heartache, for other things were developing and being made manifest which had been a fearful strain on me. It was the intimacy between Caldwell and her. I had presented before them all the dangers, but they denied it. But at the meeting at Melbourne Fannie acknowledged she loved Caldwell and he loved her. I tried to present the matter before them in its true bearing. Caldwell had a wife living. Recently she obtained a divorce. He had left her and been gone three years. But Fannie told me she had been praying that if it was right she should marry Caldwell that his wife might obtain a divorce. What blindness will come to those who begin to depart from a straightforward course! These two had thought they could unite in marriage and they could both unite in carrying on my work. The management of all my business would be, [it was] supposed, in his hands. Not much, I told them. Such a step would cut them off from me forever, both of them, because Caldwell had no moral right to [marry]. [Remainder missing.]*10LtMs, Lt 123a, 1895, par. 4*

Lt 124, 1895

White, J. E.; White, Emma

NP

June 7, 1895

Portions of this letter are published in *4Bio 198*.

Edson and Emma

Dear Children:

We have been very busy since we arrived here from Melbourne. The first mail was to be prepared for South Africa. This taxed me severely. Next was Norfolk Island mail. Your Uncle Stephen Belden must have special attention. We prepared a large mail for him, sending him the bulletin, which we knew he would appreciate, and copies of letters we knew he would prize highly. If you could send me two copies of your letters I could send one to some individuals. I would be gratified to have them have the reading of these letters. But if you cannot without considerable tax, you need not do this.*10LtMs, Lt 124, 1895, par. 1*

The next work was for Willie to prepare mail for South America and for distant foreign countries, and I have been getting ready my American mail; so also has Willie.*10LtMs, Lt 124, 1895, par. 2*

But now comes Brother Corliss from Melbourne, and Brother Rousseau, who has been spending above a week at Melbourne, and all Willie's time must be given to these brethren. The matter is up in regard to the building of a church in Ashfield and in regard to working the suburbs of Sydney and embracing Sydney itself. There are five ministers, smart debaters, who are trying to challenge a discussion, daring and seeking to turn us from the work which is now being done in presentation of the truth. We shall gain but little to respond to the howling dogs. They are making a show of themselves openly.*10LtMs, Lt 124, 1895, par. 3*

We talked the matter over today and decided that it was not best to

be diverted from the work. Souls who are interested in the truth will see the difference in spirit between those who claim to believe the truth and those who oppose the truth. The opposers of the truth are railing out against Adventists and fairly gnashing upon them with their teeth.*10LtMs, Lt 124, 1895, par. 4*

We shall never have a better corps of workers than now. There are Elder McCullagh, Elder Hare, and Elder Corliss, and their helpers are Brother Collins, Brother Pallant, and Brother Semmens, and Byron and Sarah Belden. This working force is to enter Sydney this winter.*10LtMs, Lt 124, 1895, par. 5*

July will be midwinter to us in this country and yet nearly all kinds of vegetables are growing. We are having some frost but know nothing of snow here. So meetings in tents can be held all through winter in New South Wales.*10LtMs, Lt 124, 1895, par. 6*

It is a difficult matter to describe to you the bitterness of the opposition that exists now in the churches, but the Lord is our trust. The ministers will make any kind of false statement without a semblance of truth in it, and when these things are laid out open before the congregation—not by our people but by those not of our faith—they seem confused for a moment and then go right on, as bold and determined as ever. God can bring them to confusion. The Lord can work and naught can hinder Him.*10LtMs, Lt 124, 1895, par. 7*

You cannot think how pleasant it is to have my family once more reunited. I have not seen more capable, ready, willing, obedient children than Ella May and Mabel. Ella is growing into a very pretty child and Mabel is pretty, and the best is that they seem to have excellent qualities of character. W. C. White is more and better pleased with his May. She is a treasure. Mabel gets off such strange, original remarks. She says, “When I heard Father was to marry one only twenty-one years old I thought I should see a little bit of a woman. But I did not expect to see such a tall, large woman. And I just said to myself, Father has picked out just the one I can love and respect.” Dear little children. May is proud of them.*10LtMs, Lt 124, 1895, par. 8*

Mother.

Lt 125, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 4, 1895

Portions of this letter are published in *4Bio 221-222*.

Edson and Emma

Dear Children:

I thought this mail would go and you receive nothing from Mother, but I have been unable to write. My brain refused to work. I came to this place July 1 and for once thought I should have rest, but I saw Brother Rousseau worn with care and burdens in regard to managing the school lands in connection with Brethren Hare and Lawrence, and also serving as preceptor of the school. They had a meeting in the early morning. Six o'clock I awakened Willie. At half past six I crossed the paddocks, crawling under the bars and climbing between the bars, traveling by moonlight, accompanied by Willie. I spoke eight times. I was led out in earnest prayer and the Holy Spirit rested upon me and the twenty-six students assembled. The Lord came very near to me and strengthened and blessed me and blessed all who assembled.*10LtMs, Lt 125, 1895, par. 1*

This is midwinter to us. The frost lay heavy on the ground and the moon shone very bright. I was strengthened greatly, and I spoke twice on one Sabbath and still again, making three times on the Sabbath. There were outsiders in. The room could hold no more. We had the presence of God indeed.*10LtMs, Lt 125, 1895, par. 2*

But a train of circumstances occurred which brought me back again to Granville and then came council meetings and a variety of perplexing questions to settle. Willie and I have talked together and we are making arrangements to appropriate sums of royalty coming from certain books to the Southern field.*10LtMs, Lt 125, 1895, par.*

You may be surprised at the amount of work, Edson, your brother Willie has to do. I cannot explain it. He is correspondent of Foreign Missions and president of the Union Conference of Australasia and Emily says, is supposed to understand all the perplexing matters which will arise in this Colonial region, beside the correspondence of Foreign Mission work. Now Edson, it is only now and then I can get an opportunity of laying matters before him, and we talked together a few days ago and came to some definite conclusions. And now I send to Battle Creek an order for one hundred dollars to be appropriated to the Southern field. You, my son, I entrust with this money as God's steward. When you see souls embracing the truth who have no means to live but will be co-workers in the cause, as ones you have introduced to me, help them carefully, wisely. Money is terribly scarce everywhere. *10LtMs, Lt 125, 1895, par. 4*

I have something written in regard to the Southern field, but have no power to properly prepare it. Fannie has not been able to work her brain for doing anything for weeks, and she cannot prepare the work I so much desired she should for the Southern field. She now has her goods on the boat and is moving up here to avoid burdens which come upon her which she has not been able to avoid. She comes on the morrow. There is not one to prepare matters for me but Marian, and I dare not put anything into her hands. Fannie will not be able to work, I fear, for months. I send you this matter, but it does not seem to be just the thing. *10LtMs, Lt 125, 1895, par. 5*

Where shall I look for brain workers to prepare matter for the printers? I can find enough to do mechanical work, but those who understand how to prepare manuscript are very few, and then, when other burdens are piled upon them, they are unfitted for the work they ought to do. What do you think of Mary Steward? Shall I do well in sending for her? She would be glad to come. I do not know what I shall do. I cannot depend upon Fannie. She collapses so often when I need her so much. *10LtMs, Lt 125, 1895, par. 6*

I am sorry I cannot help you out in this matter in preparing suitable matter for the colored people. I am unable even to get before Willie the manuscript upon the life of Christ and the matter which Dr. Kellogg has had arranged for revision of *Christian Temperance*, and I can scarcely write at all. I came here to get rested, and it will take

time. The appointment was out for me to speak last Sabbath, but I was too much indisposed to go to the place of meeting. Today I am rushing the workmen on preparing ground for orchard. We have today captured a part of the students manual training company to clear the land for fruit trees, which must be set this week and next or give up the matter and lose one year.*10LtMs, Lt 125, 1895, par. 7*

Emily and I are driving a span of horses hither and thither and are hunting for cows and gathering all the information possible in regard to planting, growing, etc. This week will tell of great advance I hope. We have my large family tent, which we occupy in camp meetings, for Sister Maude Camp, my cook, and Emily Campbell, my secretary. The second tent is furnished with cook stove and is kitchen and diningroom, the third tent for four men to occupy.*10LtMs, Lt 125, 1895, par. 8*

Log heaps are burning all around us. Trees are being cut up by the roots. Immense trees, the giants of the forest, lie cut up by the roots all around us. It takes days to cut out one big tree. We are indeed in the very midst of clearing and burning the greatest trees I ever saw. I came up here really sick, but I am giving orders to my hired businessman to give to the overseers of hands to rush the work with all their ability, for the trees must be planted without delay. Every other business stands aside now. I wish to provoke the workers on the school grounds to do something and do it now and not lose one year by delay.*10LtMs, Lt 125, 1895, par. 9*

Mr. Mosely, a successful fruit raiser twenty miles from Morisset, is coming in one week to see all the trees set properly and staked properly. I shall have most careful work done.*10LtMs, Lt 125, 1895, par. 10*

We board several hands now. They are putting in sturdy strokes with axe, felling trees with pickaxe, cutting the monster roots, and yet it is such a climate, so invigorating; there is health in the atmosphere.*10LtMs, Lt 125, 1895, par. 11*

I cannot write you much now. The work is moving on in Sydney and suburbs. Souls are constantly embracing the truth—one now and then—then other members of the family, until every member of the

different families are captivated by the truth.*10LtMs, Lt 125, 1895, par. 12*

But I must now stop for I cannot write more. We feel the deepest interest in the effort you are making. We know that great caution is needed not to exasperate our enemies but stand in God for right and truth and righteousness. Be patient, kind, and long-suffering in contrast with storm and excitement.*10LtMs, Lt 125, 1895, par. 13*

In much love.*10LtMs, Lt 125, 1895, par. 14*

August 5

I have been unable to sleep after half past three o'clock. Every preparation has been made to set match to my kindlings. It is cold, now, only in the morning before sunrise, then all is warm and cheerful and pleasant. Be of good courage and God will bring it to pass. In this mail will go forth to Battle Creek propositions that I have made to help the Southern field. If accepted, then help will come. If not accepted, then we will wait and devise and plan over again. But you must do without Fannie. In her zeal, independently, she and Marian have gone a warfare at their own charges in behalf of Parramatta Church, and I have been robbed of the vital energies that should have been brought into my work.*10LtMs, Lt 125, 1895, par. 15*

Mother.

Lt 126, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 19, 1895

Portions of this letter are published in *RC 119*; *TMK 268*; *8MR 146-150*; *4Bio 215-218*.

Dear Children, Edson and Emma:

I have written you two letters, one to go in the mail last month and one this, but it is not possible to get these letters copied; and as we shall make them into a pamphlet as soon as Fannie shall be able to do her part in editing, I can send them then. But the next mail, leaving Tuesday is the Vancouver Line, and will not reach you, I think, much sooner than the mail that goes in two weeks from now. I cannot send matter that I wish to put in pamphlet form without copying. So if you will be patient a little while, I will send you two important letters.*10LtMs, Lt 126, 1895, par. 1*

It is only by the special blessing of God that I am able to write you at all. My head has suffered [so] that it would not work; and then, when my head did receive strength, I had no one here to prepare the matter. Fannie has not done scarcely anything for me for months. She has been suffering greatly with her head. She has now been using Mrs. Temple's remedy and is having relief, but I dare not put work upon her until she is better, for I need her labors so much. I need another literary worker. I can get enough typists generally, but not now.*10LtMs, Lt 126, 1895, par. 2*

We have had to put all available help onto the land to prepare for the setting of our trees this week. If not set out this week, we must wait one year. I have been on the ground, using our two-horse team to go here and there and everywhere to save the time of the workers. We have pressed everyone into service we could command. Mr. Mosely came evening after the Sabbath. He is a gardener and furnished us the trees. He has a sample orchard at Orunbro [probably Ourimbah] twenty miles from here, and he will do

his best to give us good fruit trees, for this will be a sample of what he can furnish for others. Every hand is busy today. The plow goes into the ground, and one follows the furrow to dig the holes and plant our trees of every variety. We have three acres cleared. The school planted three hundred trees yesterday. This is only a quarter of what they have on hand to plant.*10LtMs, Lt 126, 1895, par. 3*

The light given me from the Lord is that whatever land we occupy is to have the very best kind of care and to serve as an object lesson to the Colonials of what the land will do if properly worked. So you see this has been a special, very important period of time for us. All our implements have to be bought in Sydney. All our provisions come from Sydney, and all our corrugated iron for roofing of buildings, houses, and stables comes from Sydney. The rough lumber comes from the mills near us—from Morisset and Dora Creek—the other material from Sydney.*10LtMs, Lt 126, 1895, par. 4*

Just at this time everything is stirring to get a house that will shelter us in time of rain. I see we cannot safely depend on tents, and this we have to do now. July and August are midwinter with us, and now will come more moderate weather. We have had no rain, with the exception of about four slight showers, since February. The past two months have been a most favorable opportunity to do our work on the ground. Nothing was done before this. We shall now have an opportunity to show what can be done.*10LtMs, Lt 126, 1895, par. 5*

Yesterday was Sunday. Mr. Mosely was on the ground with workers under him, telling them what to do. Mr. Smith, who has recently moved to Cooranbong, is interested in the truth. He was on the ground receiving all the instruction possible from the lessons given by Mr. Mosely, the fruit grower. The keeper of the police station was on the ground, and both these lookers-on begged for Brother Rousseau to sell them a few trees—on Sunday, mind you—which he did. We are seeking to be friendly with all.*10LtMs, Lt 126, 1895, par. 6*

The school working team was so heavily loaded with water for watering the trees they could not get out on solid ground. Mr. Healy, a staunch Roman Catholic, saw the situation, put his horse onto the

wagon, and drew it out. Yesterday, August 18, 1895, the first trees were planted on Avondale tract. Today, August 19, the first trees are to be set on Mrs. White's farm—an important occasion for us all. *10LtMs, Lt 126, 1895, par. 7*

This means a great deal to me, Edson. The circumstance of the securing of the land rested with myself. There was so much doubt and perplexity as to the quality of the land, but the Lord had opened up the matter so clearly to me that when they discouragingly turned from the land, I said, "No? You will not take it? Then I will take it" And with this understanding the land was purchased. Brethren Rousseau and Daniells backed as clear out of the matter as possible, but I knew the Spirit of God had wrought upon human minds. After the decision was made unanimously by several men to buy the land, then to back down and hinder its purchase was a great trial to me—not that I had the land on my hands, but because they were not moving in the light God had been pleased to give me. And I knew their unbelief and unsanctified caution were putting us back one year. *10LtMs, Lt 126, 1895, par. 8*

After looking at many places and spending time and money for nought, they found more objections and unfavorable presentations on other lands than on this land, and the price asked for the only other tracts they would accept was twenty-five thousand dollars for one and thirty thousand for another, and this land was purchased—fifteen hundred acres—for four thousand five hundred dollars. Since we have had our most excellent meetings in Cooranbong since July 1, when I have been speaking to the people under the inspiration of the Spirit of God, Brother Rousseau acknowledged to me that he was now perfectly satisfied for himself in his own mind this was the place God designed the school should be established. There are advantages here that they could not have in any other location they had visited, and the land they had thought so bad was found, on working it, not to be the best land, but average. Good portions are adapted for fruit, especially peaches, apricots, nectarines, and other fruit, while other portions of land were favorable for vegetables. The twenty-five acres pronounced worthless because [it was] swampland would, they thought, prove the most valuable land. They have cut through drains, and a boat will float, up one of the deep cuts, the produce and any boatloads of cargo directed to the

school grounds; and they can raise vegetables on this land if properly worked.*10LtMs, Lt 126, 1895, par. 9*

Now, Edson, you can judge what relief this gives me, after tugging and toiling in every way for one year to help them to discern the mind and will of God, and then after abundant research finding nothing on the whole as good as this, they accept it. The climate is the very best climate in Australia and cannot be equaled by the New Zealand climate.*10LtMs, Lt 126, 1895, par. 10*

And here we are on forty acres of land we have purchased, and now we are planting our orchard. Elder Daniells came on the land en route from Queensland to Melbourne. He called at Cooranbong and visited the land and expressed great pleasure at every part of the work that has been done in clearing and in ditching the swamp that is usually several feet under water. The dry season made it favorable for working, so it is being worked, and the soil is black and rich. Oh, I am so glad, so glad that my warfare is now over!*10LtMs, Lt 126, 1895, par. 11*

About twenty-six hands—students—have worked a portion of the time felling trees in clearing the land, and then [they] have their studies. They say they can learn as much in the six hours of study as in giving their whole time to their books. More than this, the manual labor department is a success for the students healthwise. For this we thank the Lord with heart and soul and voice. The students are rugged, and the feeble ones are becoming strong. Such wild young lads as Burr Corliss, under the discipline of labor, are becoming men. He is becoming a Christian, transformed in character. Oh, how thankful are his parents that he is blessed with this opportunity!*10LtMs, Lt 126, 1895, par. 12*

Now I am writing these particulars hoping that a similar work will be done in the Southern field, and that soon there will be an interest aroused that will be sincere, earnest, and efficacious. We will try to help you to help others who need help. We will try to do our uttermost to help in this field and in other new fields, if possible. You have not asked me to help. You have set before me nothing of the things which I set before you in regard to the Southern field that must be worked by earnest missionary efforts. There is no time to

lose, but next mail—which shall leave here in two weeks—if the Lord will, I shall send matter as the Lord hath stirred my mind to write. It will come in letter form, copied on typewriter. Then the next mail or the mail following will, I sincerely hope, bring the matter in pamphlet form. *10LtMs, Lt 126, 1895, par. 13*

All I have to say is, Be of good courage. Wait on the Lord, and again I say, Wait on the Lord. We may ask of the human agents and not receive. We may ask of God and He says, Ye shall receive. [*John 16:24.*] Therefore you know to whom to look; you know in whom to trust. You must not trust in man or make flesh your arm. Lean as heavily as you please upon the Mighty One who hath said, “Let him take hold of my strength, that he may make peace with me; and ye shall make peace with me.” [*Isaiah 27:5.*] Then wait and watch and pray and work, keeping your face constantly turned to the Sun of Righteousness. Let the bright beams from the face of Jesus shine into your hearts, to shine upon others through you. “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:14, 16.*] We must lift up Jesus before the people. *10LtMs, Lt 126, 1895, par. 14*

I know temptations come to you frequently, and a spirit of prayer comes upon me in your behalf that you may make God your strength, your front guard, and your rearward. Just as sure as you depend on man to be appreciated and to sustain you, you will be wholly disappointed. Your encouragement and sustaining will not come from the very best of men. The Lord has a lesson to teach you, to depend on Him alone, for He is your Redeemer. You are His property—His by creation and by redemption. The way of the Lord is to be chosen, the will of the Lord is to be your will. *10LtMs, Lt 126, 1895, par. 15*

Jesus set a little child in the midst of the disciples and said, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” [*Matthew 18:3, 4.*] Follow Jesus the Pattern in all things. *10LtMs, Lt 126, 1895, par. 16*

The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no departure. The principles of holiness have yet to be learned daily, and then the will of God will become paramount. In God you can stand, in God you can make aggressive warfare, presenting the truth as it is in Jesus. *10LtMs, Lt 126, 1895, par. 17*

Do not feel at all ashamed of the heart softening under the movings of the Holy Spirit. Let Jesus come in as He knocks for entrance, and then appreciate Him, rejoice in heart, encourage a constant gratitude that while you felt that there was no arm to save, His arm brought salvation, His love was made apparent to you. Then when in the full joy of that love you presented Jesus to others, the Holy Spirit was working through you, my dear son, to bless others. And then consider that it is the privilege of every one who receives the Spirit of truth to represent the truth in its simplicity, to reach the hearts of the perplexed, trembling souls who are really bewildered. *10LtMs, Lt 126, 1895, par. 18*

Now, my son, walk humbly with God. The Lord sees every sorrow, every grief, every trial that besets the human soul and He knows how to apply the balm. I am so sorry that men who want to be obedient to God put so much confidence in human sympathy and human help, which disappoint so often. But God, the living God, is unchangeable. He is the same kind, tender, pitiful, loving Saviour today, yesterday, and forever. Satan is now working with all his might, and leaving no means untried, to unsettle minds because they see men of long experience make mistakes. But Jesus is faultless. We are to "look and live." [*Numbers 21:8.*] *10LtMs, Lt 126, 1895, par. 19*

I write you these cautions because temptations will come to you in this line. Satan will leave no way untried to overthrow you. Again I say, Make God your entire trust. Pray, pray, pray, pray in faith. Trust then the keeping of your soul to God. He will keep that which is committed to Him against that day. *10LtMs, Lt 126, 1895, par. 20*

I must close this letter and yet I hardly know how to stop. My heart is drawn out after you. In God you can do valiantly. Tell it to the Lord in prayer, talk it to the Lord by the way. "Thee I seek; Thee I

will follow; Thee I will serve. Under the shadow of Thy wings will I abide. Command me as Thou wilt; I will obey Thy voice." Yield always to the heavenly guidance. When trials come, possess your soul in patience. Wait on the Lord and have one purpose in view, to seek the eternal good of all those with whom you are connected, holding fast your integrity in the strength of your God. He will redeem His promise. Your bread shall be provided; your water shall be sure. This means not only temporal bread and water but the bread and water of eternal life.*10LtMs, Lt 126, 1895, par. 21*

Stand in God. Work under the sweet influence of His grace. The truth of God sanctifying the heart of the believer guides his life. We may stand firmly and assuredly. If you make the face of clay your dependence, you lean on a reed that has oft broken in your hand and will break. Trust fully, unwaveringly, in God. He is the wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace. We may keep the conscience unsullied and in peace and quiet rest in God.*10LtMs, Lt 126, 1895, par. 22*

My son, let us every day come into close relationship with God. Gladly would I have you, my children, with me. I have very little of Willie. He is not on the ground here. He is at Granville. I know not, when Emily goes, who will be my special companion. Your brother Willie is full of care and so pressed with his correspondence that I dare not ask him a question. I dare not write him, for he has no time and must not be interrupted. Brother and Sister Starr may come to Australia to work with me. Willie was to be with his mother. He might just about as well be in America for all the help I receive. When I have help it must be one who will not be overwhelmed with responsibilities in his line. But the Lord will give me help, even if I get so little from my children. I would not call you here away from your field of duty. God help you. I have longed for your society, longed for the help you might be to me, but it was not in the providence of God that it should be, and I will continue to stand alone, trusting in God. Let not these words make you sad. Let them not in any way discourage you. I know my life is in the hands of Jesus Christ. I trust in Him.*10LtMs, Lt 126, 1895, par. 23*

I will now send this to the mail. In love,*10LtMs, Lt 126, 1895, par. 24*

Mother.

Lt 127, 1895

White, J. E.; White, Emma

Hobart, Tasmania

December 11, 1895

Portions of this letter are published in *FBS 55-56*; *4Bio 236*.

Dear Children:

I commenced to write you some things in regard to Fannie, but I think it not best. The poor girl will have hard time enough in getting along. I will not make it any harder for her. I put this over the matter I commenced to write [several lines marked out in original], and re-page, for I take out two pages. It is enough to state Fannie has no longer any connection with me in the work. I pity her most sincerely. I fear for her soul, but I wish her no harm. She has caused me great sorrow, but may the Lord forgive her is my prayer. It is the same desire for her superior talents to be recognized. This time she has been sufficiently punished.*10LtMs, Lt 127, 1895, par. 1*

I have tried to get Sister Burnham to help me but she has become wedded to the Echo office so there is no prospect of her help. But I shall not concern myself about this matter. When no help can be had, then my writings will be waiting to be prepared all the same. I may be sleeping then, but I see time is so short and I want to do so much in every place where people come out from the churches and take their position upon the platform of eternal truth. They must have a simple house of worship where they can assemble. I have used my influence in this line.*10LtMs, Lt 127, 1895, par. 2*

I greatly desire that my books shall be issued, that they shall furnish me means to invest in the various lines where means must be had. I must now make every effort to bring in means to advance the work in this country. Upon this island, Tasmania, means must be invested in building a humble house for the Lord. They have had the loan of a meetinghouse, small, but neat and new. This was granted with rent free on account of Brother Lacey, May Lacey White's father. But he has moved away, and now the man who

preaches has himself turned them from the church, and there is no suitable place where they can meet. All are poor here.*10LtMs, Lt 127, 1895, par. 3*

I said I would invest twenty-five pounds if the church here would raise as much, in order to have a camp meeting now. Our camp meeting is a success. The Lord has greatly blessed us. The people come out to hear, and the churches are being helped. They have a nice little church at Bismark, about fifteen miles from here; but in this city—Hobart—there must be a church, and it must be planned while we are here.*10LtMs, Lt 127, 1895, par. 4*

Yesterday Brother Wilson spoke in the forenoon, I in the afternoon. In the evening Professor Prescott gave a rousing discourse upon the law and gospel. Contributions Sunday afternoon and evening were fifteen dollars. That is doing nicely toward helping bear the expenses of the meeting. We are now to have meetings every night, Sabbath and Sunday. Then I speak Wednesday, Sabbath, and Sunday. Then our meetings will close.*10LtMs, Lt 127, 1895, par. 5*

Tuesday morning we take the boat for Sydney and shall have the pleasure of being at home once more, if the Lord will. This meeting, it is reported, has given character to the work of God in advancing the truth, setting it before the people in its true lines. When the prejudice is swept away we can then work this field. But, Edson, you may be assured this island, that was first settled by convicts, is not the most religious, pious place in the world. Meetinghouses abound in plenty, but shall there not be one place of worship where the truth shall be presented? We must have a witness in this place. I want money so much, for the purpose of the good it can do in these places.*10LtMs, Lt 127, 1895, par. 6*

I cannot tell you how much I should be pleased if the Lord wills to have you and Emma come here, and you could both help us. I could have some help from Edson. He could labor in word and doctrine in all the regions round about. But seek the Lord to know your duty. If anything should hedge up your work in the Southern field, consider, I entreat of you your mother's need of help in the bookmaking line. No one has any time to give to this line of

work.*10LtMs, Lt 127, 1895, par. 7*

Cooranbong is to be my home. It is the most favorable climate for me—not too hot, neither too cold, nor as changeable as Melbourne climate and not as disagreeable. I have a home built in Avondale tract ready for occupancy as soon as we can transfer our household goods after we return home. January will find us settled, if the Lord will, on the school grounds.*10LtMs, Lt 127, 1895, par. 8*

I am pleased to write you these camp meetings in Melbourne and Tasmania have been the best we have ever attended. We have had precious unity among our ministers and workers. Our hearts seem to be knit together as the heart of one man, and this is worth everything to us. I praise the Lord for this. The manifestation of the Holy Spirit has been seen in the discourses given, in the Bible lessons, in the education of workers, and with the believers. They never have had such privileges in hearing the riches of the truth presented in clear, distinct lines. Yes, the people have been eating of the bread of life and drinking of the waters of life.*10LtMs, Lt 127, 1895, par. 9*

These meetings cost money and yet we must have them. I am, as I have told you, investing all the means I can command, but when you are entering new, poverty-stricken districts it requires strong purpose and strong faith to push forward when there seems so little means to use. But the time is short. We cannot wait to see our way all laid open. We must go as far as we can see and then still advance. Faith is not sight, neither is it feeling. We must go forward by faith. Faith is the substance of things hoped for, the evidence of things unseen. We have a very rich Father, and we can look to Him and trust in Him and with persevering energy work onward and upward, planting the standard of truth in new fields.*10LtMs, Lt 127, 1895, par. 10*

Our publications are doing much, very much, like silent messengers in this country. There is an efficiency in our publications, and many come to the knowledge of the truth who have no opportunity of hearing a discourse.*10LtMs, Lt 127, 1895, par. 11*

I wish I had strength to communicate many things to you. I do not cease to pray for you. I hold you before the footstool of mercy, that

the Lord will guide you and give you the Holy Spirit in large measure. My dear children, I cannot have anything more like cold water to a thirsty soul than to have the assurance that you are accepted in the Beloved, that you can stand in the place before the people as a minister of righteousness and proclaim the truth. Let not the enemy divert your mind from the light which the Lord has repeatedly given me. This is your work—holding forth the Word of life to the people. In this work, if you work carefully and prayerfully before God, listening to His voice, the Lord will give you many souls as the result of your labors. Satan has worked with all his power to keep you from the very work the Lord has called you to engage in.*10LtMs, Lt 127, 1895, par. 12*

Any time you shall feel God calls, come to this country. There are just such workers needed here. We need twenty more workers just now, but we have not the means to pay them. These large cities are to be worked, and now is our day and opportunity. I am writing while all in the house are sleeping. You are to count as God's workers.*10LtMs, Lt 127, 1895, par. 13*

Now, Edson, I want you to go forward in your bookmaking. We would be pleased to give close attention to this work and help you if we possibly could. This matter seems all right to meet the present emergency. I do wish you could help me on my revision of book on temperance. The one who is supposed to help me has been a great burden to me since she came to Australia. I have borne and done everything that I could do to help Fannie, but when she gets into these tantrums she seems inspired by Satan. She afterwards confesses, but not quite as fully heretofore as this time, but she cannot be trusted. She tried to get Sara to put into her hands a letter written to Dr. Kellogg, so that she could see if there was anything written about her. Sara told her she would never do that. She asked her, "What do you take me to be, Fannie? Is this the principle you would teach me, after being so long connected with Sister White in her work? Would you teach me to betray my trust, to steal a writing, a private letter to go to America, and put it in your hands to read its contents?" This matter she urged, and Sara would not comply, and she was greatly stirred up over it. So you see what dependence I can put in such helpers.*10LtMs, Lt 127, 1895, par. 14*

Now I make Sara my typist and my companion in travel, as I did Emily. Emily was always true as steel, kind, tender, affectionate. She had moral backbone and took great care and great burden off me when I was traveling with her in New Zealand. The burden was too large for her to carry. She copied for me; she drove my team. She did the same as Sara had done and more. She was my bookkeeper, accurate and thorough and unselfish. She was a great blessing to me when I was so helpless in New Zealand. If you meet Emily, treat her exactly as if she were your sister. She has been as a faithful daughter to me. I let her go for her father and mother's sake, and the sedentary labor I feared was working ill with her health. Now I do hope that she will recover her health and be strong, for she had never known a day's sickness when she came with me. And she is one that cannot bear anything like sickness. She is tender, and [was] very sensitive of me if I was indisposed or ailing in any way. She cannot endure to see anyone in pain. *10LtMs, Lt 127, 1895, par. 15*

I would like you to let Dr. Kellogg see this or read it to him, for if he has any chance to see Emily, I want him to know she has been a great blessing to me, and trustworthy. But it is against her to be so thorough, for she will give of her strength and rob herself in so doing. I think she would not, and should not, be a nurse to the sick. *10LtMs, Lt 127, 1895, par. 16*

Well, another point: Are you willing I should publish your books here in this country if I should see they would do good? I think it is just what the people need here, and I would use all the means coming from the sale in this country to build churches and to aid in the various ways that are demanded. Please let me know as soon as you decide this matter. I can help you to matter, and you can help me. I wish you were here. I cannot see why it is not your duty to come here and let others stand in the place you purposed in the South. Now, I do not ask you to come unless you shall yourself see light in this matter, but I want you, oh so much! I want you, if the Lord will. Where are my helpers coming from in bookmaking? Not that I want you to give yourself to this work exclusively, for the ministry is your field. Keep out of financial enterprises. Your strength is not there. "Preach the word; be instant in season, out of season." [2 *Timothy* 4:2.] This is your work. In doing this you will

have special help from God.*10LtMs, Lt 127, 1895, par. 17*

Well, I thought my work was done in finishing the last two pages but I will add a little more. Dear son Edson, I will urge you to keep searching the Word, for light will come to you. Angels of God will be by your side and enlighten you. But if your mind is filled with schemes and plans, the precious light will become dim. The preparation for the work of God in Scriptural knowledge will, if brought into practical life, make you a workman that needeth not to be ashamed.*10LtMs, Lt 127, 1895, par. 18*

I will now ask you if you can see anyone who will work for me to edit my articles and prepare manuscript for books. Have you thought of Sister Hall of Lancaster? I wish you would, if still in Battle Creek, consult with Brother and Sister Caviness and get their judgment on this matter. I am in a great strait, not knowing what to do. I must have workers. I do not think Mary Steward can fill the bill, do you? I do not. Evabell Giles has been proposed. I do not want any person who will feel it her prerogative to change the matter I shall give them into their own supposed beautiful, learned language. I want my own style to appear in my own words.*10LtMs, Lt 127, 1895, par. 19*

Will James Edson White give his mother the privilege of using the chapters he has prepared, to be published and sold in this country, the avails received after the expense is met to be appropriated in building convenient houses of worship and for the various necessities of the cause that are constantly arising? For want of means the work is bound about. This is just the book, as prepared, that will, we think, find sale. If this meets your mind, you can let me know as soon as possible, for we see the necessities continually arising and my stock of means is running very low. I want to help; I long to help; I must help if possible. I want your decision. All who have looked at the book are pleased with it. No criticisms have been made.*10LtMs, Lt 127, 1895, par. 20*

We leave here on the 17th. Shall arrive in Sydney the 19th of December, if the Lord prospers us with favorable passage. But my burden is for this country, that we will not be so restricted in means we will have to drop out our camp meetings next year. There must

be camp meeting in Sydney, and should be one in another locality in Hobart. This is our only successful way to reach our cities. They should have camp meeting in Melbourne next year and, we are determined, it shall be if the Lord will favor us. Camp meeting will have to be held in Queensland another year, and in Christchurch if it can be possibly effected. So you see we mean work, earnest work. I think a camp meeting should be held near Newcastle just as soon as possible, or in Cooranbong. Wish we could hold one this year.*10LtMs, Lt 127, 1895, par. 21*

I think, Edson, as you proposed, the book which has my name will give it more extensive sale and influence. It can be stated, if you think best, that it was compiled for publication by her son James Edson White. Please consider this matter carefully and follow your best judgment, consulting with Brethren Tait and Olsen. You need not consult those whom I have no confidence in, who are in position as book committee, unless obliged to do this. They should have been left off that committee a long while ago, and if they remain, the publishing work—bookmaking—will become narrowed down. Let men be placed upon the committee to examine books who have some intelligence of what it means to make books. Great injustice has been done for want of proper persons to judge of the value of the manuscript placed in their hands. Men need tact of appreciation and spiritual eyesight and the fear and love of God to pronounce judgment on our books to be published.*10LtMs, Lt 127, 1895, par. 22*

Mother.

Will you please to keep the matter of Caldwell and Fannie to yourselves?*10LtMs, Lt 127, 1895, par. 23*

Lt 128, 1895

White, J. E.; White, Emma

Norfolk Villa, Granville, N. S. W., Australia

December 22, 1895

Portions of this letter are published in *UL 370*; *TMK 214*; *4Bio 236*.

Dear Children:

We are home again. We left Tasmania last Tuesday the 17th. I was quite weary. We secured staterooms on the deck. Had plenty of air and room and not very bad motion, but we learned, to our great inconvenience and sorrow, that we were in the very worst part of the ship, the working part, and the noise was nearly continual—from handling irons, throwing them down, and making noise like thunder. The wind blew severely and I could not remain upon deck after the first day. The third night at twelve o'clock we reached Sydney Harbor. There was so much noise and racket I did not sleep one minute after the boat anchored. Then Caldwell came on board, saying he had my horse and family carriage to take us home.^{10LtMs, Lt 128, 1895, par. 1}

May White and Willie remained to look after the baggage. Maggie Hare, Sara McEnterfer, and your mother decided to ride home to Granville, fourteen miles from the dock. We were so thankful to get in the carriage. We did not arrive at home until three a.m., and when we prepared for our bed it was daylight. I could sleep only thirty minutes. This was not a rough passage and the boat did not heave and toss as on many occasions, but Maggie was quite sick.^{10LtMs, Lt 128, 1895, par. 2}

We found all well as usual at home. We had been absent two months and two days. I have had severe pains in my head occasioned, I think, by the constant heavy clattering of irons. I was so pleased to be at home, although I was in a state of great exhaustion.^{10LtMs, Lt 128, 1895, par. 3}

I spoke to the Parramatta Church at eleven a.m. A goodly number

were assembled, although there was appearance of rain. I felt that God gave me a message to the people. This day, Sunday, I am very weak. May and Sara are true yoke fellows and they are now packing my goods for Cooranbong, Avondale tract. (Direct your letters to this address.) Tuesday we expect to leave for our new home. Willie and May and children will see to the moving. Spend Week of Prayer in the churches about Sydney and call as many together as can come. Sarah Belden, Sara McEnterfer, and Edith Ward—a girl fourteen years old—will settle our new house. *10LtMs, Lt 128, 1895, par. 4*

Willie must have room for his family. I will have a frame made and enclosed, consisting of three or four rooms, and without trying to finish it, put on cloth and paper over the cloth; and this will do until we shall get money to put up an humble cottage. He and his family will live by themselves. We will compose, besides, a family of eight, including my workman to care for horses, Brother Connell, a man that can be depended on. The packing is going on all around me, and I have general weakness and debility so that you cannot expect much of me. We had sixteen in our family last Friday. Marian, Maggie Hare, May Israel, Sarah Belden, Sara McEnterfer, Edith Ward, Brother Connell, and your Mother constitute my family. *10LtMs, Lt 128, 1895, par. 5*

Sarah Belden shall live with me. I pay her three dollars per week to be matron of my home, and then she will be as my daughter. I shall be her mother. She feels the death of Byron. Her heart is so sore and sad, yet she tries to bear up and be cheerful; but it is bearing heavily upon her. I hope she will not grieve her own life away. She will be of great value to me, for I am not able to find one that can cook properly. She is very saving and yet her food is excellent. If she will be content to remain with me, I shall be pleased. I think she looks at the work that is needing to be done in and about Sydney and she longs for strength to take hold of the work, but she is not strong and she dare not venture. I have felt the loss of Byron keenly. The suddenness of his death seems strange. He had not complained of his lungs at all but he had worked, as he always has done, with constancy and fidelity. *10LtMs, Lt 128, 1895, par. 6*

I would remain here and labor as I have done, but I dare not

venture. I must be free to rest awhile. I spoke at length in Melbourne twenty times and six times in council meetings and morning meetings; eleven times at length and five times in morning meetings [in Hobart?]. The Sabbaths I was in Hobart I was constrained by the love of Christ and love for the souls for whom He died to make every effort to awaken an interest in the congregation assembled. I called those assembled forward first Sabbath, and I felt that I must draw them in the name of the Lord—compel them to come in—by presenting to them the matchless love of God.*10LtMs, Lt 128, 1895, par. 7*

I walked to the last seat in the large tent, where were seated six young men, their ages from fifteen to seventeen. I addressed one especially, the eldest, and addressed to him a few appropriate words, “And I, if I be lifted up from the earth, will draw all men unto me.” [*John 12:32.*] I mentioned how Jesus had paid the ransom for their souls, and were they not willing to respond to the evidence of so great love? Jesus was looking upon them with longing hunger for souls to come to Him and believe in Him, that they should not perish but have everlasting life. I felt like persuading these young men to take their position under the bloodstained banner of Prince Immanuel without delay. The Holy Spirit, I knew, was by my side, softening and subduing souls. I presented before these youth that Christ had done all that a God could do to make it possible for them to have eternal life and the riches of glory. Would they give to Jesus the service which is His own, purchased by human agony, giving them a probation to form characters for the future, immortal life? The Lord Jesus, our Advocate, is longing and hungering for the hearts that He has given His life to redeem.*10LtMs, Lt 128, 1895, par. 8*

Thank God, one young man responded, and the occupants of the seat all went forward. We had a precious season of prayer. The Spirit of the Lord was resting upon us under that tent. We believe that souls surrendered to the Lord that day, and that there was rejoicing in the heavenly courts over souls consecrated to Jesus Christ. My heart was full of peace and hope and gladness that several had decided to come out from the world and be separate. The promise is “I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2

Corinthians 6:17, 18.] If their acquaintances and friends refuse to come to Jesus, that He shall take away their sins and give them His righteousness, then they must consent to tread the strait and narrow pathway without them. 10LtMs, Lt 128, 1895, par. 9

We must ever bear in mind that Jesus is hungry for fruit. He wants souls to come unto Him that He may give them light and life and peace and consolation. The crown of life is to be placed upon the heads of all who will run the race with patience. All who will follow the guidance of the heavenly light, which is unseen by mortal vision but by the eye of faith is discerned shining upon their pathway, will be all light in the Lord. We had a most pleasant and profitable testimony meeting, and many testimonies were borne praising the Lord for the blessing received. *10LtMs, Lt 128, 1895, par. 10*

I felt most deeply that we had much to be thankful for. Here were quite a little company standing with Christ and witnessing for Christ. One precious soul saved is of more value than the whole world, and here were several. I had invited one and another and they responded. One who had been long holding out, not taking a decided stand, was fully decided at this meeting; and his wife, who has been long praying for him, was greatly blessed. She felt that God was indeed answering her prayers, and her heart was made joyful in God. Sister Howe's three children gave their hearts to the Lord. *10LtMs, Lt 128, 1895, par. 11*

The meeting that day, December 7, we hope will never be forgotten, for it was a meeting long to be remembered. We felt that it was a most precious opportunity to honor God. The invitations that were made for all to seek God—believers and those not of our faith—bear the endorsement of heaven. These earnest invitations are to be made, for often there are souls that are upon the very point of decision and need help in these very invitations, and they are moved by the holy Spirit to respond. And what a victory is gained if there is only one who shall have moral courage to cut loose from the controlling power of Satan, leave his service, step from beneath the black banner of rebellion, and place himself under the banner of loyalty and truth to keep all the commandments of God. *10LtMs, Lt 128, 1895, par. 12*

We did not feel clear to let one Sabbath go by without opening the way for hesitating, tried, and tempted souls. We knew by experience that upon these occasions the Lord Jesus is in our midst. His angels are co-operating with the human agents to convict the souls that are being drawn—represented as the message sent compelling them to come in. The second Sabbath again the invitation was made for those who have believed the truth to come forward and seek the blessing of the Holy Spirit, that the words spoken during these meetings would lead them to a more definite and clearer understanding of the truth, that they may feel its positive influence upon their own hearts and their faith be strengthened—that faith that works by love and purifies the soul.*10LtMs, Lt 128, 1895, par. 13*

None need to feel it too humiliating to thus present themselves as seeking at the throne of grace for larger supplies. The temple doors are to be opened. The temple of the soul is to be cleansed from moral defilement, altars of sacrifice set right, selfishness cleansed away from the soul, idols sacrificed. The ministers and people bowed in humility and contrition before God, that as they shall freely receive of the precious grace of God, [they may] willingly and freely, cheerfully [and] gladly give, to those who shall need all the light and encouragement [they] can give them. God is constantly giving, and as we receive, we are constantly to give. We are placing ourselves in the attitude of suppliants, and all the universe of heaven recognizes the desire for the larger blessings. The faith of many is stimulated to believe that God hears them and accepts them.*10LtMs, Lt 128, 1895, par. 14*

This second call was a great blessing. Several came forward who had held back before. They began to understand that to make a decided movement and witness for the Master that they were drawing nigh to God and greatly desirous of drinking of the waters of life which floweth forth from the throne of God, was not an action of which they were to be ashamed, but the right and proper thing to do. All were blessed in doing this.*10LtMs, Lt 128, 1895, par. 15*

The last Sabbath, after speaking to the people, I felt urged by the Spirit of God to again make the call to come forward to the front seats, and we [would] all unite in presenting ourselves before the

Lord for His blessing. The promise of God was fulfilled: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, you double minded. ... Humble yourselves in the sight of the Lord, and he shall lift you up." *James 4:8-10*. Several who had not responded before came forward and expressed themselves that they had hoped the invitation would be repeated. They were melted in heart and with much weeping and rejoicing confessed that the Lord had blessed them. *10LtMs, Lt 128, 1895, par. 16*

On these solemn occasions there is a special drawing by the Holy Spirit of God upon those who have not identified themselves as believers; while they see that those who know and believe the truth feel their need of a larger experience, a deep and earnest work of the Spirit of God on their hearts and are not at all ashamed to present themselves before the Lord for a special blessing, they are convicted that they themselves have been left behind. They have not taken the first advance step. They gather courage by the example of others to take their stand as Christ's witnesses, to come out from the world and be separate. The courage of the soldier rises with putting on the uniform, and still more as he looks upon those who are spectators and make no decided movement. *10LtMs, Lt 128, 1895, par. 17*

Precious testimonies were borne by young and middle-aged and aged. The truth, to be genuine in its influence on the human heart, must be acknowledged before the universe of heaven, before the worlds unfallen, and before men. Let no one entertain the idea that he may work out his own salvation or receive the smallest spiritual blessing which the gospel offers by stealth. The Lord calls for open, manly confession. "Ye are my witnesses, saith the Lord." [*Isaiah 43:10*.] Nothing can be effectually gained in advancing in the knowledge of God and our Saviour Jesus Christ until the believing one, longing after Christian excellence of character, shall become as God has intended, a spectacle unto the world, to angels, and to men, a city set on a hill that cannot be hid. *10LtMs, Lt 128, 1895, par. 18*

Those who profess to be Christians and may be bearing responsibilities as elders of the church, [or] as deacons, have

lessons to learn daily for their own spiritual advancement, lessons which in learning they exemplify to others for their instruction. In thus doing they are a savor of life unto life and bear the divine impress. There is unconsciously stealing over many who profess to believe the truth an insensibility of their need, positive need, of eating of the flesh and drinking the blood of the Son of God that they may have life—eternal life—in themselves by being partakers of the divine nature. *10LtMs, Lt 128, 1895, par. 19*

“Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” [*John 6:27.*] The precious Word is that bread that cometh down from heaven. “It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*] But what profit are they to us unless they are appropriated? The Lord Jesus at infinite suffering and sacrifice hath provided every essential aid that is required for success. The Holy Spirit, the representative of Himself, communicates the divine attributes, that man may be an overcomer. *10LtMs, Lt 128, 1895, par. 20*

We are grateful to God for the good we see has been accomplished by the camp meeting held in Hobart. Several were confused by the many voices heard on every side, Here is Christ, and Here is Christ. But the Lord gave His servants messages to give to the people, the trumpet was giving a certain sound and all who are humble seekers for truth will gather under the banner of Jesus Christ. *10LtMs, Lt 128, 1895, par. 21*

We are made to feel deeply the necessities that present themselves before us as a people that we must have schools established where those who shall attend as students shall have the privilege of hearing the Word of God presented in its true bearing. Had the Jewish nation given the correct interpretation of the Scriptures, they would not have heard the scathing rebuke from Jesus Christ, Ye make void the law of God by your traditions, teaching for doctrines the commandments of men. I have been made to feel deeply that those who know the truth shall the more freely receive the most precious light shining forth from the pages of sacred history, that they may freely give to those who are in the darkness of

error. *10LtMs, Lt 128, 1895, par. 22*

We frequently have brought to our notice cases of youth who are bewildered by the teachers and the ministry of the Word in the churches of today, because they are doing as the Jewish nation did “teaching for doctrines the commandments of men.” [*Matthew 15:9.*] There are Christian Endeavor Societies that our youth who have a knowledge of the truth are urged to join, and also flattering prospects are held out before them to create ambition to become worldly wise men. The Bible is taken, as a whole, [as] the Word of God, but not all the inspired Word. One wise man questions some portions of it, and some other wise, supposed good man questions another book; and infidelity is stealthily making itself a place in the minds of youth. Soon the knowledge of the truth weakens and their faith is confused. They do not know what to believe. And we find, during these camp meetings, some precious youth who were about to make their decision on the side of those who are making void the law of God. *10LtMs, Lt 128, 1895, par. 23*

One mother said, “Oh, I am so glad you spoke to my son. I watched; I prayed that you would walk to the very last seat under the tent and speak to my son, for he was in great danger of taking a wrong stand. He was young and inexperienced. Those who were teaching false doctrines were, through deceiving influences, drawing him away; but he responded to your personal invitation and has now taken his stand for truth.” Another sister said, “Oh, I am so thankful to God that you made a personal invitation to my husband. Oh how good the Lord is to send you through the congregation, inviting souls to surrender to Jesus Christ!” *10LtMs, Lt 128, 1895, par. 24*

We want the youth to have the advantages of our school, and we believe the Lord will bless our efforts in being fully in earnest ourselves. Until the individual members of the church will take an avowed and recognized position as settled in the faith, they cannot possibly give full scope and influence in exercising their God-given resources, calling all their capabilities and powers into action, letting all know where they will be found. When one places his feet on the solid Rock Christ Jesus as his foundation, he receives an endowment of power from the Source of all knowledge, all wisdom,

and spiritual efficiency, that all may know to which party he belongs—commandmentkeepers or commandmentbreakers. The banner of Prince Immanuel that floats over his head will not fail to clear away all uncertainty and give all to understand that we keep the commandments of God and have the testimony of Jesus Christ. The love of Jesus Christ possesses a constraining power.¹⁰*LtMs, Lt 128, 1895, par. 25*

Our youth must read no kind of indecision in our course of action. The living out of Bible truth gives a direct and powerful tendency to expansion and growth. Every virtue becomes invigorated as it is exercised. It is a sore trial to drag ourselves away from worldly, deceiving influences. Every step that we advance we see obstacles that Satan presents, and we have to wrestle with difficulties, but an experience is being gained in having to press against these barriers, for the way opens, fresh incentives are presented from heaven, and faith becomes confirmed as we look upon Christ.¹⁰*LtMs, Lt 128, 1895, par. 26*

The attractions of Christ are all-satisfying, and through Christ Jesus we read our title to an inheritance incorruptible, undefiled, and that fadeth not away. His grace is seen to be all-sufficient. The sympathy and love of Jesus are beseeching, wooing, drawing us to follow on in His footsteps, to know the Lord until we shall know His going forth is prepared as the morning. Faith and confidence increase with exercise and exert upon us and those associated with us a more and more decided influence. The truth abiding in the heart sanctifies the soul. It animates, it encourages, it impels, it constrains us. The willing soul is bound, his life is hid with Christ in God. The love of God is an abiding power.¹⁰*LtMs, Lt 128, 1895, par. 27*

Edson, we decide we must have camp meetings in these cities every year if we can have means to sustain them. I shall use all the means I can possibly obtain from my books to sustain the work. Edson, whatever you shall get out, send a copy to us as soon as possible for us to criticize. The camp meetings bring their burdens so that we cannot do much but keep the living issues before us up to a healthful growth. We use every jot of influence we can obtain from the Lord, and you know He is not stinted in His supplies to all

who will make a right use of His gifts.*10LtMs, Lt 128, 1895, par. 28*

Dear children, this is the best I can do for you this time. I have been almost wholly unfitted for any kind of work, and yet, I shall say, not a mail has been missed that a letter has not gone to you. I hope and pray that the Lord will greatly bless you, my son.*10LtMs, Lt 128, 1895, par. 29*

Much love from Mother.*10LtMs, Lt 128, 1895, par. 30*

Lt 128a, 1895

White, J. E.

Norfolk Villa, Granville, N. S. W., Australia

December 22, 1895

Edited copy of *Lt 128, 1895*. Previously unpublished.

[J. E. White:]

We are home again. We left Tasmania last Tuesday, the 17th. I was quite weary when I reached home. We secured staterooms on the deck. Had plenty of room and good air, and quite a pleasant passage. But we learned to our great inconvenience and sorrow that we were in the very worst part of the ship so far as noise was concerned, for it was continual night and day. The men on deck seemed to be handling irons, and throwing them down, making a noise like thunder. I could not remain on deck after the first day; the wind blew severely. The third night we reached Sydney harbor at 12 o'clock, and because of the noise and racket, I did not wait a minute after the boat anchored, but went ashore where my horse and carriage were waiting to take me home. *10LtMs, Lt 128a, 1895, par.*

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Willie and May White remained to look after the baggage, while Maggie Hare, Sarah McEnterfer and your mother rode home to Granville, fourteen miles from the dock. We were so thankful to get into the carriage. We did not get home until three a.m., and by the time we were ready for bed, it was daylight. I could only sleep thirty minutes. We found all well as usual at home. We had been absent two months and two days. I have had, since returning, severe pains in my head. I think this was occasioned by the continuous noise on board the ship. I was much pleased to be at home again, although I was in a state of great exhaustion. *10LtMs, Lt 128a, 1895, par. 2*

Sabbath forenoon, at eleven, I spoke to the Parramatta Church. A good number were assembled, notwithstanding the appearance of rain. I felt that God gave me a message to the people. Today, Sunday, I am very weak. We are now packing goods, preparatory to

moving to Cooranbong, Avondale tract. We expect to leave for our new home the first of next week. Willie, May, and the children will remain until after the week of prayer in the churches about Sydney, and [will] call as many together as can come. Sarah Belden, Sarah McEnterfer, Edith Ward, a girl of fourteen, will go with me to settle our new home. The packing is going on all around me, and we are very busy. We had sixteen in our family last Friday. Sister Belden will live with me. She feels the death of Byron very much. Her heart is sore and sad, yet she tries to bear up and be cheerful. *10LtMs, Lt 128a, 1895, par. 3*

My labors have been quite heavy since leaving home. I spoke at length in Melbourne twenty times, and six times in morning meetings and council meetings. While in Hobart, I spoke eleven times at length, and five times in morning meetings. On Sabbath, I was constrained by the love of God, and the love for the souls for whom He died, to make every effort to awaken an interest in the congregation. I called those assembled to come forward for prayers. I felt that I must draw them in the name of the Lord, by presenting to them the matchless love of God. *10LtMs, Lt 128a, 1895, par. 4*

I walked to the last seat in the large tent, where were seated six young men from fifteen to seventeen years of age. I addressed the eldest, especially, in the appropriate words, "I, if I be lifted up from the earth, will draw all men unto me." [*John 12:32.*] I told them that Jesus had paid the ransom for their souls, and were they not willing to respond to the evidence of so great love? Jesus was looking upon them with longing hunger of soul for them to come to Him and believe in Him that they should not perish, but have everlasting life. *10LtMs, Lt 128a, 1895, par. 5*

I felt like persuading these young men to take their position under the blood-stained banner of Prince Emmanuel without delay. I knew the Holy Spirit was by my side, softening and subduing their souls. I presented before these youth that Christ had done all for them that it was possible a God could do in order that they might have eternal life and the riches of His glory. Well, they gave to Jesus the service which is His own, purchased by human agony, giving them a probation to form characters for the future immortal life. *10LtMs, Lt*

The Lord Jesus, our Advocate, is longing and hungering for the hearts that He has given His life to redeem. Thank God, one young man responded, and all the others sitting on the seat with Him went forward. We had a precious season of prayer. The Spirit of the Lord was resting upon us. We believe that souls surrendered themselves to the Lord that day, and that there was rejoicing in the heavenly courts because of the souls consecrated to Jesus Christ. My heart was full of peace and hope and gladness, because so many had that day decided to come out from among the world and be separate. The promise is, "I will receive you, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:17, 18.] *10LtMs, Lt 128a, 1895, par. 7*

If those of their friends and acquaintances should refuse to come to Jesus that He might take away their sins and give them His righteousness, then they must consent to tread the straight and narrow pathway without them. We must ever bear in mind that Jesus is hungering for fruit. He wants souls to come unto Him, that He may give them light and life and peace and consolation. The crown of life is to be placed upon the heads of all who will run the race with patience. All who will follow the guidance of the heavenly light, which is unseen by mortal vision, but which is discerned by the eye of faith shining upon their pathway, will be all light in the Lord. *10LtMs, Lt 128a, 1895, par. 8*

We had a most pleasant and profitable meeting, and many testimonies were borne praising the Lord for the blessings which they had received. I felt most deeply that we had much to be thankful for. Here were quite a little company standing for Christ, and witnessing for Christ. One precious soul saved is of more value than the whole world, and here were several. I had invited one and another, and they responded. One who had been long halting, but not taking a decided stand, was fully decided at this meeting, and his wife, who had been long praying for him, was greatly blessed. She felt that God was indeed answering her prayers, and her heart was made joyful in the Lord. *10LtMs, Lt 128a, 1895, par. 9*

[The] meeting Sabbath, December 17, we hope will never be

forgotten, for it was a meeting long to be remembered. We felt that it was a most precious opportunity to honor God. The invitations that were made for all to seek God, both believers and those not of our faith, bore the endorsement of heaven. Earnest invitations are to be made, for often there are souls that are upon the very point of decision and need help in these very invitations, and they are moved by the Holy Spirit to respond. And what a victory is gained, even if there is only one who shall have the moral courage to cut loose from the controlling power of Satan, who shall leave his service, step from beneath the black banner of rebellion, and place themselves under the banner of loyalty and truth to keep all the commandments of God.*10LtMs, Lt 128a, 1895, par. 10*

We did not feel clear to let one Sabbath go by without opening the way for hesitating, tried, and tempted souls to find help in Jesus. We knew by experience that upon these occasions the Lord Jesus is in our midst. His angels are co-operating with the human agent to convict the souls that are being drawn, represented as a message sent compelling them to come in.*10LtMs, Lt 128a, 1895, par. 11*

The second Sabbath, again the invitation was made for those who had believed the truth to come forward and seek the blessing of the Holy Spirit, that the words spoken during these meetings would lead them to a more clear and definite understanding of the truth, that they may feel its positive influence upon their own hearts, and through the faith that works by love and purifies the soul, be strengthened in every good work. None need to feel it too humiliating to thus present themselves as seeking for larger supplies at the throne of grace. The temple doors are to be opened, the temple of the soul cleansed from moral defilement, altars of sacrifice set right, selfishness cleansed away from the soul, and idols sacrificed. The ministers and people bowed in humility and contrition before God, and as they received of the precious grace of God freely, let them freely, willingly, cheerfully give to those who shall need all the light and encouragement that can be given them.*10LtMs, Lt 128a, 1895, par. 12*

God is constantly giving, and as we receive, we are constantly to give. We are placing ourselves in the attitude of supplicants, and all the universe of heaven recognizes the desire for larger blessings,

and the faith of may is stimulated to believe that God hears and accepts them. The second call was a great blessing. Several came forward that had held back before. They began to understand that to make a decided movement and witness for the Master, they were drawing nigh to God; and their being greatly desirous of drinking of the waters of life which flow forth from the throne of God was not an action of which they were to be ashamed, but was the right and proper thing to do, and all were blessed in doing this.*10LtMs, Lt 128a, 1895, par. 13*

The last Sabbath, after speaking to the people again, I felt urged by the Spirit of God to repeat the call, Come forward, and all unite in presenting ourselves before the Lord for His blessing. And the promise of God was fulfilled, "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners, and purify your minds, ye double minded. ... Humble yourselves in the sight of God, and he shall lift you up." [*James 4:8, 10.*] Several that had not responded before came forward and expressed themselves that they hoped the invitation would be repeated. They were melted in heart, and with much weeping and rejoicing, they confessed that the Lord had blessed them.*10LtMs, Lt 128a, 1895, par. 14*

On these solemn occasions there is a special drawing of the Holy Spirit of God upon those who have not identified themselves as believers. While they see that others who believe the truth are not at all ashamed to present themselves before the Lord for a special blessing, they are convinced that if those who know and believe the truth feel their need of a larger experience, and a deeper work of the Spirit of God on their hearts, that they themselves, who have been left behind and who have not yet taken the first advanced step, should gather courage by the example of others and take their stand as Christ's witnesses to come out from the world and be separate. The courage of the soldier rises with putting on the uniform, and still more as he looks upon those who are spectators who make no decided movement.*10LtMs, Lt 128a, 1895, par. 15*

Precious testimonies were borne by the young, middle aged, and aged. The truth, to be genuine in its influence on the human heart, must be acknowledged before the universe of heaven, before unfallen worlds, and before men. Let no one entertain the idea that

they may work out their own salvation, or secure the smallest spiritual blessing which the gospel offers, by stealth. The Lord calls for open, manly confession. “Ye are my witnesses,” saith God. [*Isaiah 43:10.*] Nothing can be effectually gained in advancing in the knowledge of God and of our Saviour Jesus Christ until the believing one who is longing after Christian excellence of character shall become as God has intended, a spectacle unto the world, to angels, and to men—a city set on a hill, that cannot be hid. *10LtMs, Lt 128a, 1895, par. 16*

Those who profess to be Christians, and may be bearing responsibilities as elders of the church or as deacons, have lessons to learn daily for their own spiritual advancement, but lessons which, in learning, they exemplify to others for their instruction; in thus doing they are a savor of life unto life, for they bear the divine impress. There is unconsciously stealing over many who profess to believe the truth an insensibility of their great need of eating the flesh and drinking the blood of the Son of God. But it is only thus that ... [two pages missing here] ... for His attractions are all satisfying, and through Him we read our title to an inheritance incorruptible, undefiled, and that fadeth not away. His grace is seen to be all-sufficient. *10LtMs, Lt 128a, 1895, par. 17*

The sympathy and love of Jesus are beseeching, wooing, drawing us to follow on in His footsteps, that we may know the Lord, until we shall know His going forth is prepared as the morning. Faith and confidence increase with exercise, and they exert upon us and upon those associated with us a more and more decided influence. The truth abiding in the heart sanctifies the soul. It animates, it encourages, it impels, it constrains us. The willing soul is bound to his Redeemer: his life is hid with Christ in God. The love of God is an abiding power. *10LtMs, Lt 128a, 1895, par. 18*

Edson, we decide that we must have camp meetings in these cities every year if we can get means to sustain them. I shall use all the means I can possibly obtain from my books to sustain the work. Whatever you prepare for publication, send a copy to us as soon as possible, for us to criticize. The camp meetings bring their burdens, so that we cannot do much but keep the living issues before us up to a healthful growth. We use every jot of influence we can obtain

from the Lord, and you know He is not stinted in His supplies to those who will make a right use of His gifts.*10LtMs, Lt 128a, 1895, par. 19*

Dear children, this is the best I can do for you this time. I have been almost wholly unfitted for any kind of work, and yet I can say that not a mail has gone that a letter has not been sent to you. I hope and pray that the Lord will greatly bless you, my son. Much love from mother.*10LtMs, Lt 128a, 1895, par. 20*

Lt 129, 1895

White, J. E.

Armadale, Melbourne, Victoria, Australia

November 18, 1895

Previously unpublished.

My Son Edson:

I have written you some things, but I have more to say in regard to your past history. You have made mistakes; you have injured your influence; you have been improvident of money. You even spend it before you receive it, calculating on the fair prospect of what is to come, but even if you should have a large inflowing of means, you are to redeem the past. Hold in stern check your inclination to spend that money freely, for it is God's money. There is a point in your character that needs to be crucified daily, and you practice in character the life of your self-denying, self-sacrificing Saviour. The whole world was His, and yet how self-denying His life! Wants will accumulate with you if you will allow them, and you will obtain things to make your position complete, and invest means for things that you could do without. Reveal to others you are converted from these errors. *10LtMs, Lt 129, 1895, par. 1*

Now, Edson, I have something to tell you. Strange things will take place ere long in the Review office. There will be a cleansing of the temple. I feel very confident that if you walk humbly with God that He will continue to abundantly bless you. But do not do the least thing to give an excuse to those who are watching you for evil, who will make the most of anything they shall see similar to the past, which has been a free use of money if you have it to use, and a desire to accumulate this, that, and the other. This has been the greatest failure of E. P. Daniels, notwithstanding all the advice and counsels and reproof given him. He did not heed the light given, but when tempted by the enemy, in the place of learning by the things he had suffered, he entered into the temptation. It became a fixed habit of his character to expend money, until he would obtain it by lying, dishonest means. *10LtMs, Lt 129, 1895, par. 2*

Now, my son, carefully cherish every dollar. Times are growing harder. The curse of God is upon the world. Mercy is being withdrawn from the earth, sin is triumphing, iniquity prevails, and the time we have to work is very small. I therefore entreat of you, as God's messenger, Be on your guard, for you need to take tenfold more care now that you are gaining the confidence of the people of God, to retain that confidence and not give them any occasion for uneasiness. Here is your time now to resist any inclinations to large plans and outlay of means.*10LtMs, Lt 129, 1895, par. 3*

A. R. Henry and others have assented in times past to your pursuing a course in some things not wise, not justifiable in you. When you entered into false paths through the providence of God you were not prospered, you were terribly entangled and humiliated. When you looked for pity and sympathy, you did not find it; you were repulsed and crowded down low as they could crowd you. Now these men are watching you. They care not to have you recover yourself, and if any course you may take will give them the least chance, they will repeat with triumph what they have said before: "I told you that Edson White cannot be trusted."*10LtMs, Lt 129, 1895, par. 4*

There are decided messages to come to A. R. Henry and Harmon Lindsay. I have withheld them for months. You are my son, and if these men see that you can be represented in dark colors they will do this and all who have like minds—which are not a few—will unite with them. Put up with inconveniences. I have to do it, Edson. I have at my age to get along economically. I do not use meat and butter upon my table. Meat is full of disease. A moderate use of butter I do not condemn as unhealthful as the eating largely of porridge and milk and cream. But I saw so many ways for money to be used in the cause of God I did not feel free to pay for butter. We have plenty of fruit of some kinds. No cranberries, no currants or small fruits in the locality where we live, but we have peaches, oranges and lemons, apricots, nectarines, plums, and pears.*10LtMs, Lt 129, 1895, par. 5*

But, Edson, you must learn to avoid even the appearance of that evil which has so oft shipwrecked your life and destroyed your influence. You belong to God. You have dedicated yourself to God

—soul, body, and spirit. You are not your own. You are bought with a price, even the precious blood of the Son of God. You are therefore to study carefully at every step from cause to effect. You are to guard your influence as a precious treasure to be used by the Lord in His service. Your only way now will be to be conscientiously careful of making large plans. You have a tact in this line that, if kept in complete subjection to God and bound about with the counsel of others and your own calm reflection, will be a blessing. Your fruitful imagination in this line, your perceptiveness, will be a great blessing in the cause and in the work of God. But it is the misuse of the precious gifts and talents that makes these endowments to you and others a curse rather than the rich and valuable blessing that they should be—not only to yourself, but to the Holy One who has given you these precious gifts.*10LtMs, Lt 129, 1895, par. 6*

You plan so many things that the human and the divine become mixed, and you are confused yourself to distinguish between them, and where these precious gifts might have proved a rich blessing they became a curse. I have been recently receiving this testimony for you from God. Handle the Lord's money carefully, with sanctified judgment, calculating a prosperous income. If you will stand the test, beware where you have failed again and again. You give evidence that the transforming grace of God has made you another character. Old things have passed away, and lo, all things have become new.*10LtMs, Lt 129, 1895, par. 7*

The Lord has given you sharp, clear insight in His Word if you will keep in the right line. Let not yourself become degraded by the perversion of the gifts of God, the entrusted capabilities which are meant to ennoble you and make you to increase in wisdom and in knowledge, and in the grace of our Lord and Saviour Jesus Christ. God would make you a standardbearer, but it is in constantly bearing His cross, wearing His yoke, lifting His burdens, that you are safe. Enter not into temporal enterprises, hoping large things. Here is where your feet have slid from the true foundation. Keep in living connection with God. Speak to the hearts and consciences of men perishing in their ignorance. Hidden in Christ yourself, your words will be not in human power but in the language of Jesus Christ. Religion brought into the daily life, the truth practiced, will be

strength in influence, which is the Lord's entrusted capital to be wisely invested. *10LtMs, Lt 129, 1895, par. 8*

I have written to you a letter in regard to uniting with me in my work of pamphlet making and bookmaking. I have no helper now in Fannie. I have disconnected from her for weeks at a time. She cannot do anything. Often when I am the most hard pressed she is so out of working order I require nothing of her. Marian has shouldered the burden. But Edson, I do not want to urge you although I want you so much. If it is the will of God to go forward where you are, God bless you. I will pray for you. God will sustain you. *10LtMs, Lt 129, 1895, par. 9*

Now is a very critical time with the publishing institution at Battle Creek. Edson, if ever in your life there is need of your walking carefully, it is now. You have an active mind, and you think rapidly and act earnestly. I ask you, my son, to enter into communion with God, depend wholly upon God. Make no moves without counsel. The Lord God of heaven will encircle you in the arms of His mercy. I greatly desire that you give yourself wholly to the ministry. I am pleased with your ideas of getting out books, but even in this I fear for you. Once begin to have your mind diverted and it sweeps in a large territory. My son, give not the slightest chance for the enemy to wedge himself in. The matter was presented to me by my guide that you were in danger of planning and devising altogether too much. You will gain the confidence of all, even if some do not express it, if you will manifest very great caution. You generally speak your thoughts without weighing them well. Please do weigh your thoughts carefully, and let the hastily expressed words be withheld. *10LtMs, Lt 129, 1895, par. 10*

Elder Olsen needs all the help that you can possibly give. Let not one word or action cast a weight upon him. Edson, the man is borne down as a cart beneath sheaves. He sees almost everything going wrong and does not put out his hand to right matters, feeling he shall be crushed under the load. I know, Edson, that if you keep a living connection with the Source of all power, God can and will make you a blessing to Elder Olsen. But do not make hasty moves. He has hard-headed and hard-hearted, willful, stubborn men to deal with. The Lord has led you, and I now trust you in the hands of God

who can guide you and give you wisdom. Be not very free to make confidants. They will, if not connected with God, hurt you. I am sore distressed over matters that are working in an undercurrent. I tell you Brother Olsen has not known and taken in the fact that he cannot trust men who have not discernment to know where the Spirit of the Lord is working, men who cannot distinguish light from darkness and error from truth, men who know not who is their counselor and leader. Brother Olsen's soul is precious—too precious to be burdened and weighted down with men he is linked up with. I have reason to know in regard to these matters.*10LtMs, Lt 129, 1895, par. 11*

I have decided that Mary Steward is not the one to help me. I spoke of Sister Hall at South Lancaster. Will you ask Brother Caviness in regard to her and let me know?*10LtMs, Lt 129, 1895, par. 12*

I sent word you could draw three hundred dollars for the purpose of settling your debts. If you do not need it for the purpose of settling your debts that you wrote were pressing, use it; and when you can, return the same to me, for I study economy in every line. We must have meetinghouses built right here, and if I were unable to hire money some places out of this country, I cannot tell how we would advance the work. Many times the Lord opens the way. I feel deeply over my helpless condition in regard to help, but I am not going to make a rush. I am going to make haste slowly. Let us seek counsel of God. He will help us. Much love to Emma and yourself.*10LtMs, Lt 129, 1895, par. 13*

Mother.

I almost forgot to tell you Sara McEnterfer is with me. I became very ill one night. Some thought I should die, but Sara was telegraphed for, and what a comfort it is to have her with me. She gives me good treatment. She works in the most perfect, thorough manner. She also uses the typewriter. I could not afford to have her just to give me treatment, but she can help me in so many ways.*10LtMs, Lt 129, 1895, par. 14*

Mother.

Lt 130, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

January 21, 1895

Previously unpublished.

Dear Son Edson, and Emma White:

We left Granville one week ago last Monday, as I have written you, coming to this place for the purpose of obtaining rest in riding around the country in a two-wheeled trap; and as we had two boats at our service, we thought we could row upon the water and see the lake, which is reported very beautiful. I have stepped on the ground only once to take a short walk with May Lacey. The rain commenced to fall that night and it has rained softly most of the time. Sabbath was more favorable. *10LtMs, Lt 130, 1895, par. 1*

Brother Colson's family and Brother and Sister Shepard, a young married couple, [are here]. He has been tent master while the meetings have been held in the big tent. Forty are now keeping the Sabbath. Thirty-one names are on the church covenant, and others are keeping the Sabbath; but it is not best to hurry them, for they move very slowly in this country. Some are involved in business which takes time to adjust before they can take a decided stand. *10LtMs, Lt 130, 1895, par. 2*

We had about twelve here on Sabbath. Brother and Sister Lawrence, Brother and Sister Colson—he is a carpenter—Brother McNight, Bert Corliss, Maude Camp, May Lacey, and your Mother. We had a profitable meeting. Sunday it rained all day without much hold up. Monday we thought would clear away, but at noon it commenced afresh. *10LtMs, Lt 130, 1895, par. 3*

Elder Corliss came to see me, and we had some talk in regard to the tent meetings and hiring a hall. There are some embracing the truth right along and Corliss is working diligently. He does not preach except Sabbath and Sundays, and the other meetings are in

the line of Bible studies. He is clear in presentation of truth. He is working in those newly come to the faith to act a part in Sabbath schools. Lula conducts a Sunday school and forty children—outside parties—attend, and the parents say that they learn more of the Bible since they attend these meetings than they have ever learned in the Sunday schools at the churches. The ministers are desperate and have, they claimed, swept the whole thing away; but it is there all the same.*10LtMs, Lt 130, 1895, par. 4*

Brother Richardson is a noted temperance lecturer. Some place is assigned him to work, bearing responsibilities, and work is apportioned different ones. This is the best way to strengthen, stablsh, settle them.*10LtMs, Lt 130, 1895, par. 5*

The great problem to settle is: where is the money coming from to pay the workers, the ones who are to visit, give Bible readings, and watch to improve every opportunity for private conversation with persons interested? I have had some money placed in my hands and shall have to appropriate some hundreds of dollars in this way. Brother Collins is a man qualified to do good work. He has stood by Elder Corliss' side, a colaborer with him. He has a power in his voice. It is full of sweetness and power. Brother Pallant is another helper. Brother Corliss boards him and he receives no wages, but both these men have families that must be supported.*10LtMs, Lt 130, 1895, par. 6*

I write Willie [in] Melbourne.*10LtMs, Lt 130, 1895, par. 7*

Lt 131, 1895

White, W. C.

Cooranbong, N. S. W., Australia

July 11, 1895

Previously unpublished.

My dear Son:

The Lord has given me light during the night that has passed. We were in a council meeting, and there were propositions made that W. C. White should be president of N.S.W. Conference with the idea that Elder Daniells might go to America. But W. C. White had no thought of doing this. He said he must be free to help his mother get out her books and to accompany her in her journeying from place to place.¹⁰*LtMs, Lt 131, 1895, par. 1*

I then related that the light which the Lord had given me was that W. C. White should be relieved largely of details. Others should take up that work and he should be left to better qualify himself for preaching the Word, and the very best preparation for him was not to sit and listen to others preaching in order to learn how to speak to the people, but to just practice speaking and educate his voice by speaking. He was losing precious time and opportunities in not taking his position as a speaker in camp meetings. He was not improving the talent which God had given him to bear His message, decidedly improving the talent. There are men who can serve in places where he is expected to serve, and W. C. White be left free to occupy his place appointed of God to preach the Word. He could reach the hearts and consciences of the people and was neglecting a duty given him of God during the last twenty years.¹⁰*LtMs, Lt 131, 1895, par. 2*

You must not allow your brethren to make duties for you that shall so occupy your time and energies that you will do so little ministering that your talent will not be improving in presenting the subjects of truth essential for this time. The Lord has given you capabilities to teach the Word, and then your talent in organizing

will not be largely lessened but increased. You have neglected to hold forth the Word of life and feed the flock of God, which you are required to do. Speaking would be beneficial to you healthwise, and you are required to take up this work of the ministry as God has appointed you. Your brethren have taken it for granted that another business line of work was your talent, and they have not encouraged you. And as you have had so little confidence in yourself in ministering in word and doctrine, and your brethren do not give you the opportunity to exercise your talent, the Lord has seen fit to send a message to you and to them to lay fewer details of work on you, that you may take your position in the work of ministering. *10LtMs, Lt 131, 1895, par. 3*

The many board meetings and council meetings may be of less number. They are a weariness to the flesh and but little appreciated. Reduce your board meetings and increase your talents of speaking the Word of the Lord. You have had the Word upon your heart many times, but you have waited for your brethren to give you a place. *10LtMs, Lt 131, 1895, par. 4*

Now the Lord gives you a message: Preach the Word, be instant in season, out of season. You have almost lost the precious blessing of the approval of God because you have not improved your talent in speaking. Your sedentary habits, as secretary for foreign missions, are an injury to you healthwise. There are letters of communication you can write which will be a great blessing to the cause of God. *10LtMs, Lt 131, 1895, par. 5*

There are stormy times before you, and you should become familiar with the work of feeding the flock of God. This will be a blessing to the churches and to yourself. In imparting to others you receive again an increase of heavenly food to impart. You have lost confidence in yourself, and as there has been so little encouragement given you to speak the words of life to the people, you have considered it a mistake to work in this line. But it is no mistake; you have neglected your God-given duties. *10LtMs, Lt 131, 1895, par. 6*

This is not an inferior matter, to be connected with and attending meetings with your mother. It is highly proper that you should be

prepared to speak to the people, not only the few but the many as circumstances shall require. With all your Christlike ambition to advance the work and create a strong influence for the exercise of faith, and with aggressive warfare to stir up the hearts of others to action, you will have help from God as you make God your trust. Through your faith and prayers, mingled with those of the ministerial brethren, you are to imbibe the Holy Spirit and to communicate the pure, holy aspirations and Christlike ambitions to others. You will, under the impression of the Spirit of God, be led to make appeals to young men to consecrate themselves to the work, stirring up in them a missionary spirit to become more and more efficient as laborers together with God. *10LtMs, Lt 131, 1895, par. 7*

Your devotion [for] so long to the duties of communication in the foreign missionary work has given you skill and tact in communicating and taking in the necessities of the different fields. This work has improved your talent as a speaker to the point. You have had nearly a world-wide theater of operation, and you will be led and taught of God as you now take up your long-neglected work in ministerial lines. *10LtMs, Lt 131, 1895, par. 8*

You have been willing to toil in various lines irrespective of honors or gains, and now the Lord would have you stand more to the front in the place He has appointed you as a minister of the gospel, prepared to take the burden largely from me while my faculties are good, that I can oversee and understand the things that are prepared for the press. *10LtMs, Lt 131, 1895, par. 9*

It is not for me or any other person to enter into my special work, to be afterward tempted of the devil and say, I fitted that up; I did that work. It is for you to drop off the things of far less consequence and help me to get my books prepared for publication, that we can have means to work with and help the cause advance in this new world. If Edson and you could help me, the work need not be in any way brought before any other minds for their suggestion. It will be a letting down of the importance of the work. It is your mind that is needed, your talent connected with my work. *10LtMs, Lt 131, 1895, par. 10*

Lt 132, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 8, 1895

Previously unpublished.

Dear Son Willie:

We are all usually well. It was very windy yesterday. Today it is dark and cloudy and windy. I have been much troubled over the matter of Walling. I was passing through scenes last night of the devil's temptation to Christ, "If thou be the Son of God, command this stone that it be made bread." "If thou wilt worship me, the kingdoms of the world shall be thine." [*Luke 4:3, 5-7.*] I am seeing the snare of Satan in even signing my name to any concession that Walling may propose. I cannot do it, Willie. I cannot do it.¹⁰*LtMs, Lt 132, 1895, par. 1*

I have done my duty conscientiously in the fear and love of God to those children. If I had the whole matter to go over again under the trying circumstances, I could not do better than I have done. I walked in the counsel of God; I considered that they were the purchase of the blood of the only begotten Son of God, placed in my hands to mold and fashion their characters after the Divine similitude. I did not hesitate at expense. I have in my ministration done for those children as I would have my own children treated were I removed by death. No, Willie, I cannot put my pen to trace even an IF. I say I have not in any way prejudiced the children against their father. Before we made our trip to Europe we had not any knowledge of Mr. Walling for ten years. I did not even know that he was alive. And the children knew not from me that any trouble existed between Mr. Walling and your father and me.¹⁰*LtMs, Lt 132, 1895, par. 2*

I cannot dissemble, I cannot dishonor my God who has been my wisdom, my counselor in the guardianship of these children. I cast my burden upon the Lord and moved in His love and fear, and in

His name and with an eye single to the glory of God I have performed my duty. To put in an IF, No, I will not dishonor God by making this concession, to subscribe with my pen that Mr. Walling is a worthy man and has been a worthy man. I cannot do this. I cannot in the future thus present him in this light to his children. I will not make a mistake in this matter. I leave Mr. Walling with God. His children are of age to think and act for themselves. Having been brought up in the nurture and admonition of the Lord, they know the character of an oath, and I only ask that they shall tell the truth, as if arrayed before the whole universe of Heaven.*10LtMs, Lt 132, 1895, par. 3*

I have nothing more that I can say. The children have received their knowledge of their father by his own attitude toward them while I was in Europe and after my return. I was sorry to have them feel as they did. I concede not one particle in this matter, for I shall dishonor God, whose servant I am, entrusted with a solemn, sacred work, as His witness. If this case comes into court I cannot be there, however much I would be pleased to return to my home and live and die among my friends. I will not feel authorized to imperil my life by the long journey upon the steamer unless the Lord shall send me. I will obey His voice and go anywhere He shall bid me go. But I cannot be drawn from my work by any device of the enemy. I put my trust in God, whose I am and whom I serve. I must not take my case in my own hands.*10LtMs, Lt 132, 1895, par. 4*

As to the children, they may have to bear the humiliation of bearing testimony against their father. This we would have avoided if possible.*10LtMs, Lt 132, 1895, par. 5*

Mother.

Lt 133, 1895

White, W. C.

Granville, N. S. W., Australia

January 10, 1895

Previously unpublished.

Dear Son Willie:

I sent you a letter, mailed Tuesday evening. It may surprise you, but I could not do otherwise. One thing in the letter I have thought over considerably—the statement that I could not cross the ocean again. That need not have been said, for I know not what may be the will of God in the matter. If it should be necessary for me to cross the ocean, I will do so and bear my testimony in court if called to do so. But that concession written out, I will not perjure myself to sign, and I will trust the whole matter with God, refusing to put my pen to say such statements. I think the devil would be pleased to entrap me, to tie my hands from any future action and leave this wicked emissary of Satan to triumph over me that he has put the straitjacket on me.*10LtMs, Lt 133, 1895, par. 1*

I shall now make a decided effort to dispose of my property at Battle Creek, and may the Lord help me in this matter is my prayer. I shall do my uttermost to secure everything I can of value on my property and then I have done my duty and will have faith in God. I want you to work to this end. As to your feeling scruples in regard to doing this work, you need not, for I know it is right and shall urge you to do this as soon as possible. Let your letters go out in this next mail.*10LtMs, Lt 133, 1895, par. 2*

I have been able to sleep but a few hours in the night season. Yesterday I dared not attempt to write. I did not sleep until eleven o'clock and awoke at one o'clock in the morning. So you can see I have not been as well as usual. I am hoping to do better work in sleeping than I have done.*10LtMs, Lt 133, 1895, par. 3*

Yesterday Emily and I went to Kellyville. Weather was cool and

windy. We gave May the choice to go with us or to unite with Maude and make her dress. She chose to abide at home and make the dress. Soon after we left, which was eleven o'clock, Brother and Sister Schowe and two nieces came to visit us and took dinner with them. This of course was unexpected and hindered their plans some, but they were first rate ones for them to become acquainted with. Fannie entertained them until dinner time, then Marian and all the rest had a pleasant, cheerful visit. *10LtMs, Lt 133, 1895, par. 4*

We took Brother and Sister James a division of our storeroom supplies in beans, peas, the material we use for our porridge in the morning, two papers and several parcels of things for which she was very glad. He was away in Sydney to obtain particulars in regard to carrying on a farm he had learned of in Richmond. When we returned home we found that Brother Schowie wanted a good, trusty man to work his land, and Brother James was recommended. *10LtMs, Lt 133, 1895, par. 5*

He was sorry he could not go upon the school land. He has tried every way he could to get employment and has lived in the most spare manner. His brother has supplied his positive necessity in goods from his little store, to be paid for when he shall get work. I think these precious souls would be a great blessing on the school land. They are a worthy, God-fearing couple, but if Brother Schowe can employ them, they had better accept the chance and delay no longer waiting for something to do on the school land. The time has come when they must do something. *10LtMs, Lt 133, 1895, par. 6*

Mr. Stromger has been very kind to them and has helped them in many ways. His sisters are keeping the Sabbath in a quiet way since the tent was in Kellyville, but their father is so much opposed that they do not take a public stand. Mrs. Stromger says Friday they do up their work all they can, and then keep the Sabbath the best they can. Mr. Stromger would have kept the Sabbath, but he was told his father would do nothing for him, but [would] cut him off without a cent if he did. And he had not faith to venture. We went to Firth's. He was just ready to drive away, or go to work with his horse, but he came into the house and treated us kindly. We chatted together in regard to fruit, and then I prayed with them and the Spirit of the Lord came into our midst, and we were confident it

was right for us to visit them. We then started home, our fruit boxes empty; no fruit in season in that direction. *10LtMs, Lt 133, 1895, par. 7*

We rode about seven miles when a gentleman from a nice farmhouse came to the gate, opened it and was approaching us. Emily asked, "Do you wish to speak with us?" He said he was wanting to go to Parramatta and a lady was desirous to go. We told him if they could ride into town on the fruit boxes we would be glad to accommodate them. They would be glad to ride in any way. We placed the extra cushion at my back on the boxes and they thus seated themselves and rode into town with us. We found the man was a schoolteacher, about fifty years old. The woman had been visiting with his mother, and we had a very pleasant acquaintance. *10LtMs, Lt 133, 1895, par. 8*

We left them in Parramatta and drove on homeward when we saw two children, girls about twelve years old, fighting like a couple of dogs. I told Emily to get out and separate them. The largest girl acted like a pugilist. She laid hold of the slighter girl, kicked her limbs from beneath her and set her down rather solidly on the sidewalk, then commenced fighting her, striking her in the face. Emily found all this demonstration of satanic fury was over a tiny rubber ball, which the older girl claimed. She held it fast in her hand and her hand in her pocket. Emily talked to them and, we hope, made them ashamed. She asked them if they would want her to put them in the wagon and take them to the police station. She had to work and force the girl to open her hand and release the ball, and they promised to stop fighting and go home peaceably. *10LtMs, Lt 133, 1895, par. 9*

This is our experience yesterday. I thought how many earthly beings had manifested human satanic attributes and involved nations in difficulties and warfare for years. Was the result over fully as little matters as that over which poor little children were quarreling? How many churches have been imperiled over just such little matters as these children were quarreling over? Mountains of guilt have risen higher and higher, and individual character has been developed in hatred, emulation, and murder. Oh, the grace of Christ, how sweet, how beautiful, how mighty in its influence to

conquer humanity in contrast to the above objectionable picture! If we only have the mind of Christ, we will be a blessing in the home life, in the church, in the world. We will speak peaceably and kindly.*10LtMs, Lt 133, 1895, par. 10*

We are all under rule to Christ. The enforcement of Scriptural obligation upon our individual life must be recognized by us in our association one with another, and there must be in all our movements cooperation of all. Self-denial and self-consecration mean more than words. They mean real virtue in action. The sentiments of a thousand resolutions in minor things need to be laid on the table while a few important matters need to be responded to in earnest action. More must be done and can be done if self-denial is brought into individual life. The noblest ambition needs to be developed, the true spirit of Christ revealed in His followers. Self and self-will must be put into subjection to Jesus Christ and more become workers together with God. The spirit of missions is the true spirit of the Gospel, to send light, precious light, to all nations, tongues and people. Self-indulgence does exist still. God help us to study Christ; His life is our example. But I did not once think of writing in this strain.*10LtMs, Lt 133, 1895, par. 11*

I go with Byron and Sarah and Emily to get goods for May and Maude to make up.*10LtMs, Lt 133, 1895, par. 12*

We had a very precious season of prayer with the family this morning. The Lord came graciously nigh to us.*10LtMs, Lt 133, 1895, par. 13*

We found a package left here, which I think you meant to take to Melbourne; what had we better do with it?*10LtMs, Lt 133, 1895, par. 14*

We are praying for you.*10LtMs, Lt 133, 1895, par. 15*

In much love,*10LtMs, Lt 133, 1895, par. 16*

Mother.

Lt 134, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 11, 1895

Previously unpublished.

Dear Son Willie:

Your card is received, and I will now answer in reference to Brother Sisley. I think it would be a good thing for him to remain here in Australia. Such men will be of great advantage in your councils, having the experience he has had. But you must do in this matter the thing that seems right and the best thing to be done. The Lord help you to decide this question wisely. I am sure of one thing, the health of his family would, I think, be much improved if he could be here. Enough on this point.*10LtMs, Lt 134, 1895, par. 1*

Now in regard to Walling. I am, as it were, forbidden to give him one scratch of my pen to any propositions he has made. He has plans in his head, I am sure, that you and I cannot discern, but I would feel a sense of degradation in making any concession to him which shall give him an advantage over me, which will dishonor God. The Lord is my Helper. I trust my case to my great Advocate. He will not suffer my feet to be moved. He is my only trust. If fifteen hundred dollars would settle the matter, all right. But to subscribe to any propositions he may draw up, I would not, could not do it.*10LtMs, Lt 134, 1895, par. 2*

Yesterday was spent in Sydney, seeking to find goods that I could not obtain, which is iron frame [?] alpaca. May, Maude, Annie, Emily, and Fannie want dresses; and if it can be found in Melbourne, I would order a bolt to be purchased at once. It is not to be found in Sydney. Will you please ascertain if I would have to pay duties on the goods?*10LtMs, Lt 134, 1895, par. 3*

We are thinking strongly of going to Dora Creek—May, Maude, Fannie, and I—and have Sister Rousseau give instruction in the

science of dressmaking. This is much desired by Maude, and May, too. We are a little perplexed whether to have Sister Rousseau come down to Granville or we go up to Dora Creek. Fannie is urgent to go. All would be pleased to go, but this is quite an expense for all to go. We thought of going next Monday if it seems to be right to do so. We may not delay to hear from you. Answer as soon as possible.*10LtMs, Lt 134, 1895, par. 4*

There is no fruit to be had now except nectarines. The peaches and late fruits will not be ready for two weeks. This seems to be our best time. The state of the Sydney church, and the condition of things at Ashfield, will all have some weight in the matter. Elder Corliss would like to go if he can leave. I thought it might help him. But we do not want to have him leave and then, if the attendance falls off, think that Brother McCullagh was at fault some way. These things all require thought and attention.*10LtMs, Lt 134, 1895, par. 5*

Write your mind.*10LtMs, Lt 134, 1895, par. 6*

Mother.

There is a good interest in the meetings at Ashfield. All are anxious to go to Dora Creek.*10LtMs, Lt 134, 1895, par. 7*

Lt 135, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 13, 1895

Previously unpublished.

[W. C. White:]

Sabbath Emily and I rode to Ashfield, and I spoke to an audience of sixty-five men, women and children. We then had a social meeting. Fifteen persons spoke who had not spoken before. These have newly come to the faith. One week ago three new names were added, signing the covenant, and three new names were added on this occasion. The Lord gave me freedom in speaking, short and right to the point. *10LtMs, Lt 135, 1895, par. 1*

We took dinner at Elder Corliss', then we rode in to Sydney, and I read the words the Lord had given me for Brethren Hardy and Humphrey and all of that class. Hardy remarked after I sat down that he understood that meant him, but in the place of softening him, it rather had the effect of hardening him. I met this promptly, saying that I had expected nothing else, as this was the school he had been permitting himself to be educated in these many years, and the sure result was evidenced. *10LtMs, Lt 135, 1895, par. 2*

I then presented before them all that here was the wicked city of Sydney that was in need, so great need of God, of the truth. But none of God's workmen had the courage to undertake the work of lifting the standard of truth in Sydney in the present condition of the church. Men were all ready to work at their trade, to dishonor the God of heaven by standing apart from God's messengers and sitting in judgment upon the messengers. The sure result was that the message God gives would be criticized if it did not express in all respects that which these unconsecrated, disaffected men wanted to hear, and the Lord would not work to bring members into the church to be leavened by the men who were on hand to criticize and counterwork, if possible, the work of God. *10LtMs, Lt 135, 1895,*

par. 3

This thing had been going on for years, and the words spoken by the ministers did not profit those who heard the truth, not being mixed with faith. We read in the Scriptures that in certain cities the Lord could not do many mighty works because of their unbelief. It was hard enough to meet the opposition of the false shepherds, as they had met it in Ashfield, without the additional difficulties of false brethren in the church. When the church will come under the molding influence of the Holy Spirit of God, then the Lord can use them as His agents to work for the saving of souls. But the religion of some men consisted in faultfinding and criticism and in obstructing the influence of the Spirit of God, standing directly in the way of the work of God. They were simply working on Satan's side and were his allies while they claimed to believe the truth. *10LtMs, Lt 135, 1895, par. 4*

Brother Hardy has said he never has sought position in the church, and that he cannot see things as represented. I answered, "This is not surprising, for the Lord has in His lesson to the Laodicean church plainly presented his case, and that of others in the church. *10LtMs, Lt 135, 1895, par. 5*

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." *Revelation 3:15-21. 10LtMs, Lt 135, 1895, par. 6*

Bear in mind this portion, "and knowest not." [*Verse 17.*] These men

who have stood directly in the way of the work of the Lord in this church for years cannot have clear spiritual eyesight, for if they had, they would despise themselves and would not remain where they are. I spoke plainly and we were until past six o'clock in the meeting. I called for those who would be no longer under Satan's leadership, but on the Lord's side, to respond to the message God had sent them, and there were many who spoke decidedly. They chose to be on the Lord's side. Hardy spoke and said, "I receive the message for me, all of it." He was weeping. Brother Humphrey spoke well, but he is only beginning to get a little glimmering of light. *10LtMs, Lt 135, 1895, par. 7*

We had our earnest season of prayer and then some more testimonies were borne, and while they were singing we left, for it was late. Brother Humphrey came into the entry and took my hand and with tears said, "You will pray for me, won't you, Sister White?" I told him I would pray for him, but One was praying for him before the Father in the heavenly courts, our great Intercessor, our Advocate, Jesus Christ, and I would beg of him to not do despite to the Spirit of grace, for now was his time, his day of opportunity. "It is life or death with you, Brother Humphrey." He seemed to be softened. We left him, and I do so hope that these men will either take their stand under the leadership of Christ or withdraw from the congregation, for they are only bodies of death. *10LtMs, Lt 135, 1895, par. 8*

Emily and I rode home. Have not seen Brother McCullagh since the meeting. We rode to his house and got a cup of milk and then drove home. Arrived about eight o'clock, but I was very, very tired, my heart very heavy, and my faith not very strong that these hindrances to the church will make thorough work for repentance. I have done what I could. It was ten o'clock before I retired, and I awoke at three o'clock. This morning Elder Corliss expressed his wish to go to New Zealand camp meeting. He thinks the sea voyage would do him good. The blood, he says, is too much in his brain. I told him I would write you about it. *10LtMs, Lt 135, 1895, par. 9*

I really think that if Elder Corliss remains here, it will be dangerous to him. I think if he will heed the light I have given him, he will do

differently from what he has done. Can you trust him? There is needed, surely, someone who can labor in the very line he is laboring in, presenting the truth; but I leave the matter with you. I have encouraged him to leave the work now and go with us to Dora Creek. This may be an advantage. He is desirous to go and will go next Monday, tomorrow, I expect, leaving the work with McCullagh and Collins. Last Sabbath Collins was at Kellyville, Byron and Sarah at Prospect. They had Jessie. Parramatta had Brother Caldwell. Brother Kellogg has had chills and fever, has been treated by Semmens. He is at our house.*10LtMs, Lt 135, 1895, par. 10*

There are matters that should come before you in your committee meetings—the case of Brother Collins. He has not settled with you for the four weeks I agreed to pay him wages and his board, three dollars per week. I think it a little strange that our own people should charge that price for board to one of the workers. If I should do in this way, I should have a large revenue coming in to help advance the work, but I should feel rather cheap over the matter that our brethren, workers, cannot be entertained by those who are of the same faith, without paying their board. Such things are not after God's plans.*10LtMs, Lt 135, 1895, par. 11*

But who pays for the labor of Brother Collins since the camp meeting? He has labored faithfully, and I believe that I have read in the Good Book, "The laborer is worthy of his hire." [*Luke 10:7.*] I believe him to be as good and efficient a laborer as we have in the cause of God. He has a work to do, fully as useful in meetings held as our ministers, and I have felt that he cannot be spared to go to beg. The work is not finished by any means in Ashfield, and Sydney is to be decidedly worked, and just such a man as Collins is of great value. He has talent. He may not have that finished education that some have, but his heart is in the work. His praying, his speaking will do as much for the truth as the labors of our ministers. I cannot consent to have any less strength in this field than we now have. I wish there were one hundred men who would visit and work in the meetings as Brother Collins has been doing.*10LtMs, Lt 135, 1895, par. 12*

He has not said anything to me in regard to the matter, but I have known for myself that it is not the will of God he should be set to

work canvassing. He has another work to do. God recognizes him, if our brethren are slow to do this. Who pays Brother Collins for the work he has been doing since the camp meeting? He cannot afford to work for nothing, and I know that God works with him, and I know we need just his gift in our camp meetings and in our churches. *10LtMs, Lt 135, 1895, par. 13*

Some may say, He has made mistakes. Who have not? Those who would say he has made mistakes, will they please to consider the words of the True Witness, "I know thy works." [*Revelation 3:15.*] Much graver blunders have been made by those who are recognized as efficient workers, and let not these persons consider because others have made mistakes, they should be counted out and encouraged, for the very same rule carried out in their own individual cases would lay them aside. There is no respect of persons with God. I cannot feel that all the wisdom is exercised that there should be to encourage workers to labor in the destitute fields. I cannot consent to Brother Collins being set aside, for God works with him, and we will appreciate the man that God appreciates. *10LtMs, Lt 135, 1895, par. 14*

I have been informed by those who have heard the matter from Brother Collins' own lips in regard to his labors, agreeing with the testimony of Brother McKenzie. On their last term in canvassing, they were promised that if they would work the field, there should be others to deliver the books. Brother Reekie made this promise. They took orders and sent to Brother Reekie to do as he agreed, and he utterly refused to send men to deliver the books, so all their expense and labors were spent in vain. Brother McKenzie sent home for money to pay their board bill, and furniture was sold for one-half the value to pay their expenses. I gave Sister McKenzie one pound and provision to last two weeks. When Brethren Collins and McKenzie returned, Brother Collins made his home with Brother McKenzie and he did not charge him three dollars per week, but boarded him without receiving any remuneration. If this is the way the work is to be done in Australia, I do not think there will be very many additions in workmen. *10LtMs, Lt 135, 1895, par. 15*

In the great fields that are opening before us, a hundred men could be used to good advantage; and if churches are raised up, the

means will be increased to employ workers and pay them for their labor. Let our ministering brethren live economically. Let them dress plainly and consider that dress does not make the man, or give beauty of character to the woman. There can be less expended in clothing the body and more equality shown in paying the workers whom God will use to do His work, His great work in our world. We see the need of working, and we must have spiritual eyesight to discern and encourage men to take up the work and carry it forward in the name of the Lord. I shall wait and see what your committee will do in the case of Brother Collins, and Brother Pallant, who is ready to engage in the Master's service. If nothing is done, if the conference does not do anything to set these men at work, we shall lose them to the cause and work in Australia. *10LtMs, Lt 135, 1895, par. 16*

I have just resumed my writing. Much has taken place [between] breakfast and ten or eleven o'clock. Brethren Pallant and McCullagh came here to see me. Brother McCullagh has expected me to go to Bradleys, but I could not go; was too much exhausted. I talked some time with Brother Pallant. What he is going to do is the question. Brother Corliss has boarded him. He pays his room and rent, five shillings per week. When the tent is taken down, where will be his labor? What can he do? I think if there is an honest tithe paid, that there will be sufficient in the treasury to keep laborers in the vicinity of Ashfield and Sydney. *10LtMs, Lt 135, 1895, par. 17*

This vicinity should be worked, and Sydney should be constantly worked. Brother Pallant is anxious to give Bible readings and to learn and be able to enter the ministry, but he cannot live unless he is found work to do and [he] is remunerated for his labor. *10LtMs, Lt 135, 1895, par. 18*

Are these men to be coolly dropped and left to go out of the work? What confidence or faith can we have to approach God and ask Him to raise up laborers in the harvest field, and when these human agents are all ready to go, we have so little faith that we will refuse to reach to them a helping hand? Where is our faith? These men must have money to pay their expense of living. Suppose every one of those ministers who can, shall do with a little less means in clothing and see that others are clothed. *10LtMs, Lt 135, 1895, par.*

I cannot at this time consent to lose any of the laborers now here, until Sydney hears the message of warning. It is not ministers alone who are wanted. It is solid men to do that work, that should not come upon the ministers who must preach the Word, to educate the hearers in Bible studies. I see Elder Corliss is in great danger. He will behave in such a manner that you will be afraid of him, when if he could take a sea voyage to New Zealand and rest awhile, he will be ready to enter upon the work again. I shall try to speak with him kindly, plainly, and in motherly kindness. He did nicely in speaking the truth evenings to the people. *10LtMs, Lt 135, 1895, par. 20*

Willie, I will appropriate one hundred dollars to the support of these two men, Collins and Pallant, if you think this is best and will advise in regard to their field of labor. What shall be done right now? Corliss must not keep up this continual strain. He has done too much work, altogether too much work, in the conference or camp meeting in Melbourne, altogether too much in the camp meeting in Ashfield. And if human nature is overborne and he does some unwise things, we must not let him feel we have no confidence in him. Come nigh to him. Elder Daniells must be wise as a serpent and harmless as a dove. God has been merciful to him, and he must be a true shepherd, manifesting a tender shepherd's care. *10LtMs, Lt 135, 1895, par. 21*

I have just had an interview with Brother Hardy. He looks as though he had shed many tears. He begged me to tell him what to do. "Oh," said he, "I have been a great sinner. Can the Lord forgive me? Your labors yesterday helped me greatly. I see myself as I never did before. My criticisms, my faultfinding. You have placed the matter in the true light, and now I want to be converted and put this all away. I have been very unhappy and miserable, and before yesterday I was on the point of giving up everything and making no pretensions to be a Christian; but although your words were powerful in showing me my errors, they have, I believe, been the means of saving my soul. I will be a different man." *10LtMs, Lt 135, 1895, par. 22*

I said many plain things to him today. He has no self-justification but

is as humble as a child in his attitude today. Praise the Lord!¹⁰*LtMs, Lt 135, 1895, par. 23*

I shall place the testimony in his hands as soon as it is fully prepared. I believe the Lord is cleansing the church in Sydney and after Elder Corliss has had rest, then he can give more labor to suburbs of Sydney. But I feel that God is at work and will work if we will, as human instrumentalities, work with God. There is much I want to bring before you, but will stop right here, for this must go to the post office to go out in this evening's mail. It is now ten minutes of six. We are usually well. Dr. Kellogg is better. The Lord has heard prayer in his behalf. I have written as fast as my pen could trace the lines after these interruptions. Tomorrow I will send more matter if I can have strength to write on some points. Love to all who love God.¹⁰*LtMs, Lt 135, 1895, par. 24*

Mother.

The man named Richardson, a temperance lecturer, spoke excellently well yesterday in meeting. I do not think I can get away tomorrow, Monday, but may go Tuesday or Wednesday.¹⁰*LtMs, Lt 135, 1895, par. 25*

Mother.

Lt 136, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 14, 1895

Previously unpublished.

Dear Son Willie:

Maude, May, and Fannie were anxious to come up here to Dora Creek, Maude and May to obtain lessons in dressmaking. Fannie preferred to wait until the American mail was off. I thought yesterday I could not possibly come until I had closed up the American mail, but the burdens were coming so very heavily upon me I could not bear the responsibilities without wakeful nights, and the girls were very much pleased that I did make up my mind to come. We left on early morning train for this place. I awoke at half past one and could not sleep, so commenced writing at two o'clock a.m. I sent the letter to Elder Israel to read in the committee meeting, then all did their level best to get me off; and wonderful to tell, there was no confusion. *10LtMs, Lt 136, 1895, par. 1*

Brother Belden was going to Sydney with Jessie, and Maggie, and May and I just bundled into the platform wagon too, and rode to Stratfield and after all our pains, were obliged to walk down a pair of stairs and up a pair of stairs. We got a ladies' apartment where were two nuns, one woman and child and a little girl. Maude came by train. When we came to Fountain Dale, two more nuns came into our compartment and we had a very pleasant company. The nuns, three of them, were about to open their school in Cooranbong, after the vacation. These nuns were social and cheerful. *10LtMs, Lt 136, 1895, par. 2*

We found Brother Lawrence waiting for us with his two-wheeled hack. We left the trunks with clothing and eatables, took the baggage and put it into the trap, and drove slowly to the hotel. Found Sister Rousseau sick, comfortably sick. We have visited with her today. We shall number one family. We will spread our own

table and be as retired as possible, and Sister Rousseau will eat with us. I do not think she will be displeased with this arrangement. *10LtMs, Lt 136, 1895, par. 3*

I thought you ought to know we are here, expecting to remain one week, perhaps less, perhaps a little longer. We are much in earnest, and so are Maude and May, to learn the science of dressmaking. We bought clothing to make for May and myself. I will write what I can, but I must have relief from perplexities until I can get recuperated. *10LtMs, Lt 136, 1895, par. 4*

I am earnest and anxious for you all in Melbourne, but one thing you must do. Have rest in sleep and carefully preserve your health. A great work is opened before me to be done, and special words of counsel are given: Appreciate the talent and ability within your reach. Do not treat them in a careless, neglectful manner, for if you do this the Lord will surely remove His Holy Spirit, because you do not recognize the work of the Holy Spirit upon human hearts. God calls upon no man living to work the Holy Spirit. The Holy Spirit is to work the men, and fashion them daily after the Divine Similitude. Let ministers and people walk humbly with God and then, as they humble themselves, God will lift them up and His countenance shall shine upon them in clear, distinct rays. *10LtMs, Lt 136, 1895, par. 5*

I am scarcely able to hold open my eyes and now I will close my scribbling for this time. *10LtMs, Lt 136, 1895, par. 6*

Mother.

Lt 137, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 20, 1895

Portions of this letter are published in *3MR 410*.

Dear Son Willie:

I do feel a great interest in the work of God in Battle Creek. I feel a deep interest in the work to be done in this country, and every soul who has a heart and interest in the work should be encouraged. There are few enough that have any desire to place themselves in missionary fields, and those who have talent and ability are not to be sent off at once to the islands of the sea. This is not God's plan or purpose when the heathen are so near to us, ignorant of truth, ignorant of the Scriptures and the power of God. If there were one hundred men qualified to work in Melbourne, what a vast amount of good would be done! If Satan can pacify us and keep us asleep in regard to the necessities of home missions—the work to be done right where we are—and to get a great zeal for foreign missions, he is satisfied it shall be so. *10LtMs, Lt 137, 1895, par. 1*

Three years ago I bore a testimony in regard to Melbourne, that where there is one engaged in doing the work that is nigh, there should be one hundred. And yet Melbourne has not been worked. The touches that have been made in the outskirts are so feeble, but God has blessed even these efforts. But they are not enough. There must be workers put into the field. *10LtMs, Lt 137, 1895, par. 2*

The question arises, where is the money coming from? Let us answer, We have faith in God. I will deny myself in every way reasonable to do what I can. I will save in clothing, I will not expend one shilling unnecessarily. I will work with all the influence I possess in every line, if our brethren will, in the fear and love of God, stand by my side to help me. We will invest some by denying our desires for things which we do not really need, then we will have faith in

God and work with heart and mind and pence and shillings as we can. Souls are perishing; a world is to be warned.*10LtMs, Lt 137, 1895, par. 3*

And here is Sydney. I know it should be worked. How much longer are we going to wait? I shall send by this mail to America for Brother Lindsay to sell my place in Battle Creek for what he can get, that I may have the money to use now in this emergency. The Lord has a work to be done, and He wants us to do this work in His name, trusting not in human ability, but in the endowment of the Holy Spirit. I know not who will come to the front and purchase my property in Battle Creek, but it must be sold. The money must come to this field. We have waited long enough for those at Battle Creek to get the burden. Now I will use every available ability that God shall give me to advance the work here. Soon the night cometh in which no man can work.*10LtMs, Lt 137, 1895, par. 4*

There will be someone who will buy my place in Battle Creek. I want to use the money not for any selfish purpose but to support laborers in the field.*10LtMs, Lt 137, 1895, par. 5*

Lt 138, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 21, 1895

Previously unpublished.

Dear Willie:

I meant to have sent you a letter this morning, but could not, for I sent a letter to Brother Lindsay to sell my place, and I could not do more. I thought if you were coming Friday you would not need a letter, but the rains have kept on since last Monday night and have only held up for a short period of time. The people here say the ground is full of water and if it rains through this week, there will be no passing on the cars or to the station, for there will be a flood; so we decide to go at once. There is no prospect of its clearing off. It may hold up long enough for us to get to the depot, and we sincerely hope it may. We hope to take Sister Rousseau with us to make the things May needs. I sincerely hope she will go. We have one dress, black, made for her and it sits like a pink on her. We will get an appropriate fitout for May. Sister Rousseau has decided to go with us and I am glad. Her knowledge is worth much to us just now. *10LtMs, Lt 138, 1895, par. 1*

Evening after the Sabbath letters came to May in response to her letter to her father. She will let you see them—one from her mother, one from each sister, and all were so thoroughly well pleased. It was an enthusiasm expressed as though May was highly honored to be connected with Willie White and his mother. May read it all to me. They are thankful and glad that May will have one whom they can feel sure will help her spiritually. Brother Lacey wrote so tenderly and expressed great love and confidence in you. May is fully decided and talks of the matter freely with us. I think you have nothing to fear in regard to May Lacey. She is a good girl and the expression from the family is so full and hearty it is a pleasure to read it. *10LtMs, Lt 138, 1895, par. 2*

If this reaches you in time to have Sister Daniells see if she can get one dress pattern for you to bring to make May Lacey a dress, it would be nice. Will you ask her to get me a black alpaca for May, and I will write her about the bolt of goods.¹⁰*LtMs, Lt 138, 1895, par. 3*

Brother Corliss is here; came up on the train. He returns with us tomorrow. Do not delay coming here as soon as possible.¹⁰*LtMs, Lt 138, 1895, par. 4*

Mother.

Lt 139, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 5, 1895

Portions of this letter are published in *3MR 411*.

Dear Son Willie:

We have just received your telegram and passed a telegram to Echo Office. We have felt very anxious in regard to you all. We prayed for you morning and night, and the Lord has comforted our hearts with assurance that He would bless you, and His protecting care would be over you. We have had the first day without rain since you left. Monday, yesterday, was a pleasant day. Byron and Sarah and I went to Sydney. *10LtMs, Lt 139, 1895, par. 1*

Said Christ, "Ye have the poor always with you," and it is thus in our experience. [*Matthew 26:11*.] We purchased rice and peas, and this store was laid in to supply the destitute poor. We visited Sister Chapman and carried her a little of all we had and twelve yards of flannelette, and have now a supply of clothing for several families who are in suffering need. Last Sunday night I had considerable aggravating pain with rheumatism, and I decided I would have a change, so we went, as I have stated, to Sydney. The roads were good notwithstanding the rains, and the horses had not been used much during the rain and they were in excellent spirits. We did our trading and returned home a short time after dark, and the ride did me good. Brother Sisley and Brother Kellogg came in a short time ago. Both are much pleased with the location of the school. *10LtMs, Lt 139, 1895, par. 2*

Sunday Brother Hare called in my room, by request of Brother McCullagh, to tell me he had read the testimony to Brother Humphrey and he accepts the testimony and is broken all to pieces. Both took part in the Lord's supper and ordinances, and both wept nearly all through the meeting. Brother McCullagh says it was the best meeting, on Sabbath, he had ever experienced in Sydney, for

the presence of the Lord was there, and now he expects Sydney will advance. Brother Hare says these two men, especially Brother Hardy, have stood as a hindrance to every effort made in Sydney. They would oppose everything. Brother Hare is full of gratitude, for he says not a human being, he thinks, could have made the least impression upon these men, but the Lord had His own means to use to save them, and all feel thankful to God. You cannot tell how greatly relieved I was. I felt grateful beyond expression that the Lord was working to save these men who had dishonored Him so long.*10LtMs, Lt 139, 1895, par. 3*

I did not attend meeting on Sabbath. I dared not expose myself to the rain. Brother Hughes' family is up at Cooranbong.*10LtMs, Lt 139, 1895, par. 4*

Evening. Since writing the above, Brother Pallant has called to tell me the books from Melbourne had come and were at the wharf. I have given orders for Brother McCullagh to go and get my books and pay the freight on them. I miss Emily now. I am interrupted in my writing to visit and talk about these business matters that I know nothing about, so I am having one thing after another that troubles me.*10LtMs, Lt 139, 1895, par. 5*

February 6, Wednesday

Edith is sick. It was pronounced by Dr. Kellogg to be tonsillitis. This made us afraid. We had not a room where she could be isolated from exposing the members of the family, and we took her to the hospital last Sunday. Maude went to see her Tuesday and they pronounce it typhoid fever, and she could not see her. She will go Thursday, tomorrow, February 7, to see her. The report was, she was better but had been very sick. The Lord has mercifully preserved us from all sickness of such a character, and we are feeling very serious over the matter.*10LtMs, Lt 139, 1895, par. 6*

Brother Vincent came and dug a drain to carry off waste water and not have to pour it on the ground. The sick at the hospital have, they say, the best of care, but we must take every precaution that the premises are kept sweet and clean. We know not that Edith has had any exposure, except being careless and going out in the wind when she was in a perspiration. It has been very damp, rainy and

cloudy until last Monday and Tuesday. I see this morning it has rained in the night and is cloudy today. *10LtMs, Lt 139, 1895, par. 7*

I received two letters from Brother Starr, one last week saying their tent was pitched in a beautiful spot, but while they stood admiring it the seams began to rip, and on examination they saw the thread and cloth likewise were rotted and worthless. You will receive a copy of the letter by next boat. A request was made to you to help them purchase a new tent and to get donations of others. I have written you were in New Zealand and that the necessities right here at home were so constantly increasing, I could see no way that we could do anything now. The poverty cases are great and to keep the workers in the field here in Sydney is a continuous matter of money to support them, and I could not see that we could do anything more than we are now doing. *10LtMs, Lt 139, 1895, par. 8*

Well, I will send you copies of letters sent to Battle Creek. We shall remember you all in your meeting and pray the Lord to bless you and preserve your health to return in health to Tasmania. *10LtMs, Lt 139, 1895, par. 9*

May seems well and cheerful. *10LtMs, Lt 139, 1895, par. 10*

February 6, eleven o'clock. I have just said goodbye to Brother and Sister Humphrey. They came to see me, and I read to them the writing you will see of February 1. He says he accepts all the testimonies. He is fully broken. He says he will, this week, pay all the back year's tithes and then keep up the tithes for the future, paying an honest tithe to God. We have been one hour in conversation and then we had a season of prayer. Himself prayed in an humble, solicitous style, and he has been in tears ever since he has been in my room. Brother Hardy is also making earnest work. O, I feel that the melting mercy of God has had compassion upon these two men. But Brother Hardy is not of the same kind as Brother Humphrey. *10LtMs, Lt 139, 1895, par. 11*

Brother Humphrey has now a determination to do his whole duty, and I can say I know the Lord will help him. He says he thought he was a Christian and did not understand his case. But he thanks the Lord for the light. He is very much broken, weeping most of the time. I thought you would be pleased to know this. This is an

interruption I can well afford. O that the Lord would walk through the midst of every church in New South Wales! O that He would work with His signal power!*10LtMs, Lt 139, 1895, par. 12*

(I must leave a little bit of space, for perhaps something else may happen that I can write you.) The tent is now up in Petersham. O, that God may give the victory to His people. I long to see the power of God going through our midst as a lamp that burneth. Light and truth will, if practiced, expel the darkness. I hope the Holy Spirit of God will come into your midst and that the believers who shall attend the meeting will be molded and fashioned by the Holy Spirit. I am so glad that Brother Humphrey is decided on the tithe question. May the Lord bless him and strengthen him in the right.*10LtMs, Lt 139, 1895, par. 13*

In much love,*10LtMs, Lt 139, 1895, par. 14*

Mother.

Lt 140, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 13, 1895

Previously unpublished.

Dear Son Willie:

We received your letters giving an account of your journey, and we were not at all surprised at your account of the disagreeable experience you had, for it was very rough weather on land. We did have hope that possibly the storm might not reach you. But the accounts in the newspapers were of that character that those hopes melted away. But we were rejoiced at the telegram of your safe arrival. We prayed for you and your companions morning and night, and we believed that God would bring you to your destination, Auckland, in safety. When your letter gave a limited account of your experience we were not at all surprised. It was even better than we feared.*10LtMs, Lt 140, 1895, par. 1*

I received a letter from H. W. Kellogg enclosing two pounds for the copying of the articles I sent him and stating he would appropriate one hundred dollars to the work being done in this country and receipt it on the note he holds against me. That is good. If he will allow me to pay up that note in this way, I will be so grateful, for we need means so much. It is a very good thing for Brother Kellogg to do.*10LtMs, Lt 140, 1895, par. 2*

Matters move along about as usual in our home. Edith was taken to the hospital; was there only five days and was not a subject of typhoid fever as was reported by the nurse, who made a mistake and got her mixed up with another person who had typhoid fever. She is at home all well and active. May is fulfilling her office and work nicely. She rides out with me; drives the horse. She has no time for sewing much, as she helps Annie in the various things that require someone's looking after.*10LtMs, Lt 140, 1895, par. 3*

Sister Rousseau has had an attack similar but lighter than Edith, but May gave her treatment and sweated it out of her. Maude was attacked last night—sore throat, aching bones—and she was to give her a sweat. We all manage to have all we can well accomplish.*10LtMs, Lt 140, 1895, par. 4*

We shall expect another letter from you as soon as you get to the meeting ground. Brother Rousseau has been down here since last Thursday noon. He is still afflicted in a lighter, but similar, manner, to Job. He has three more boils in progress. He is trying to complete the school matter and then move forward after he gets the business done in Sydney.*10LtMs, Lt 140, 1895, par. 5*

The best thing for Brother Kellogg to do, I think, is to engage in business on the school land. Brother Rousseau wants him, I understand. He can consult with him, and they can plan together. Brother Rousseau knows nothing by experience in building, and the delay of the conference decision has removed, Dr. Kellogg says, all burden from his mind. He feels no drawing to Queensland; it would involve expense, and he thinks it would not pay.*10LtMs, Lt 140, 1895, par. 6*

I was a little surprised at some things Elder McCullagh told me last Sunday. He visited me and stated that Brother Rousseau told him that Elder Daniells wrote him he was to take your place in having an oversight of the work in Ashfield and Petersham, and he began to make inquiries what they did with the money received in collections in Ashfield and Petersham. This did not make a very favorable impression on the mind of Brother McCullagh. He thought Brother Hare and himself could be trusted to appropriate the means that the people chose to give, without any of Brother Rousseau's help or counsel.*10LtMs, Lt 140, 1895, par. 7*

Another point, he was urging quite strongly that Dr. Kellogg should speak Sunday nights on temperance and health questions. Brother McCullagh says if they wish to kill the meetings dead as a stone, they could enter into this arrangement. He has not the gift of voice or attractions of speech to make subjects interesting. I told him I would not sanction the proposition, for I had fears the same as expressed by himself. Marian has the same judgment of the matter.

She has attended his meetings, but she says it is to show respect to him. He does not interest the people, and he seems not to have the gift of adaptability, and although all have respect for Dr. Kellogg, they do not feel enthusiastic at the prospect of being forced with his labors.*10LtMs, Lt 140, 1895, par. 8*

I think if we can have one American on the school grounds engaged in building savingly, it would be a blessing. Brother Rousseau seems to desire it. I shall talk with Brother Rousseau this morning in regard to these things. If his business in the city is accomplished, he will go at once, this day, to the school grounds. Sarah came up at half past seven o'clock and stated that Brother Rousseau left the train at Granville and came directly to their house to get a bath; said he was sick, had great pain in his bowels, so he may not go today. I read to him what you wrote about pushing the work on the school grounds. Brother Kellogg is employed all the time on the plan of building, making estimates. Brother Thomson [?] came last Sunday and gave his figures, which are less than Brother Hardy's and Smith's. We hope this work will progress.*10LtMs, Lt 140, 1895, par. 9*

Do you advise that we shall make a selection of land on the school property? Brother Rousseau thinks it an excellent building site, says it is high and excellent land for fruits and perhaps for vegetables. He thinks I would not want to locate in the lowland. O'Reilly's place: he asks nearly two thousand dollars for it, so we might as well give that up. I think we had better be making some move and calculation upon the matter of selecting a site and preparing for building. And after reading your letter today, if it is your calculation to travel considerably with her among the churches, which I think would be advisable, would it not be best to build quite close—your building and mine—or else would it be best to have one house, calculated for two families? Please think this over and express something in regard to the matter. Would you advise May and me to go up to Dora Creek and see for ourselves? We will await your letter expressing your mind on these points. We want you to do the very best thing for you.*10LtMs, Lt 140, 1895, par. 10*

I think Mary Mortenson had better come with the children by all means, and I shall write to that effect, that I will find a place for her

or she can help in teaching in the school. If you think this is best you can write decidedly on this point.*10LtMs, Lt 140, 1895, par. 11*

We are all getting along harmoniously. We feel a deep interest in your meeting. May the Lord bless you is our prayer.*10LtMs, Lt 140, 1895, par. 12*

Much love to all friends.*10LtMs, Lt 140, 1895, par. 13*

Lt 141, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 18, 1895

Previously unpublished.

Dear Son Willie:

I cannot sleep this morning past quarter past one, and I prepare to close up my American mail. You must know we feel deeply anxious to learn something of your meeting and something of you as well. May tells me she has written you, and I shall not write much. I am glad to report that I am doing well healthwise, for which I am very grateful.¹⁰*LtMs, Lt 141, 1895, par. 1*

May and I rode to Petersham last Sabbath. I spoke to the Sydney church with much freedom. Many of the young converts from Ashfield were present. The new place of meeting was crowded to its utmost limits. And I am pleased to say that there is a perceptible change in the current of the atmosphere circulating through the church. Brethren Hardy and Humphrey seem like newborn souls. This amazes the church, and this wonderful miracle of the power of God—for it is nothing less in their eyes and in our eyes—has done for them that which nothing else could have done. There seems to be such a marked change. Their very countenances express the work that has been wrought. It is no human touch that has done this.¹⁰*LtMs, Lt 141, 1895, par. 2*

Brother Hare was present, also Brother McCullagh. I never have seen Brother Hare as spiritual as now. The power of God seems to be with him. His words have power. After I had spoken to those assembled, we had a testimony meeting, and those who had newly come to the faith in Ashfield—all, I think—bore good testimonies. Brother Richardson was at the meeting, and he is growing in experience. He spoke well.¹⁰*LtMs, Lt 141, 1895, par. 3*

I spoke upon *Luke fourteen*, the first fourteen verses of the chapter.

They desired me to speak upon the invitation to the supper, but I left that for another occasion. I wanted that all should have an opportunity to witness for Christ. The testimony of Brother Richardson was that he should never forget the words spoken by Sister White. They set matters before him of eternal interest, which made him feel that he was responsible to God for the use of light God had given him. Brother Hare spoke well of the danger with him of not preserving humility before God. I had made earnest application of Christ's words and of His instruction [in *Luke 14:7-11*]—Christ marked how some took the highest rooms at the feast.¹⁰*LtMs, Lt 141, 1895, par. 4*

It was a most excellent meeting. The presence of the Holy Spirit was in our midst. Brethren Hardy and Humphrey both bore excellent testimonies. Meeting closed about five o'clock. We reached our home a little after dark. We had Jessie. Our family became worried about us and had just started to come to meet us, fearing, having Jessie, that something had happened to us.¹⁰*LtMs, Lt 141, 1895, par. 5*

Sixteen have been baptized, and twelve more have presented their names to be baptized. I have an appointment out for Ashfield next Sabbath, and the request has been made for me to speak in the tent next Sunday night. If I feel as well as I do now, I shall attempt it. Byron thinks it would be necessary, for Canright's books may be circulated as soon as the Sabbath question is introduced, and they say after they have heard me it kills the influence of the book. If it is thus, I shall speak a few times evenings and stay overnight at Brother McCullagh's.¹⁰*LtMs, Lt 141, 1895, par. 6*

[Circa February 18, 1895]

Private:

I am convinced that it is best, if there is an interest in Auckland, to have Brother Corliss remain there. I am of the opinion that Brethren Hare and McCullagh will carry on the work, and the Lord will work with them in the locality of Sydney. A change would be beneficial to Brother Corliss. His boy is doing excellently well, and I cannot see how you can get along very well unless Brother Corliss does remain in New Zealand. Brother Hare remains for a time in New South

Wales. He seems to interest the people, and all are pleased to hear him. He has no ordinary talent. Under the influence of the Spirit of God he can be a man of great influence. If Brother Corliss should be inclined to remain in New Zealand, I believe he had better stay there.*10LtMs, Lt 141, 1895, par. 7*

I was a little surprised at some things. Brother McCullagh visited me last week and he said that he wanted to bring some things before me. Brother Rousseau has come down to Sydney to attend to business in the interest of the school and he told Brother McCullagh that Elder Daniells wished him to take a supervision in your absence of the work going on in the meetings being held in Petersham and Ashfield, and then he began inquiring what they were doing with the money they received in contributions. This did not strike these brethren as at all necessary, for Brother Rousseau to have any supervision whatsoever over the work these brethren were doing. They thought it all that he could possibly do would be to give all his time and attention to the school lands. For him to investigate these brethren does not make a favorable impression on their minds.*10LtMs, Lt 141, 1895, par. 8*

More than this, he urged the matter of Dr. Kellogg giving his talks on temperance and health subjects to the congregation Sunday nights. This they could not consent to, for they say he will kill the interest, which is now excellent. I told them they need not be troubled. Brother Rousseau had no work to do in connection with their work in setting the truth before the people.*10LtMs, Lt 141, 1895, par. 9*

I am more than surprised that Elder Daniells should suggest the things he did. It is this kind of work that, if he continues it, will hinder advancement. He must show that he has confidence in his brethren and supposes that they understand their work and will do the same in the fear of God. Brother McCullagh makes no rash moves. He counsels with me in anything where he does not really know what to do.*10LtMs, Lt 141, 1895, par. 10*

Last Wednesday, Brother Rousseau was taken quite sick with pain in his bowels, and he left the train in Granville in the afternoon and went to Brother Belden's to take a bath. He was treated by Byron

quite thoroughly. Then he came to our house, apparently a subject of fever. We cleared out the parlor and took the sewing work into the diningroom. He seemed to be quite a sick man. Dr. Kellogg gave him baths, but his temperature was high. Friday he was better and went to Sydney to do some business in reference to the school. He was not in any condition to be off the bed.*10LtMs, Lt 141, 1895, par. 11*

He came back very weak. He supposed he could accompany us on Sabbath to Ashfield or Petersham, but he was not able to do this. He rested through the day, and Sunday morning he felt that he must go to Dora Creek, and he went. The surveyors, he said, would leave, and then it would be an expense to get them back again. So I had to consent to his going. I am sure he was much better. But I was so glad he was not taken sick at Dora Creek. I can see the Lord has provided us this place to make a home for His people. Sister Rousseau is still with us. She is a very frail creature. A girl that has been canvassing has gone up with him to do their cooking. We have not heard from him since he left us.*10LtMs, Lt 141, 1895, par. 12*

Dr. Kellogg goes up today. He seems anxious to go to work on the school grounds, and it is well for him to do this, I think. I was surprised to have him tell me [that] yourself and he were depending on Fannie to help get out a pamphlet in reference to this school business. You know well that I have all, and much more, than Fannie can do and had just set her to work to get out pamphlets that are being called for. I propose that the conference in Australia hunt up and provide themselves with someone to engage in this work if there is any talent to be secured. When camp meetings are held, just when Fannie could be of the greatest service to me, she is furnished with abundance of bothering work, taken entirely from me, and then after the camp meeting it is weeks before she recovers from the strain and taxation.*10LtMs, Lt 141, 1895, par. 13*

I told Brother Rousseau what I thought of such plans. If he was not able, nor Elder Daniells or any one of them, I thought it was a pretty lame kind of thing. And my influence should be exercised to have the conference hunt up their own workers without taking the only one I have from me, aside from Marian. Emily is gone. This is

seriously felt when so many letters go in the mail to America, South Africa, and everywhere. But be it understood this drawing upon Fannie must not be. I shall not consent to it. I told Rousseau that it could not be. He says now it is the only thing that can be done. They must have the book out as soon as possible; so Fannie leaves for Dora Creek this week, with my reluctant consent. *10LtMs, Lt 141, 1895, par. 14*

When will you be expected back? If you can tell us anything definite, do so. May is well, and her sewing moves along slowly. Sister Rousseau is not able to do much. She is ambitious to do all she can, but she is quite frail. I will send you copies of letters written. I try not to be troubled about many things, but to take things as easy as possible. I shall not go to Tasmania in a little, inconvenient boat. I would prefer going by Melbourne, but this is expensive. Dr. Kellogg says he will look into the matter this week. *10LtMs, Lt 141, 1895, par. 15*

Much love to all friends, and especially yourself. *10LtMs, Lt 141, 1895, par. 16*

Mother.

I was asking Marian in regard to the *Sermon on the Mount*. She says she cannot have it printed until the chapter you have to read is read and sent to her or the Echo office, I do not know which, but I wish you would read this chapter and send it. Return it at once. I cannot feel at rest that this book should be delayed for the want of this chapter in your hands. Marian says she will not have the book published until you read this chapter. Will you please attend to this without delay? *10LtMs, Lt 141, 1895, par. 17*

Brother Caldwell is devoting much time now to copying upon the typewriter. He has engaged Willie McCann to help him in doing outside work. He commences today. *10LtMs, Lt 141, 1895, par. 18*

Lt 142, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 19, 1895

Previously unpublished.

Dear Son Willie:

May Lacey has just sent to remind me that letters can go to New Zealand today, and now it is ten o'clock, but I will write you a few lines. My health is very good for me, for which I am very thankful. Monday night I slept until twelve o'clock; no more sleep for me. I dressed and wrote fifteen pages, before breakfast, upon the parable of the supper, *Luke fourteen*. Rode out with Brother Caldwell as May and Sister Rousseau went to Sydney.¹⁰*LtMs, Lt 142, 1895, par. 1*

May was to sit for her picture, as the first sitting was not at all acceptable. She came home not well. Maude gave her a thorough bath, and she slept through the night. I told her to keep in bed part of the day today, at least. She is better, but her head is dizzy. This has come on Maude, Edith, and Annie. I had something of the same character, a very singular experience for me, but it passeth away in a couple of days with vigorous treatment. Brother Rousseau's attack was very severe, and he had heroic treatment. He left for the school grounds Sunday, as I have written to you. I think you need have no anxiety for May. We will guard your treasure carefully and diligently. The Lord will bless her and lift up on her the light of His countenance.¹⁰*LtMs, Lt 142, 1895, par. 2*

We are a little perplexed to understand how to manage the care of Stephen Belden. This almost makes Byron sick. You remember the things he sent for from the island. I think everything amounted to about four pounds. But now comes another order from Brother Cole for things for meetinghouse windows, etc. I believe the conference has made provision for this and it will be sent. But in his letter to Byron he sends for barbed wire to enclose his land, and also for

some other things. Did you tell Stephen he could have the wheels to my platform wagon? He took them with him and did not say a word to me about it. We cannot ask you about this matter. I wish I had known more particularly in reference to this matter, as to the limit of the calls that are made from Stephen that the conference will accept. The barbed wire for fence will cost two pounds beside the freight bill. The money I am advancing for school bills, that which I pay to Byron to get fruit and the money laid out for the conference at the call of those on the island, and the money laid out for goods to clothe the naked and food to feed the hungry, will soon melt away my bank investment. Please tell me what I shall do.*10LtMs, Lt 142, 1895, par. 3*

Brother Kellogg is waiting in anxious expectation your decision whether he shall go to work on the school grounds. If you cannot be here yourself at this important period, will you be sure and not delay writing?*10LtMs, Lt 142, 1895, par. 4*

We must know something about this matter. Brother Kellogg is on the ground, also McKenzie, and yet all seem to need advice and scarcely know what to do. Brother Rousseau, I think, scarcely knows what end to take hold of. Is there a need for you to be away from this important beginning of school enterprise? I fear it is not wisdom. If Brother Rousseau is not well, and his head has been the principal trouble, I fear that so much care will work deleteriously for him. Can you say something? What should be done on the school grounds?*10LtMs, Lt 142, 1895, par. 5*

I think Brother Kellogg would undertake to build my house as cheaply as I could possibly get it built; but the location I have presented to you, will it please you? And shall I move ahead in the matter and say to Dr. Kellogg, "Build me a cheap, plain, rural residence just as cheap as it can be built, but roomy"? Say something, DO, on these matters, else come yourself and direct. I would as soon Dr. Kellogg would build my humble residence as anyone I know of.*10LtMs, Lt 142, 1895, par. 6*

But I do not understand what the agreement is for Brother Belden on the island. Does he have pay for building the church, and is this why he sends at every mail for something? Shall we send all he

asks for? These are questions that cannot be settled by us.*10LtMs, Lt 142, 1895, par. 7*

Brother McCullagh came to see me Monday, when every nerve had been strained to the highest tension, but I could but see him and counsel him the best I can. He feels anxious to have all done [that is] possible in the effort with the tent at Petersham. He has to stay by the tent. He cannot leave it. It is not safe. There is a brother, he says, with Brother Semmens who is trustworthy, who could care for the tent and let Brother Collins go out visiting. He does a great deal of good in this way. Sister Walker has gone to Queensland; not a woman worker here. Why did they let her go? The work done and to be done in families is increasing, and calls, urgent calls, are made for Bible readings; and this is doing a precious work.*10LtMs, Lt 142, 1895, par. 8*

Brother Pallant is supposed to be laboring in connection with the tent effort, but he is made tract society secretary. Books come in, and he has to open the boxes on the wharf or in storehouse and separate them and send them to their destination. This is absorbing all, or nearly all, his time. What is to be done in this emergency? What can we do? Interest is increasing both in Ashfield and in the effort, and yet of the workers supposed to be engaged in that work, one is tent master, watching the tent in the place of watching for souls. Another is working in the line I have mentioned. Every jot of ability in these men, Collins and Pallant, should be called into the one line, to do his uttermost with the tent effort. We cannot feel at rest in the way things are now going. The Lord is giving Brother McCullagh and Brother Hare special favor with the people, and they are working under God, I believe, and they should have all the help that they should command.*10LtMs, Lt 142, 1895, par. 9*

Can Byron do anything in these lines? Brother Rousseau leans on him very much, as Brother Lawrence was left without any definite plans and definite arrangements. I shall write to Rousseau and find out what Byron is expected to do. He went to Kellyville last Sabbath, and they had an excellent meeting there, he reports. I do have great objections to leaving matters at loose ends, all in uncertainty, as Brother Lawrence's case was left.*10LtMs, Lt 142, 1895, par. 10*

I think the barbed wire should be sent. The more I think of it, it is the best thing to be done now for the land Stephen has planted. He is at work on the meetinghouse and cannot watch the grounds, so there must be something to secure the crops, and this will have to be done. The meetinghouse goods must be sent to push the house. This is my judgment.*10LtMs, Lt 142, 1895, par. 11*

Other things I would be glad to write to you, but I cannot do this now. I think Emily will have to come home. She thought she might go to Tasmania, but I cannot see it best. If May and I leave here, then Maude and Annie are the officiating maidens in the house, and I have no reason but to think matters will go at loose ends. I gave a serious talk this morning at the table to Willie McCann and to all present, not to blame, but to set the matter of individual responsibility before them. But I should not feel free to leave my house unless Emily is here. I really do not feel it is best for me to leave at all. Is it not best for me, while I am as well as I am, to keep diligently on the life of Christ?*10LtMs, Lt 142, 1895, par. 12*

I do not feel the least inclination to build before you shall come and look the land over and make your decisions. There are two good houses: the large house on the same range with the one now occupied by Brother Lawrence, a house of eleven rooms, for six shillings per week. Another, directly back of the hotel, on the parallel street that turns behind the convent, a better house on higher ground, for eight shillings per week and about the same number of rooms, nine or eleven. The school or we can rent one of these. I have told them to investigate both houses and see which would suit me and my work the best, if I choose to go, for we shall need to be in tents or houses if we build; and if I can rent a house, it will be much cheaper.*10LtMs, Lt 142, 1895, par. 13*

I will follow your suggestions [and] have some land cleared to plant trees and for vegetables. Corn can be planted now. The crop is going to be put in at once on school grounds. Brother Lawrence has several bushels of seed corn. I shall not make the least movement in purchasing land until it is candidly considered whether it is best to purchase any land at all. I am not positively sure in reference to the matter.*10LtMs, Lt 142, 1895, par. 14*

I am pleased to say Brother Rousseau is delighted with the climate and the land and the advantages. He continues to keep his boils, and these are troublesome pets.*10LtMs, Lt 142, 1895, par. 15*

Sister Rousseau is with us still. May is getting nicely prepared for clothing. I appreciate her. She said to me, as she was giving me my bath last night, "I wish you would tell Willie not to write as he does, in so high praise of me, for I fear he will be disappointed in me. I am not of that value he thinks. I should wish he would not write in the way he does." So I will caution you as she prompts me to do. I see nothing to lessen my esteem of May. I have just received a letter from Mary Mortenson, which I will send you.*10LtMs, Lt 142, 1895, par. 16*

Brother Rousseau was anxious to receive from me fifty pounds to pay on the Brown forty-acre place. I furnished it to him. I shall be very glad to receive the account of how my money matters stand now in America. A portion, a very few small enveloped letters came to me, all from strangers with the exception of a few lines from Harper and a letter from Sister Ings, May Walling, and Mary Mortenson. More will come from America, I am sure.*10LtMs, Lt 142, 1895, par. 17*

Wednesday morning

I could not sleep past one o'clock. You speak of the mails being large. I had copied some matters I had written in reference to building in Battle Creek, written while I was in Europe. I thought these things should go to them. That written upon royalty I also had copied. In it was much in reference to one man being mind and judgment and the whole conference. Some of these things, I was confident, had never come to the eyes of Elder Daniells, Elder Olsen, and other responsible men. Thus I felt it was my duty to send. I told you of this before you left. There is no one for me to counsel with. But one thing I shall do. I shall act out the best I can the will of God, and then leave the result with Him.*10LtMs, Lt 142, 1895, par. 18*

Brother Caldwell is anxious to go on the school grounds and for me to go and look with him, but I do not care to go. Fannie is now at Cooranbong. It may be he desires to go there and help Fannie in

getting out that school matter. If he does have this in mind he does not say so, and she has not let me know. *10LtMs, Lt 142, 1895, par. 19*

My plans are to have Maggie Hare to copy for Fannie. It would be altogether more appropriate and may prevent observation and remarks. It is not the best for him to be so confined without exercise. Tell me what you think. *10LtMs, Lt 142, 1895, par. 20*

Mother.

Lt 143, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 28, 1895

Previously unpublished.

Dear Son Willie:

Your letter came to us last Monday and was read with much interest.*10LtMs, Lt 143, 1895, par. 1*

Sabbath, I spoke in the hall at Ashfield, which was well filled with interested listeners. The call to the supper, (*Luke 14*), was the subject presented. We then had a social meeting, which was particularly interesting. Several were present who were in the valley of decision and large hope is entertained that they will have the courage to decide to be fully on the Lord's side, keeping all the commandments of God. I was surprised to see the number of eighty-five present, and the children, or youth, listened with intense interest. The interest is steadily increasing at Ashfield.*10LtMs, Lt 143, 1895, par. 2*

I had promised to speak in the tent at Petersham Sunday night. May Lacey and I went with Jessie, and the weather was excellent. I spoke from (*1 John 3*), and the tent was full, and as my voice was heard outside, a wall of listeners was formed outside. There were many new ones who came out to hear for the first time. Those present were intelligent, noble-looking people, and seemed to listen attentively. Before me, on the first seat, were a number of women who seemed to be of unusual intelligence and experience. I had much freedom in speaking.*10LtMs, Lt 143, 1895, par. 3*

A collection was taken up, and Brother Pallant handed me a little package, only a small box in an envelope, and a letter also. In this box was a trifling offering of a pencil case to put our common lead pencils in, and two short pencils to be used in the same way. I will send you a copy of the letter. She, [the writer,] is a descendent of

the Waldensians, genuine stock. I shall preserve this memento. Four women I mentioned on the front seat made themselves known to me and spoke very courteously of the subject to which they had listened. They said everything seemed to be presented as a living reality, so very simple and yet so beautiful and grand. It did not harm me to speak. The Lord was my Helper. Three other women met me outside the tent and said they were very much interested in the subject presented. They had heard me speak in the tent at Ashfield and were much interested. They asked, "When will you speak again, Mrs. White? Can we know when, for we wish to have our friends hear you?" *10LtMs, Lt 143, 1895, par. 4*

One hundred and sixty were in the tent and quite a little congregation outside. Brother Hare spoke in the hall at Ashfield, and he reports that he had a good congregation. So you see that two good congregations only two miles apart are quite a circumstance. Brother Patchem and his wife are holding some meetings in their home. They did this before they embraced the truth, and they are encouraged, even by those who have not taken the truth, to continue the meetings. They were gathering in the outcasts, the drunkards and those who would come who needed help the most, and they now hold Bible Class readings. He says he feels that he must learn all he can and use that which he learns for a purpose, to instruct others in the neighborhood. *10LtMs, Lt 143, 1895, par. 5*

I was requested to talk Monday morning to the workers. Brother Pallant could not be present, but we had a very pleasant season together; and the Lord blessed us while we tried to present the importance of most earnest, thorough work. Brother Pallant has not done anything but to look after and distribute the books and act as book agent. Brother Collins can now work in visiting, and had I understood the situation, it would have been arranged in this manner before. Sister Edwards will devote a portion of her time in visiting. Had there not been such a pressure for means, I think Sister Walker would not have been allowed to go to Queensland, for women workers are much needed. Brethren Starr and Hickox had their wives who could both visit; they have no children. We have now only Sister Edwards, and she has two children to support and care for. *10LtMs, Lt 143, 1895, par. 6*

There is considerable desire expressed for Byron to hire a house in Sydney and to act in the work Pallant is doing, and there is considerable to be done. Brother Pallant says it takes all his time; he cannot do visiting. I wish he could, for he is trying to receive an education in that kind of work. I think he desires to enter the ministry. I am sure he will, if he is persevering, make progress in growth in this line, but he does not feel pleased to be broken up and doing the work he is now engaged in. Byron and Sarah went to Kellyville Sabbath. The meeting Sunday night was left for him, and he had about one dozen new ones out to hear. I have not heard him speak about it. Edith was telling me she heard Byron talking about it. I hope Byron will obtain an experience in this line that will be of advantage to him. He needs to be pushed out in this line. *10LtMs, Lt 143, 1895, par. 7*

In regard to what you say of Dr. Kellogg, he says he is willing to do anything it is thought best for him to do. I agree with you in regard to Brother Kellogg and his medical missionary work. I thought one man, an American, might be able to help build much more savingly than the colonials, but I have not responsibilities in this direction. I leave that with the rest of you who are bearing the responsibilities. I have been talking with him last night, telling him if he could change his manner of labor and give Bible readings, he could work in the educating line, giving certain testimony in reference to health questions which concern everyday life, and not deal so largely in generalities which touch nowhere. Sermonizing is certainly not his forte. He does not put sufficient life and quickening power into his talks to interest and attract the people here in Parramatta, and if the people will not come out, his time is about lost. *10LtMs, Lt 143, 1895, par. 8*

Brother McCullagh had a long talk with me. He read your letters to him, and Elder Daniells' letters. He agrees with all you say and has been laboring in that very line, for he stated the same to me about two weeks ago. He did not approve at all of Elder Corliss' plan of using the contributions his individual self and no one knowing but himself how much was taken up and how expended. He said the Ashfield contributions will be used in Ashfield to pay for the expense of the meetings held there, and in Petersham for the meetings held there. Three meetings each week are held in Ashfield, and they are

now soliciting for the fourth meeting, and there is meeting held in the tent every night in the week except Friday night. I have not heard how much was taken up in the tent last Sunday night.*10LtMs, Lt 143, 1895, par. 9*

Elder McCullagh says Brother Corliss wished all the collections to be used in the expenses incurred in the meetings. He told him that the conference paid their ministers and to the conference belonged all over and above actual expenses. I thought this was right. I cannot see where Elder McCullagh's ideas are not in harmony with your ideas. He read me all that had been written on the subject. I was saying to him that Brother Corliss gave the board of Brother Pallant himself. He said so to me. He said, "No, Brother Corliss paid himself for the board of Brother Pallant out of the money used in contributions."*10LtMs, Lt 143, 1895, par. 10*

Brethren Hare and McCullagh feel that it was not the wise thing to make Brother Bray [?] a steward of means the congregations gave. He is himself young in the faith, weighed down under debt, careworn, and he feels distressed at his financial situation. He will probably lose all that he has. Under these circumstances, he thought it not advisable for this brother to have the care of funds.*10LtMs, Lt 143, 1895, par. 11*

When the tithing was presented at Ashfield, they were surprised. They say Elder Corliss told them that the contributions in the box was their tithe and Brother McCullagh says he set it before them in the true light, that the tithe went to the conference to be handled by them and support the men working in the gospel field. This seemed to be a new phase of the matter to them, and they say they supposed they paid their proportion of tithes in their contributions. The past is according to their understanding, to go as it is, but the future must be understood and they work on a different basis. In regard to the ministers handling the contributions, a strict account should be kept and the ministers place the means in the hands of an experienced, faithful manager as treasurer.*10LtMs, Lt 143, 1895, par. 12*

I am writing this letter in my morning hours before breakfast. I expect Brethren Rousseau and McKenzie down today. Then I

suppose it will be known to a certainty if Brother McKenzie will get the position he has formerly held in Sydney in the lawyer's office as previously.*10LtMs, Lt 143, 1895, par. 13*

Sister Rousseau is still here. She works very slowly, for she is a very feeble woman. May is the same faithful, cheerful girl of sweet disposition. You have a treasure, Willie. She now has her clothing in very good condition, not all made, but sufficient for all present use. The dress is all finished and looks nice enough, I think. May would be pleased to go to Tasmania the middle of April if you do not come until the first of May. If you come the first of April, she will wish to go in March, long enough to make a visit. She is very much determined that I shall go with her. But if you do not come to the convention, I do not feel it would be advisable for me to go. I am getting hold, well, of the life of Christ, and I dare not break up if I can consistently avoid it. I shall make my time tell to the best advantage in this line, and as fast as I write, Fannie prepares it for papers and Caldwell copies it, so it lies before me, just what I have written.*10LtMs, Lt 143, 1895, par. 14*

Now, in regard to that chapter Marian put in your hands, will you please to read it at once and send to Marian [so] that after reading it, she may send it to Echo office? I am sorry for this delay, but will you attend to it at once? Marian watches with intense interest every mail to see if the manuscript has come.*10LtMs, Lt 143, 1895, par. 15*

I will now close this epistle and go over to see Byron and Sarah and then consider whether we will trust to the market for grapes or go to the vineyards in search of grapes. Two purchases of grapes have resulted in a very miserable, decaying mass, and I do not like these. Fresh grapes right from the vine are my preference, and then they are wholesome and good.*10LtMs, Lt 143, 1895, par. 16*

May accompanies me as Emily used to, and I enjoy her company. She is learning to be quite a good driver. Once Maude and May were in the carriage in the main street near the tram lines, and the colt began to turn around and act scared. I was out of the phaeton in an instant and at her head; patted her and talked to her, and she quieted down in a minute. So May has no more fears when I am

with her. She is assured I understand the management when I am suspicioning danger.*10LtMs, Lt 143, 1895, par. 17*

Dr. Kellogg has brought a sample of the soil with him from the school grounds and has made two good brick out of the two kinds of clay. Sister Rousseau and Dr. Kellogg and Rousseau are anxious for me to go to the school grounds. The site they have chosen is, they say, exactly in accordance with your specifications. So says Brother Caldwell and Brother Kellogg—on Avondale Tract, and the ridge is the place they thought best to build. But I am in no hurry. Brother Rousseau would be much pleased to have me on the ground, and I am thinking I will have to go if I retain money enough to build me a house. Would be very well pleased, if you think best, to wait until you shall come yourself.*10LtMs, Lt 143, 1895, par. 18*

We have had Maude down again with throat difficulty. Her mother and children go today to New Zealand and I think it the very best thing that can be done. I think we have served our time on the family of an able-bodied man. The sister says if they come to Auckland she can help them in many ways, but she cannot do anything for them here. Sister Camp says she can get work in Auckland, and it was about time for them to get another house if they remain here. All seemed so anxious to go, and Maude to have them go, and we thought it best for them to go.*10LtMs, Lt 143, 1895, par. 19*

Now what will be the sum I will have to pay for ten acres of land for me, ten for you? Consider this matter, what you suppose will be right.*10LtMs, Lt 143, 1895, par. 20*

Mother.

Lt 144, 1895

White, W. C.

Extract from *Lt 141, 1895*.

Lt 145, 1895

White, W. C.

Granville, N. S. W., Australia

March 15, 1895

Portions of this letter are published in *3MR 405; 4Bio 194*.

W. C. White:

I have been enabled to sleep until three o'clock. I am now attempting to write by lamplight, and this letter must go today. I am strongly tempted not to send it, but will add a few words and let it go. I have Maggie Hare with me, and she is doing some copying for me. Fannie has been gone more than one week. She left here one week ago last Tuesday. She now requests the privilege of remaining two weeks longer. She is writing part of the day, and then riding or on the boat the rest of the day. She is doing well. I tell her to remain as long as she chooses. But of course this means nothing prepared for American mail.*10LtMs, Lt 145, 1895, par. 1*

I send you a short letter from Dr. Kellogg. Answer as you shall deem best. I shall not feel it best to take any responsibility in the matter. If you can see no objection to Dr. Kellogg's using the plates, you can write to him, giving consent.*10LtMs, Lt 145, 1895, par. 2*

I hope nothing in my letters will annoy you or lead you to think McCullagh has been placing any burdens upon me, for he has not. He is very jealous of my strength. The matters I have introduced to you in reference to myself and household being differently situated are not a hasty thought. I have not mentioned the matter regarding my family to anyone but the family itself, that if they are to put forth their talents to usury, there should be wise calculation in regard to putting them where there would be the best income. To devote so much time to this Parramatta church will bring very little returns, and should there not be a more wise outlay of the ability God has given those connected with my family? If they were situated where they could be in connection with the ministering, the knowledge and experience of Marian could be many times multiplied.*10LtMs, Lt*

Remarks have been made by some persons in Parramatta church that the talk was that the church members did not work, but there was not a chance given them to work. They were so abundantly supplied with preaching talent that there was nothing for them to do. If now, while this interest is being developed in the suburbs of Sydney, all the strength that should be brought in to help in various lines, much would be gained. There would be character given to the work through my family. Thus has the matter been presented to my mind. Marian could find an outlet for her precious ideas grasped while handling the life of Christ, which she could impart to the ministers, Brethren Hare and McCullagh. She says she must work religiously and communicate the things which are urged upon her mind to some persons who can be benefited with them. Would not her presence in the morning Bible studies be of great advantage to the workers [such] as Pallant, Collins, Byron Belden, Sarah, and Brother McCullagh—freshen up their minds, open up subjects of intense interest?¹⁰*LtMs, Lt 145, 1895, par. 4*

Brother Caldwell could also work a portion of his time to excellent advantage. Willie McCann is doing his level best, and it is helping the family to help him just now. They have one less mouth to feed, and six shillings per week is no mean sum to put into the family. I do want Brother Caldwell shall have a chance better than he has had. I will not change his wages, but will give him a better opportunity to work. Just as long as we remain here the church will hang upon our family and leave them to do the work themselves, and I do not feel the least inclination to remove to the school ground—although it may have some advantages—and take myself and family, with their influence, from the work that they can help to advance.¹⁰*LtMs, Lt 145, 1895, par. 5*

Now is our time to make the most of this opportunity. Now is the Spirit of the Lord moving upon minds that have never been warned. The message is to go forth to all, and I do not feel it is best to be here in Granville and only connect now and then with the living interest that is now awakened. I lay out the matter before you and ask you to consider these matters. Marian says she would be glad to work in another locality where there is a class of people who are

not so unappreciative. We have been here in Granville nearly one year. Our work has not accomplished that which we could wish for the church in Parramatta. Yet I hope our work has not been in vain, and I think we should broaden and our family be in connection with the living interest where it may be. *10LtMs, Lt 145, 1895, par. 6*

I shall not make any calculation to be connected with you, or you with me. That idea has been a farce much of the time since coming to this country, and after your marriage I shall have no more hope of its being changed to a reality, that our interests will blend, and we be associated in each other's society. Your work is quite enough for you, without being linked up with your mother. This I do not ever expect, so shall have nothing to be disappointed over. Your work and mine are in different lines. *10LtMs, Lt 145, 1895, par. 7*

I am still of the same mind—that your children shall come to Australia and that Mary Mortenson should by all means accompany them, that your wife May and you should be perfectly free to travel. I am preparing her for this, to be ready to go anywhere with you. She is very precious and will develop into a solid, sound helper to you, but must not be weighted too heavily at once. She must have an opportunity to think and consider. Her perceptive faculties are of no ordinary character. I need not tell you I am much attached to May and shall feel more than pleased that you will have her as a companion. She is not one of a painfully sensitive nature who will imagine slights and conjecture many things to feel hurt over. Her sound good sense forbids this. *10LtMs, Lt 145, 1895, par. 8*

I feel it would not be wise to put a wet blanket over her cheerful, happy disposition. Religion, Bible religion, never makes a person painfully solemn. You need exactly such a temperament as May, which will bring brightness into your life, and I begrudge not one iota of the happiness you will find in the society of May. I wish you and her to feel that she has an individuality which cannot be submerged even in you. She will be herself and should act herself and not be cramped to any person's ideas. She has conscientious principles and loves the Lord Jesus and will make you a spiritual companion. She reminds me more and more of your dear Mary, and I believe she is the very person the Lord has selected for you. And I want not [for] you to feel that you must link up with me when circumstances

demand that your work must be done separated from me, for I shall not feel the least sensitive over the matter.*10LtMs, Lt 145, 1895, par. 9*

I could wish that my family was composed of somewhat different elements, but I will try to keep sweet and clean in spirit myself and hope the Lord will help me and strengthen me. I shall not ever lay the foundation for a home in Cooranbong unless I can regard the matter from a different outlook than I do now. I may be able to see things more clearly by and by.*10LtMs, Lt 145, 1895, par. 10*

In much love,*10LtMs, Lt 145, 1895, par. 11*

Mother.

We expect to meet Brother Lacey today. He wrote he would leave Hobart Tuesday on the boat.*10LtMs, Lt 145, 1895, par. 12*

Lt 146, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

April 5, 1895

Previously unpublished.

Dear Son Willie:

I have received my American mail and there is a very excellent letter from Edson. Elder Olsen also writes well—short, though. He writes that your children will start from Oakland in the steamer that sails April 4. This will bring them to Sydney in one month and we must be here at that time to meet them. I shall wire this to you this morning.¹⁰*LtMs, Lt 146, 1895, par. 1*

We are usually well. Sister Rousseau leaves this morning for Cooranbong. Maude will go up to be with her and complete her education in the sewing line, so I will not have to be paying her wages while I am gone. Of course, I shall not feel it best, all things considered, to have Caldwell remain here in my absence. I shall have no particular need for him as I shall have Maggie with me, which is altogether more appropriate than to mix up a married man away from his wife with a number of unmarried girls. Willie McCann will do the chores, which he does now, wholly. I shall cut down expenses in wages and board in not having Caldwell and Maude, fifteen dollars per week, and that is quite a sum. Brother Lacey left this morning for Tasmania by the way of Melbourne. Emily comes this day from Melbourne. I rushed her here before I leave.¹⁰*LtMs, Lt 146, 1895, par. 2*

What we will conclude to do in the future must develop. I see but little consistency in my leaving for Tasmania. I may conclude not to go. It is the worst time I could leave my workers. Fannie has been gone one month. She came back from Cooranbong last Wednesday evening. Brother McKenzie has been moving, Willie McCann helping him. Fannie has been very busy, I expect, for I have not seen her since she came back. My family I think best to

reduce if I go away, and I am sure this is best. Annie Ulrich [?] has no head quality. Maude does as she is told, but to do any thinking or planning seems to be entirely out of her line.*10LtMs, Lt 146, 1895, par. 3*

Well, we will have all this matter considered in time. Even now, after receiving your telegram, I feel in my very heart it not best to take that journey just at this time when I should be here at the closing of my book. I am distressed over its delay, and yet I cannot see how I can help the matter. I supposed we would receive from you some intimation where to address you, but will do the best I can: send to Sister Tuxford for her to send to you. I do not write you much, for I do not have very flattering hope you will receive this.*10LtMs, Lt 146, 1895, par. 4*

We do not cease to pray for you, and we hope and believe the Lord will open ways for His work to advance. I learn [that] all who see the school ground are delighted with it. I have not yet seen Fannie, and I know not how Metcalf Hare regards the matter.*10LtMs, Lt 146, 1895, par. 5*

In love.*10LtMs, Lt 146, 1895, par. 6*

I think I ought to be here to receive the children when they shall come, precious little ones so full of unnecessary anxiety and trouble. All will be right. I have not the least question on that point.*10LtMs, Lt 146, 1895, par. 7*

Lt 147, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 2, 1895

Portions of this letter are published in *3MR 406*.

Dear Willie:

I thought I would drop you a line. If this Brother Caswell or Brother Hanson, leaves my work to go to Sydney, will you please send up someone or make arrangements for someone from here to take their place in doing the hard work of clearing for orchard? Shall we not want a good plow to break the land at once, and prepare for the trees? Will you please to consider these things? I was too tired when I arrived to think much, and am now to weary someone else. Mosely said the orchard ought to be all prepared and trees put in in a couple of weeks. Now will you consider this? Send us additional men if you know of any to send, or we shall be one year behind. What shall we do? I am really troubled over this matter.*10LtMs, Lt 147, 1895, par. 1*

It takes a good deal of hard work to take out these big trees. Fences must be made. If Vincent does not come now, we shall not need him in one month, for we shall set unbelievers on the job of fence-making and building stable and cow sheds. I write this now to go this morning. Considerable has been done.*10LtMs, Lt 147, 1895, par. 2*

Mosely says that the land is good for fruit just where selected, and will do well if properly worked. Caldwell says he would not take ten pounds for the information he received from him. He thinks he may borrow a plow from the school just now. So I leave this. But the orchard is the main thing now.*10LtMs, Lt 147, 1895, par. 3*

I shall try to get this to the office this morning.*10LtMs, Lt 147, 1895, par. 4*

Lt 148, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 6, 1895

Previously unpublished.

Dear Son Willie:

I have a proposition to make, and I want you to consider it carefully and then write me what you think. Caldwell says nothing is said [as to] when you will be here, and last night I decided some things. *10LtMs, Lt 148, 1895, par. 1*

I want a man and his wife with me. I release, as far as I am individually concerned, Caldwell. Not but that he tries to please me, but he can fill in other places, and I want my own nephew, Byron Belden, and Sarah to connect with me. Sarah is a good cook, and they are used to having a hard, close time and will not be so particular about their food or their fare. Brother and Sister Starr were appointed to be with me and help me. My son Willie was to be with me and help me. Now you can see how it goes. You have very important responsibilities, and you have your work. Caldwell can help you in that work very much and May, precious child, is your wife. She has two children to mother. She loves them and they love her. I am happily pleased with the arrangement. But while there is so much to do here and so many interests at stake, Byron can be with me and stick to me. I do not want to be dependent on a man whom I cannot address. If he had a wife I could then speak through her to do many things which I cannot now. I want someone who has a personal interest in me. You, my son, will do all in your power, but weighty responsibilities rest on you. I should not take your mind or your time. *10LtMs, Lt 148, 1895, par. 2*

With Byron and his wife connected with me, I should have no more to pay than I have now, and should have proper help. When I saw them in that small house, and Charlie Paap and others for boarders, I thought how nice it would be to have Sarah to cook for me. There

is no other way but to take care of and board my workmen. Maude can give some little time to sew for me, which I much need. Sarah will step in to advise and plan dishes that are excellent, and they will be a complete fit until camp meeting. Then, if I go, I shall have them to carry out the same work, take care of me, do my cooking, and I not have to stand in the restaurant. I must have help.¹⁰*LtMs, Lt 148, 1895, par. 3*

Byron will get just as good an experience spiritually, and far better, connected with his Aunt Ellen as with others, and I need him now, just now. I am worn more than I thought. Emily is going from me. May Israel is coming but has not the best capability in the domestic lines under any emergency. I want Byron and Sarah. One man and his wife with me would take off any speech of people, and one taking charge who addresses me as Aunt Ellen would be a blessing to me. I do feel this is best. Byron will find enough missionary work to do here, and Sarah will be a great blessing to me. So I send you this.¹⁰*LtMs, Lt 148, 1895, par. 4*

I have said nothing to Caldwell. He can be your helper and still fill in places outside. Byron and Sarah can live in their own tent. They have enough to furnish it themselves. I shall have only to purchase a few chairs. The right kind of cooking is of highest value to me and this Sister Starr could not do. Now, Willie, arrange this matter. Talk with Byron and Sarah. I have not said a word to them, but if they accept the situation, have them come. And I desire that they bring lemons. We must have them and a case or two of the best oranges. The oranges are about gone here and the best have been culled. The last I purchased were six cents per dozen. Let Byron get a stove, for you have not time.¹⁰*LtMs, Lt 148, 1895, par. 5*

Willie, May's ability as a mother exercised to your children is of the value of gold and silver to you and to them. I want her strength cherished. Responsibilities must not be laid upon her too heavily. She is very dear to you and to me and to the children. She must not be expected to do everything. I would cherish her, for she needs to be looked after and have pleasantness with the cares, and leisure and rest, a little bit. I think I view things in a sensible light. Be assured I do not demerit May. Her heart and mine are knit together, but we must be sensible. I want the ability of Sarah Belden in my

home, and now that the boarders are here, it is essential.*10LtMs, Lt 148, 1895, par. 6*

If you want Caldwell any time to help you, he is your worker. He has done well here, and I shall not demerit him, but I want Byron and Sarah. Yesterday Emily gave me a bath and I took other treatment. Then if I had lain down to rest, all would have been well, but whenever a chance presents itself for me to ride, I improve it. The horses had been drawing up trees for wood at back of the tent, making a woodpile. Then Caldwell went to Cooranbong for double whippetrees, and I rode with him, then had to do some sewing and then I went to bed. At nine o'clock I had a severe chill, the second one I have had. It was a nervous chill. Hot water bag and clothing could not warm me. The spine had troubled me all day and then the pain went to the base of the brain, and I suffered severely for hours. Finally slept. Am better this morning, but dare eat nothing. Have taken lemon and raw egg; shall take them through the day. Byron's stove will avoid the necessity of another stove.*10LtMs, Lt 148, 1895, par. 7*

Consider this: I want you to keep the house just as long as you please. I will pay for it. The children are far better off where they are than they would be here. May is better off there, and you can do your work better there. When you feel it time to come, we will be pleased, but I can manage very well if I can have Byron and Sarah, and I cannot well do without them.*10LtMs, Lt 148, 1895, par. 8*

In love,*10LtMs, Lt 148, 1895, par. 9*

Mother.

Lt 149, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 6, 1895

Portions of this letter are published in *4Bio* 222-223.

Dear Willie:

The horses and carriage brought up Shannon and Fannie. It is now about two o'clock p.m. I am sitting on the bed writing you. Shannon came in this morning, all breezy to go right to work, but Caldwell says there was no instruction given to him where to set the office. I told him I could tell him nothing, he must go to Brother Hare. Caldwell took him over to Brother Hare and the two have gone to the mill to order lumber. Shall I set Colson at work with Shannon? I decide this may be best.*10LtMs, Lt 149, 1895, par. 1*

Brother Shannon inquired, "Where shall we work? What tent can we go under?" Well, there is no tent, only one which is fully, abundantly occupied. Now, if it is possible, get a tent of someone. If you can, borrow the old large tent or any small tent. Collins had a tent to live in. Get tents if you can. The large tent would be extra convenient for workers to sleep in and for a dining tent, the McCullagh tent for kitchen or sleeping tent.*10LtMs, Lt 149, 1895, par. 2*

Work is going forward in earnest. We have a sprinkling of rain, and it may pour down, but there is not a sign of a chance for the workers to find shelter. Consider these things and provide us tents. This is the best thing I can see to be done. There could be a temporary shed built under which to work, and I think we shall have to do this, but that little tent of Brother Hughes' is quite too small. Four men is all it will accommodate. Anyway, we must have something at once.*10LtMs, Lt 149, 1895, par. 3*

The work must be completed on our orchard. This work is being done. Brother Lawrence's hands are helping to clear the land and good work is being done. The trees are ordered of Mosely, and he

will be here on Sunday and he wants every student to be on hand to see how he does the setting of the trees, and help him, and he says he will give talks to the students in the evening upon the subject of fruit raising and vegetable raising, if they wish him to. If you have ordered your trees elsewhere, all right. We can test the matter, for we will have more to plant. If it costs more to purchase of Mosely, then let it cost. I shall have the privilege of experimenting in reference to Mr. Mosely, who promises to look after the trees. I think he will have a determination to do his best for me. As you are so far away and it takes time to reach you, we will do our best, and if we make some mistakes we will know better next time. The men work for me with decided interest. We cannot feed them all, but will you please get us dried codfish and dried fish of any description—nothing canned? This will give a relish to the food. You see we shall need Sarah as cook and Byron as well.¹⁰*LtMs, Lt 149, 1895, par. 4*

In regard to phaeton, if you can get a spindle put in the one wheel, we think the carriage with two horses will do well for me awhile. If not, get the Hughes' carriage, and I shall have to exercise judgment, keep it for my use, and not tell four men they can ride as well as not. It is this loading down that scares me in regard to carriages, and we can and must have moral courage to do the right and proper thing in this line as well as in other matters. One thing I am fearing, the spine difficulty is becoming severe. I must have an easy carriage. I like the Hughes' carriage for restfulness, but I am afraid of it for reasons mentioned. I will be glad you have a cart, even if only two-wheeled, but it is not desirable from choice.¹⁰*LtMs, Lt 149, 1895, par. 5*

You say nothing in regard to coming up here, and when. I have set forth the matters here. The boarding of hands is no small subject and we can take care of them if we can have places to lodge them. Brethren McCanns, the father and son, can be set to work. Vincent I do not want. He will spend half his time gossiping. He will, I think, be an annoyance, so let him be counted out. Any terms you propose to make with Brother McCann and son I will accept. They will have to be helped if they do not earn money. I had rather board them and have it thus understood than they board themselves, but I do half the providing.¹⁰*LtMs, Lt 149, 1895, par. 6*

Mother.

I am nervous and trembling and fear you cannot read this, but Maude has gone to school to do cooking. Emily got the dinner for four men. We cannot cook on stove.¹⁰*LtMs, Lt 149, 1895, par. 7*

Lt 150, 1895

White, W. C.; White, May Lacey

Cooranbong, N. S. W., Australia

August 7, 1895

Previously unpublished.

Dear Son Willie and Daughter May Lacey White:

Glad would we be to see you [for] just the time Mr. Mosely is here. He said he would come up Sunday. He promised to stay two days. But if duties call you that are of a more spiritual, important character, we say the eternal interest comes first always. We will follow the best light we have. We will collect in a box the treasure of ashes and have them all covered up for fear of rain.*10LtMs, Lt 150, 1895, par. 1*

Last night Caldwell brought up the tool chest for Brother Shannon and two boxes; I do not know whose they are or what is in them. I was in bed early. Emily was out quite late with several from the school to secure fishes from the fisherman. She got a nice mess of fresh fish; paid two shillings. This is the first we have had since we came here. As we have nothing in the vegetable line but potatoes, the fish will be a treat to the workmen.*10LtMs, Lt 150, 1895, par. 2*

We had a most beautiful shower. There was some thunder, but it came off all clear again shortly. This is all the rain we have had, with the exception of a few drops. Since we have insisted that the students have boiled water, they are better. Several were in the boat with Emily and one other, Lilley Oliver. The night was bright and clear and mild.*10LtMs, Lt 150, 1895, par. 3*

The work will go forward rapidly today. The shelter will go up if the iron roofing is in this first boat. If not, they must await the second boat. Three large trees, I think on the orchard ground, have been cut down. All work heartily and as if they enjoyed it.*10LtMs, Lt 150, 1895, par. 4*

I am hoping everything will be ready for Mosely Sunday.*10LtMs, Lt 150, 1895, par. 5*

I received letters from Marian and May. Thank them both for writing. I received your letter also. Brother Langdon is at work on my place. Brother Colson will probably be at work today with Brother Shannon.*10LtMs, Lt 150, 1895, par. 6*

Brother Shannon has just come in to breakfast. I think it providential he came to Sydney just now, for he will make things stir. The women cannot sit at the table with the men, for we have no chairs for them. We carry back and forth the large, high-backed chairs Brother Hardy made. We could have only two from the school so we eat at second table. Yesterday I ate from waiter [tray] and shall do the same this morning.*10LtMs, Lt 150, 1895, par. 7*

The sun is coming up clear and bright. Burning of log heaps is going forward briskly. It is now fifteen minutes after seven o'clock. Shannon will be no slothful worker. I think we have the right man.*10LtMs, Lt 150, 1895, par. 8*

I have felt greatly relieved since I have decided to speak of Byron's and Sarah's coming here, if they can only be here until camp meeting, but I may think best to have them with us at camp meeting. If not, they are the very ones who would be of the greatest service to me on the place. I am favorably impressed with Brother McKee [?]. He is a very pleasant-appearing man. Brother Langdon goes to Parramatta next Monday. He says he has succeeded in his business. All is favorable to his hiring a farm to work at Dora Creek; terms favorable. He will return and bring seeds with him, which he will share with me. He has a special kind of tomato, superior to all I have seen.*10LtMs, Lt 150, 1895, par. 9*

I shall want Byron to bring up the best quality of seed for peas. They can go in the ground any time now. We shall also want asparagus sprouts and [will] set out a bed as soon as we can do so. We want to know where to get these things to plant, for I mean that my coming up will be of advantage all around. Things shall move, if I can make them, with the blessing of God. Caldwell and I had decided to fence the orchard, then the large job of fencing can be done afterwards. Your plan of fencing is to receive attention. But in

regard to Vincent, I fear he will be a terrible burden indoors and out. He is much talk, idles away his time, and will cause others to lose their time. There is enough to be done. As soon as the orchard is planted with trees, land must be prepared for peas and other things.*10LtMs, Lt 150, 1895, par. 10*

Caldwell has just returned from Cooranbong; had a conversation with Shannon and they have decided to take the iron roofing and make merely a cover resting on poles for them to work under, and still we must have tents if we can get them. We cannot lodge more than two extra hands, and that can only be done by letting them sleep in the kitchen, which is very objectionable, for there is all the food to be poisoned by their impurities. No, that cannot be done. We must have tents. When people come up, please to remember, it is not possible for us to get vegetables to make soups or to cook in any way. Send us bananas and vegetables and lemons and oranges.*10LtMs, Lt 150, 1895, par. 11*

At the school they have green peas, but we have nothing in the line of vegetables. Please consider us. This must go to the mail.*10LtMs, Lt 150, 1895, par. 12*

Mother.

Be sure and consider, we can get neither bananas nor vegetables.*10LtMs, Lt 150, 1895, par. 13*

Twenty minutes to eight. Breakfast eaten, devotional exercises attended to, and Caldwell has just come in with a new idea. We must have a woodhouse and washhouse, and these can be first put up, and then the men will have room to work under shelter and the woodshed can be utilized for sleeping apartments. The men say No. I have just asked them about the woodshed being used, but they say they want every stitch of room for lumber and benches and work room, so you see that plan to avoid extra tents is exploded.*10LtMs, Lt 150, 1895, par. 14*

Brother Shannon sleeps at Brother Lacey's, for he has not commenced work yet, but we must manage to give him sleeping advantages, and it is a puzzle. But when Lanford goes, there will be a chance for him until tents are brought up here, so consider these

things carefully. Caldwell tells me these two heavy boxes are Shannon's, one small box sent by you.*10LtMs, Lt 150, 1895, par. 15*

Now the metallic ware has come in good condition and we feel quite rich, but the stove is a perfect failure. Maude has to come in our tent and cook over our little stove.*10LtMs, Lt 150, 1895, par. 16*

It has two griddles, but it is terribly unhandy. She has to go clear down to the school to do any baking. This takes time, and then they want the stove, and she can accomplish but a very little, notwithstanding we have made special arrangements to have that certain time. So we must have a stove right away. There can be no delay in this matter. Get a secondhand stove if you can and if you cannot, get a new stove.*10LtMs, Lt 150, 1895, par. 17*

I must close this now. Tell May to send all I have spoken of in former letters. I am not as nervous today and hope you can read my letter better.*10LtMs, Lt 150, 1895, par. 18*

May has spoken of Mabel White being dizzy. I have felt certain her overeating was the cause of her dizziness. I thought I would not speak to the children on the point, for they might think Grandma did not want them to have sufficient to eat. But I love my grandchildren very much. I want them to be happy. But if by overeating they injure their digestive organs, they will not, cannot, be healthy children. It may be wisdom to set before the children the portion of good, wholesome food they should eat, then they can see it all and know by seeing the quantity that it is abundant to supply their system with nourishment. When one takes something of this, that, and the other, as it comes on to the table piece by piece, they do not have an idea how much they introduce into the stomach, and because food tastes good they eat too abundantly and lay the foundation in childhood and youth for lifelong disease. Ella May's stomach is enlarged, unhealthfully enlarged. Mabel is to be especially guarded, as well as Ella May, for they will be wretched if they become confirmed dyspeptics. Keep as little sweets as possible in their sight. Sweets are a dangerous article to be intruded into food or eaten with the food. And keep butter out of mixtures as much as possible.*10LtMs, Lt 150, 1895, par. 19*

Well, I cannot write on this subject as I wish, but will write again soon. I am called for by Shannon and Caldwell to locate shed and washhouse, so I must close this.¹⁰*LtMs, Lt 150, 1895, par. 20*

Mosely said bone dust must be in the place where the holes are made for trees. A bag or two bags will do for this planting.¹⁰*LtMs, Lt 150, 1895, par. 21*

Sign off, not a second, Maude says.¹⁰*LtMs, Lt 150, 1895, par. 22*

Mother.

Lt 151, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 15, 1895

Previously unpublished.

Dear Son Willie:

These papers and card were put into my hands this morning, addressed to you. I have read them. I see nothing that I need to say. In regard to camp meeting at Northcott, I cannot see that I can take any responsibility. Those who are on the ground must decide these questions. They are acquainted with the situation, and I have naught to say. I can pray the Lord to direct and that is all.*10LtMs, Lt 151, 1895, par. 1*

Stove has come. Is set up in good condition. Nothing broke. The work goes forward slowly. The behindhand movements of hands at the mill is hindering some. Colson is at the temporary stable. Fannie is settled in her tent. Nothing particular now to write that is new. If we had a plow we could use it to good advantage, but I leave Caldwell with all such business matters. I am not going to perplex you with my orders at all if I can help it. I direct him to you. I am feeling some better than I have felt.*10LtMs, Lt 151, 1895, par. 2*

I have not accepted either of the cows I went to see. If I had my white cow here it would be sufficient, but we can wait a little I think, until she comes. If you have any suggestions to make, please do so. I have felt very much to regret my writing to you any wants or needs. You should not be compelled to give any thought to these things.*10LtMs, Lt 151, 1895, par. 3*

Be assured that my rambling letters shall not cause you any perplexity again.*10LtMs, Lt 151, 1895, par. 4*

Mother.

When do you think you will break up in Granville?¹⁰*LtMs, Lt 151, 1895, par. 5*

Lt 152, 1895

White, May

Cooranbong, N. S. W., Australia

August 26, 1895

Portions of this letter are published in *3MR 407*.

Dear Daughter May:

I received, read, and appreciated your letter. Thank you for writing.*10LtMs, Lt 152, 1895, par. 1*

I sent for a safe to be purchased for us to use in the tent. The opossums are getting into the food badly. I see now [that] if we can have wire such as is put in screen doors, we can use a goods box, which will hold more than even a safe. Please to give Willie the order to have safe or wire. The wire can let in the air and the food can be kept from the opossums.*10LtMs, Lt 152, 1895, par. 2*

We have received nothing yet from Granville in the line of vegetables. When we went for May Israel, we expected to receive something. We will go again today and see if anything has come. The second cow does equally as well as the first cow and we have a generous supply of milk now and cream for cooking. The cream is rich and good. But we must get a dog from some quarter, a good one, to keep off the animals. The barking will, maybe, keep some of us awake, but I see something must be done and what I know not.*10LtMs, Lt 152, 1895, par. 3*

I do not propose to tell all the annoyances and perplexities that are constantly coming in. I am not as fond of trees as I have been. We have had a rather strong wind and Sunday it seemed more, and sounded more, like a cyclone. Our family tent is in shape, the very best design to stand storm and tempest. The McCullagh tent fly was rent to pieces. I wished there was not a tree within quite a distance of us, for the blowing of wind in the top of the tall trees seemed like distant thunder or a heavy train of cars. I must say it was not agreeable.*10LtMs, Lt 152, 1895, par. 4*

Vincent came yesterday, and Brother McCann and son. They are preparing a place for their horse and putting up tent. Yesterday Caldwell had a hard day. Friday, plowing could not be done. Although all the trial was made, the plow point was so dulled it had to be carried to the blacksmith's. Brother Worsnop says Brother Rousseau told him when he left that he could have the week to work for himself. I supposed he was our hired man until we get through with our press of work. Everything was changed and the arrangement of doing our work on the place. Brother Steward did not come. We have now only one worker, that is McKee [?]. We cannot possibly prepare ground for oranges unless we have more help. Brother Shannon wants help to dig the holes for foundation to the house. Brother Caldwell was completely used up Friday and did not attend meeting. Sunday he did nothing but look over accounts. Says he is played out and proposed to go with a party of Brethren Lacey and Hughes on the boat. I did not encourage it.*10LtMs, Lt 152, 1895, par. 5*

All hands left the building yesterday to board up the kitchen from the effects of dust and wind and animals, and then Maude and Caldwell were going to have them build a pantry out of doors. I thought [it] not best and sent the men to their work on preparing the foundation of the house. We cannot afford to have that house dragging along and lumber used up unless there is no other thing that can be done.*10LtMs, Lt 152, 1895, par. 6*

But be assured I am not in favor of Caldwell as manager. If the women suggest anything they would like in fixing up things in the tent, the workmen are called off to do it. I am not pleased with the calculations. If I was not on the ground to hold in check and block the wheels, I think things would move very strangely at times.*10LtMs, Lt 152, 1895, par. 7*

I went to the school for the box Sister Ebdall gave me to take sweats in. This can be prepared to keep the milk in. This is an empty box. I shall have it brought up tomorrow and shall use it for a cupboard or safe, putting in the coarse wire and curtain to keep out dust, but let the air in.*10LtMs, Lt 152, 1895, par. 8*

I think there are the least inventive powers exercised by Maude and

Caldwell to save large expenses. Caldwell will pitch in to do what is asked without consulting if some simple, inexpensive things might be devised that would answer. I see so much the absence of tact and ingenuity. Even in the cooking line I cannot feel reconciled to leave things in such hands. I would give much for such a cook as Byron's wife, and her value in such things is above rubies.¹⁰*LtMs, Lt 152, 1895, par. 9*

I shall go today and see Brethren Lawrence and Hare and see what can be done. They took our hired plowmen the days we should have had them, and kept them, leaving us to Friday, and the plow was dulled and could not be used and they have left us stranded. But we shall do the best we can. I shall see Brethren Hare and Lawrence today and get some understanding why every man has left us after the delay caused us in consequence of having the plowing done on their land when it was to be done on our land, by previous engagement.¹⁰*LtMs, Lt 152, 1895, par. 10*

I shall never decide that Caldwell is a manager of hands. He likes power and responsibilities, but he does not bear them wisely. He is not a proper man for me. He will do anything I say, but this is not what I need. I want someone who has memory, who has tact, and who will not be overzealous in some lines and unappreciative in other lines. For Willie's work, Caldwell will do nicely. I cannot see yet why Byron Belden and his wife would not fill the place here fully as well as Caldwell and Maude, and they will not be fitful and spasmodic as much as the ones here. Certainly I would not have either of these have the least particle of responsibility of the children. Maude is difficult to work with, and I shall not feel at all free to leave Ella to her management. Caldwell is altogether too full of suggestions, and authoritative in his suggestions. Ella will not gain much if connected with either of these.¹⁰*LtMs, Lt 152, 1895, par. 11*

Now I have told out what I think it my duty to tell, and shall stop. But to leave things here, even for one week, to be planned and followed out by present company, I shall not consent to do. While I am here there is a restraint upon the parties, but should I be gone I know not what kind of a state things would be in. Certainly I must have things arranged in a better, safer condition for kitchen conveniences. With

the air coming in on all sides, the oven will not bake. We have bought all our bread as yet. And some more is to be done to make the cooking room safe from prowling animals—just what is not decided. I begrudge every minute spent by the workmen, for I want the house ready for moving into.¹⁰*LtMs, Lt 152, 1895, par. 12*

Well, I have been up since one o'clock; cannot sleep.¹⁰*LtMs, Lt 152, 1895, par. 13*

Mother.

Lt 153, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 26, 1895

Portions of this letter are published in *3MR 407*.

Willie:

Breakfast time. Caldwell has just come in the tent and tells me the men say Willie made no terms with them as to how they shall work. Caldwell says you told him you would make all arrangements with them—and now, what shall be done? What shall we do about these men in the wage line? I dare not leave such things to Caldwell, for he is so willing and so free to hand out the means in his hands to pay workers. I mean all I say when I tell you I dare not give him the responsibilities he would like and feels wholly efficient to perform. *10LtMs, Lt 153, 1895, par. 1*

If you have anything definite you have not told Caldwell, please write to him, but do not censure him, for he feels quite sore because he says you are afraid to trust him with the responsibilities. I see reasons enough why he cannot be called a qualified man to direct workmen. The sooner you can be on the ground and exercise your judgment in behalf of what is going on in building, the better will it be. Just as soon as you can come after the mail to America is gone, come up here; and I protest that your time shall not be spent so fully upon the school grounds. We want our family established in the office building before we leave, and we want things pleasant and agreeable. *10LtMs, Lt 153, 1895, par. 2*

Please provide fine wire for to use in the framework in doors of my tent. I cannot endure the closing up so tightly. I must have a chance to breathe and not be exposed to the animals around. I will now close. *10LtMs, Lt 153, 1895, par. 3*

Do not leave your work of getting off American mail, for this comes first. *10LtMs, Lt 153, 1895, par. 4*

Why did May [Israel?] come up here without any baggage and calculate to return in a day or two? We have set her at work, and she has decided to remain. Did you need her down to Granville? I do not know what to do. Please tell me, did you not expect her to stay? She does not seem to understand about the matter.*10LtMs, Lt 153, 1895, par. 5*

Worsnop has just come back. I tell you I do not think Caldwell a manager.*10LtMs, Lt 153, 1895, par. 6*

Mother.

Lt 154, 1895

White, W. C.

Avondale, Cooranbong, N. S. W., Australia

August 27, 1895

Previously unpublished.

Dear Son:

Will you please to see what the trouble is that we do not get our vegetables in season? Special inquiries were made by Caldwell when he went for May Israel. Sister Rousseau and Jessie Israel went with him. I should think he might have forgotten to ask if we had not been in such pressing need of these things. We could not get them, then, before Monday noon. The stuff was in a poor condition, wilted, and some spoiled. If it is not a certain thing that they will send the things on the very train that comes after you bring them, they should not be sent at all. Would it be better to send in a box marked "Immediate Delivery" or "Without Any Delay, Perishable Goods"? Certainly we cannot profitably receive goods unless they come in fresh and safe for use. *10LtMs, Lt 154, 1895, par. 1*

We get our bran from Russells. They had none to sell; would have a supply Wednesday. I got a bag from the school. I think the next boat that comes should have a supply, a quantity of such goods as are being used up so fast. We much need a good grindstone. There will be continual need of such an article. I will willingly pay for such a thing. *10LtMs, Lt 154, 1895, par. 2*

Today I went to post office. It was cool and nice and reviving. I took Ella and Fannie along. Met May Israel coming from the school building and going to White's tract of land. We took her in. After mailing the letters, I drove on the schoolground to the orchard to carry a note to Brother Hare from Shannon, asking him to make a note of every article he had ordered from Sydney that he might not, as he sees his need, order the same things. He requested Brother Shannon to come and see him this evening, so he will do this. Talking it over is preferred by Brother Hare. *10LtMs, Lt 154, 1895,*

par. 3

I had the tin or zinc put in the wagon, quite a load, and the girls piled on top and we brought it to the workers. I then asked Brother Hare for workers if he could well spare them. He said the orchard for the school was planted and they could be spared. Three are here now, but the tools are all to be ground and they must go to attend to that when, if we had a grindstone, Brother Shannon would not be called off to sharpen his tools, for he will not allow any man to sharpen his tools. These men we can have today and tomorrow. We will commence clearing for orange orchard at once.*10LtMs, Lt 154, 1895, par. 4*

Afternoon, half past two o'clock. Telegram received; have read to Caldwell. He says he can set them to work, so they will come in tomorrow, Wednesday morning.*10LtMs, Lt 154, 1895, par. 5*

Did you take away the list of trees made out? If so, return. Caldwell has none. I gave you the one I had, and we have no other now. Caldwell says that Mr. Mosely has sent more trees of some kinds than were ordered, and less of others, but he has not the list of what was ordered.*10LtMs, Lt 154, 1895, par. 6*

Mother.

Lt 155, 1895

White, May

Avondale, Cooranbong, N. S. W., Australia

August 28, 1895

Previously unpublished.

Dear Daughter May:

I have taken my bath this morning. I have not had a general bath since you left, for there is so much to do, I will not tax anyone.*10LtMs, Lt 155, 1895, par. 1*

Yesterday about noon, Brother McCann came from the camp which is located just below the stable. Said they had nothing to eat but bread, wanted some potatoes. I told Maude to let him have some. She let them have milk in the morning, and hot coffee. We had boys from the school yesterday and gave them their dinner. Twelve took dinner in dining tent.*10LtMs, Lt 155, 1895, par. 2*

Ella helps Maude. I went to get some oranges to send to the camping company, and the cow came up to help herself to the vegetables put out to get aired. I turned to drive her away, became dizzy, stumbled a few steps and fell heavily to the ground, close amid a lot of old knots of wood, but my head struck the pan I had in my hand, directly under my eye, and my left hand was hurt. Brother McCann had just come up. He helped me upon my feet. I had an ugly bunch made under my left eye, but I did not lose my senses. I found brown paper and applied it to the whole surface of eye and cheekbone to reduce the ugly bunch, while Ella was preparing charcoal. I kept this on most of the day and my head bandaged with cold water. The shock gave me a fearful nervous headache, but I attended to myself. The pan my face fell upon was bent all out of shape, but had I not struck the pan, I would have fallen face forward directly upon the ragged roots of the pile before me. I felt so grateful to God that my eye was spared and that my head did not come in contact with the stumps.*10LtMs, Lt 155, 1895, par. 3*

I slept very well through the night until twelve o'clock, then the bell told me the cow was out of the enclosed yard, and I knew this would never do. I wakened Ella, who was sleeping in the tent, and had her go to the men's tent and waken them to get up and take care of the cow, for in an hour's time in the orchard she might ruin many of the trees just planted. This I feared would be the last of my sleep, but I thank the Lord He heard my prayer, and after about two hours' wakefulness, I slept until nearly five o'clock. I find my head better. My face, of course, bears the bruise and is sore, but I feel very grateful to God that I am not injured. My left hand I did not attend to at all, but it is not troubling me. So you see the angels of God were round about me while the enemy is seeking to destroy.*10LtMs, Lt 155, 1895, par. 4*

I think the phaeton must be repaired by having a new spindle put in, and when hot weather shall come in earnest I can have a cover over my head, for I was once sunstruck and I cannot bear the heat. For two or three days the heat has been very strong in midday. Please get me the hats mentioned. Maggie Hare got one for Jessie Israel, which is as good as a sunshade. Well, I am thankful to God for all His goodness and protecting care over me.*10LtMs, Lt 155, 1895, par. 5*

We need, so very much, two large-sized iron kettles. These sauce dishes are a bother, they hold so little. Real iron kettles we want. Will you see if, at that auction store at Granville, they have any such things? And a larger camp coffee pot. If none is to be had, kettles I mean, in Parramatta or Granville, then these two kettles must be bought in Sydney.*10LtMs, Lt 155, 1895, par. 6*

Mother.

Will you see if you can get white mustard seed and the seed for the white silver beets I use for greens? Attend to this as quickly as possible.*10LtMs, Lt 155, 1895, par. 7*

I address letters to you, that Willie may have nothing brought before him that will trouble his mind. Read to him all I send to him and you, if you like.*10LtMs, Lt 155, 1895, par. 8*

White mustard seed, seed for the silver-leafed beet called spinach

by the Chinese.¹⁰*LtMs*, *Lt* 155, 1895, *par.* 9

Mother.

Lt 156, 1895

White, W. C.

Avondale, Cooranbong, Australia

August 28, 1895

Previously unpublished.

Dear Son Willie:

Your communications were received and read. I think Caldwell will be glad to change his labor, to write for you and to help move, but you did not explain things. Your purpose was to come here in little better than a week with Brother Prescott and family. Have you changed your plans? Are you not coming up here right away? You speak of Brother Prescott going to Queensland. Why does his family go with him?¹⁰*LtMs, Lt 156, 1895, par. 1*

I am sorry to say May Israel cannot work the typewriter. It is a strain upon her nerves. She says she could do the bookkeeping, she thinks, well enough, but the typewriting makes her so nervous she wants to cry, and you know what this means. What had she better do? Come to Granville? When shall Caldwell leave here? Are you in need of him? Fannie is no use to me without I have a typist. Fannie cannot do much. I think my prospect is very slim. I have not workers. Do you not think it best for me to send for Sara McEnterfer? She can give me treatment and write on typewriter. I think I am getting whittled down in my old age to a fine point. May Israel says she can do such work as she was doing before she came here and not be injured. What shall we do? How soon shall Caldwell come?¹⁰*LtMs, Lt 156, 1895, par. 2*

I am feeling able now to write quite a little. I think Caldwell should be with you and help you. Of course it is not pleasant for me to keep changing and have persons I know nothing about. I can try McKee [?] and see how he will manage. Caldwell went to the station and brought up very heavy boxes, a grindstone I saw. I think my platform wagon will soon be finished up, used as a lumber cart, and it is all I have to ride in. I feel sorry. If I had known everything

about it, I would not have had this load brought up.*10LtMs, Lt 156, 1895, par. 3*

In reference to the meetings to be held, I would come to Granville, of course, if I am needed. If not, will remain here. It is cooler this morning. I scarcely know what to say in regard to matters and things. The foundation is nearly laid, then the framing will go up. Brother Shannon asked me who would build the chimneys. I do not know as anyone here among the workers can do this. What had we better do? When is Rousseau coming back? I want someone to counsel with. May Israel says she supposes I would not want her to merely keep the books. Had she best wait here until you return? You say not a word in regard to your coming, so I cannot determine what your movements will be in the future.*10LtMs, Lt 156, 1895, par. 4*

We have, I just learned, a lot of raspberries to set out and Caldwell says where shall they be put?*10LtMs, Lt 156, 1895, par. 5*

Ella is feeling much better.*10LtMs, Lt 156, 1895, par. 6*

Caldwell has just come in with a list of what has come: one box glass, one box chairs, one grindstone and fittings, one bag of groceries.*10LtMs, Lt 156, 1895, par. 7*

Mother.

Caldwell thinks Alex Steward the best man for me to depend on.*10LtMs, Lt 156, 1895, par. 8*

Lt 157, 1895

White, W. C.

Norfolk Villa, Granville, N. S. W., Australia

October 4, 1895

Portions of this letter are published in *3MR 410*.

Dear Son Willie:

I wish to specify the things I shall need if I am well enough to attend the camp meeting: my feather bed, my spring cushion, black stockings in drawer or long valise, my two flannel undershirts. I cannot think of anything more in particular now.*10LtMs, Lt 157, 1895, par. 1*

I am anxious to learn when the house will be finished, that the family can go into it. I am inclined to think another cottage, as we talked of, better be built on the plan you suggested, and the lumber should be ordered long enough beforehand to be on the ground and not have such delays as are now experienced. There is a white piece of tent lying beside the diningroom tent which should be cared for, and everything like steamer chairs should be stored safely somewhere out of rain and sun; and a more perfect stable should be built in addition to the one already made.*10LtMs, Lt 157, 1895, par. 2*

I am a little stronger. Wrote some this morning.*10LtMs, Lt 157, 1895, par. 3*

Write to me, as soon as you can, how you find things. I want to tell you that I know Caldwell is a rough, coarse man to handle cattle. I would much rather have a more tender, sweeter-tempered man look after my living creatures. This is the testimony of all who know him.*10LtMs, Lt 157, 1895, par. 4*

I am sorry he has so harsh and hard a spirit. The gentleness of Christ would make him a very different man. I will leave this with you.*10LtMs, Lt 157, 1895, par. 5*

Will write just a few words to Fannie, where to find my things. You need not trouble to find them.*10LtMs, Lt 157, 1895, par. 6*

We miss you.*10LtMs, Lt 157, 1895, par. 7*

Mother.

Lt 158, 1895

White, W. C.

Norfolk Villa, Granville, N. S. W., Australia

October 6, 1895

Previously unpublished.

Dear Son Willie:

I have considerable matter that I wish Fannie to prepare if she is in any condition to do this. If not, then it must go. I think it would be cheaper for her to come down here than send a typewriter up there, with no place to accommodate her, and let her remain here, with Maggie leaving for the camp meeting. This is the only way I can see out of the present difficulty. May Israel's failure here is making quite a disappointment to me. But if Fannie can put in two weeks of good, solid work, or even one week, then it will pay; considerable could be prepared. Think of this, Willie, and then send her without delay, and matter shall be put in her hands at once. She may like such a change. She will be accommodated at our house.*10LtMs, Lt 158, 1895, par. 1*

I am gaining in strength for the last two days. This morning May and the two children, Ella and Mabel, go with us to call on Brother and Sister Belden. If they will take Edith until I get home again, I shall feel relieved. Would it not be well to locate, while you are at Avondale, Cooranbong, a water closet—not an extra nice thing, but we shall need one when we get on the land. Will you plan a hen yard and hen house while there, and some of these things rough hands can do? Willie Camp might do a good job with the assistance, in counsel, of the experienced workman.*10LtMs, Lt 158, 1895, par. 2*

And the house you talked of building, let the rooms be four, and a lean-to kitchen, and the rooms good, sizeable rooms. Think of this, and then you can plan as you deem best. If you think it best to take in the land adjoining ours, to the fence next the Main Road where we go out of the bars, you can have it reserved until I can pay for it

as money shall come in, for I suppose they need the money. I speak of this now, because of the fencing. Or if you choose some other sections of land on school ground, you can mention it.*10LtMs, Lt 158, 1895, par. 3*

It is now October six. I need not leave here for fully two weeks to come, or not until the twenty-second.*10LtMs, Lt 158, 1895, par. 4*

May received your letter, but we could not feel it the best thing to do to make a visit to Cooranbong just now, when there is so much to look after in getting ready for moving and for camp meeting. Just as soon as you can tell me what we are to expect in regard to the family that is left getting into the house, I shall be glad to hear. I know you have not had time to give information as yet. I am glad that the report is so good in regard to orchard and seeds that have been planted. I think more peas should be put in just about now. It would do no harm, but be an advantage, to lay brush over the squash and peas. Mother always did it, then the burning rays of the sun did not dry the pea vines and the squash vines.*10LtMs, Lt 158, 1895, par. 5*

But we are going now to Byron Belden's.*10LtMs, Lt 158, 1895, par. 6*

In love,*10LtMs, Lt 158, 1895, par. 7*

Mother.

Lt 159, 1895

White, W. C.

NP

1895

Fragment. Previously unpublished.

[W. C. White:]

[First six pages missing.] I commenced to write to you a few lines, and lo, I have already written six pages. I could not write upon the subjects I intended to write upon, but you have that which I have traced with pen and ink. In regard to the work being in Cooranbong, which you have mentioned, I am not prepared to speak. I am desirous that every influence shall be drawn to this place that God designs should be here, but how far to sway it in this direction and how fast, is the question that needs to be presented in our petitions before God. He will hear our prayers. He will answer.¹⁰*LtMs, Lt 159, 1895, par. 1*

And the reason we have not realized more of the power of God is the fact that we do not persevere. We are not in a condition to appreciate the blessings from God. We would weave self into the work, for self is a very hard thing to kill. When we will give all glory to God, when we are keeping the commandments of God, we shall love one another as Christ has loved us. When this love exists, as it surely does not now, then our petitions will come up before God as the prayer of one man. The devil has exercised his power to manage so as to kill love in the soul, so that in the place of God's people having strength because of unity of mind and unity of faith, there has been much weakness and an introduction of Satan's leaven of divisions, of evil thinking, of confusion because of this, of jealousy, of criticism. If this is purged from the camp, the love of God as an abiding principle will cement hearts in unity and in love. I am so desirous of this among God's chosen people.¹⁰*LtMs, Lt 159, 1895, par. 2*

In regard to Brother Miller and relatives, I have not the least light,

but if he goes on his own expense, if it is his choice to go, then I cannot see but that it would be the best thing to let him go, for I am sure he will, unless converted, thoroughly converted, feel that he must climb to a higher position.*10LtMs, Lt 159, 1895, par. 3*

I can write no more. This must go. I will send this as it is.*10LtMs, Lt 159, 1895, par. 4*

I think I will send this without copying. Can't write any more. Be sure and keep these previous pages, for I want them to be copied.*10LtMs, Lt 159, 1895, par. 5*

Mother.

Please hand enclosure to Brother Palmer.*10LtMs, Lt 159, 1895, par. 6*

Lt 160, 1895

Hall, Sister

North Fitzroy, Melbourne, Victoria, Australia

April 15, 1895

Previously unpublished.

Dear Sister Hall:

In company with May Lacey we left Sydney last Thursday and came to Melbourne en route for Tasmania where there will be a convention from April 28 to May 6. We shall meet Willie, Brother and Sister Corliss, and Brother Colcord coming on the boat from New Zealand to Hobart, Tasmania. I am in some uncertainty in regard to my grandchildren, but from letters written I think they must be on the next steamer, in charge of Brother and Sister Palmer. We may not be at Sydney to meet them on their arrival, but we will have our family meet them. They know Marian and Fannie, and have, I think, some knowledge of Byron and Sarah Belden. These will help make them feel at home until their father shall meet them. I shall be sorry that we could not be at our home when they shall come from the boat into it. *10LtMs, Lt 160, 1895, par. 1*

Elder Olsen wrote me in regard to the high state of excitement the children were in when they heard of their father's intended marriage. I am very sorry that Mary [Mortenson] had intimated to the children that she had some idea she might sometime become their mother, because there has not been any encouragement given them in this line. Mary has been a hired, trusted, discreet manager in W. C. White's family, but there has not been any idea of making Mary his wife. He has plainly stated this to her after hearing reports made to this effect. I feel sorry that the children should be compelled to pass through this ordeal, because Mary has drawn so largely upon their sympathy. We appreciate Mary very much as a careful, judicious manager of children, and we have stated plainly that we appreciated this. *10LtMs, Lt 160, 1895, par. 2*

Now, there has been a real desire on my part to have Mary come to

Australia, but after reading the letters from Elder Olsen and Mary, Ella May White, and Mabel, we have changed our ideas. Brother Olsen writes he had not the least idea of the situation until he talked with Mary and the children. After this talk he decided it would not be best to have her come to Australia, for it would make things disagreeably perplexing for all parties.*10LtMs, Lt 160, 1895, par. 3*

The children will love May Lacey. She is a treasure that I appreciate. I have not the least question in regard to this matter of the children loving May Lacey. They simply could not help loving her. I am much pleased that Willie will have a good, sensible wife, one whom he can love and who will love him and help him in his labors. If Mary had not entertained these ideas, then she could have come to us and been a help to us, and I am sorry that it cannot be thus. But it would make a complexity we would have difficulty in managing. So we hope Mary will not cross the broad waters.*10LtMs, Lt 160, 1895, par. 4*

You wrote me at one time in regard to my furniture that was in Petoskey and that Sister Salisbury was going to dispose of for me, but you have not referred to the business since. Was anything done about the matter? Cannot Jessie be sold, if for only one hundred dollars, and the means sent to me, where I can use it in the many ways that are constantly opening that demand means for the work and cause of God? The poverty that is seen everywhere is calling upon us for help, and the new fields opening continually demand help.*10LtMs, Lt 160, 1895, par. 5*

Sister Hall, will you please search among my books. I must have an extra Bible. Mine is no more use to me, except to cut up. Will you see if there is a set of *Health Reformers*? I had a set I got from Henry Millar. They must be found among my books. I also want a case made for my Bible, a good-sized Bible, and when a box of books comes, please send them to me.*10LtMs, Lt 160, 1895, par. 6*

I want you to see this letter I send to Dr. Kellogg. If you shall see other books you think that I will need, please put them in and make the address plain. I want half a dozen bound *Instructors* that I can lend to families to read. I want one dozen *Historical Sketches* to give to different ones. I want twenty-five *Life Sketches*. I want

twenty-five *Gospel Primers* to send to the Islands. I would not send this to you, but I want you to attend to it and see that these books come without any delay in the next shipment of books.*10LtMs, Lt 160, 1895, par. 7*

If you have any of my garments in plush not sent, please send them at the first opportunity. There is a good lap robe given me by Mr. Millar and Emily Tellome [?]; please send me that. Anything that will come without much expense, to save money on this end of the line, I will be glad to receive. I need these things. You have been very willing to do anything to help me. I thank you so much. I must now close.*10LtMs, Lt 160, 1895, par. 8*

Much love to you all.*10LtMs, Lt 160, 1895, par. 9*

But a word more. I am sorry you cannot be with me, dear Sister Lucinda. As I have been situated, I have needed someone who was fitted to manage in my family. I have kept a free hotel now so long; I have no real manager. It is a great outlay of means. I decide to change the program. I shall now dismiss my workers and let them hire a small establishment. I will do the same. Let them share the expense between them and leave me with Emily and a girl to do my cooking.*10LtMs, Lt 160, 1895, par. 10*

The elements in my family are not such as give me peace and rest, and why should I keep up this expensive establishment and hire help to take care of comers and goers and yet try to write my book? And not having managing ability or tact to carry on this establishment, causing me great perplexities of mind to make ends meet, I decide is foolishness. The members of my family feel at liberty to ask whomsoever they please to visit and sit at my table, and fourteen is our family number most of the time. I mean it shall be otherwise. I am stirred up with comers to remain a few days and do business in the city and then to place them in the most comfortable quarters; then after a week or two stirred up to send them off with luncheon and a supply of fruit. This happens over and over again. There is no quietude. My girls doing the cooking complain.*10LtMs, Lt 160, 1895, par. 11*

Washings are made necessarily large by changing beds for ever-new comers and goers. I am wild to consent to any such position as

I have been in since coming to New South Wales. It is exactly as if I had a sign attached to my premises, "Hotel where man and beast may be provided lodgings and food." Do not think I have lost my mind, for I think I am just coming to my senses. There will be as many as eight or ten that will be introduced to my home for a council meeting; then, although we have no suppers in our family, it is supposed we will prepare supper for them, and it has always been done. I am thinking it is time to call a halt.¹⁰*LtMs, Lt 160, 1895, par. 12*

I will say I think your reasons for not coming to me are reasonable. I accept them. Stand at your post of duty, and I will not draw you away.¹⁰*LtMs, Lt 160, 1895, par. 13*

Lt 161, 1895

Hall, Sister; Walling, Addie

Norfolk Villa, Granville, N. S. W., Australia

June 20, 1895

Previously unpublished.

Dear Sister Hall and Addie Walling:

I address this to you both, that if one is absent the other may do the work I desire done. If this reaches you in season, will you please see that Willie's cutlery and small things can be sent to him. I was hoping to see some of my large rugs that I let Willie have. I have pillows, Willie has pillows, and he has my hair mattresses. I mentioned this in a former letter, and I want these things sent when Brother Prescott or Lucy shall come. I greatly want my folding chairs. Some of them were at Petoskey, but not all. Will you please see that they are brought? The mattresses can be used on board steamer, and I had pillows also which are not here. I had a large table spread, cotton and woolen, dark red. Have I no table linen in Battle Creek?*10LtMs, Lt 161, 1895, par. 1*

Please send all that you can by those coming, for we will make it our home in this country. I did not once consider it essential to specify such matters as cutlery, which could be put in a trunk. Sister Hall, you will understand that everything that is small and useful will be a saving of money. Please take charge of the sofa and father's chair for me, Sister Hall, for I suppose these things cannot be sent.*10LtMs, Lt 161, 1895, par. 2*

I wish you to see about quilts and blankets and such things that will help Willie in his housekeeping. If I thought possible, I would have the Melodeon that Henry and Edson and Willie bought come to us, but I know not what it would cost for transportation. Willie's carpets, if good, may come. I have wished I had sent for my best carpets, but no matter. They would have been worth more to me here than to sell them where everything can be purchased so cheaply. But if Willie has carpets much worn, do not send them. My rugs may be

all worn out, I cannot tell. I will write no more now.*10LtMs, Lt 161, 1895, par. 3*

Have been up since half past one. It is now mail time.*10LtMs, Lt 161, 1895, par. 4*

Will you take charge of my plush cloak? Sell it if you can for thirty dollars. It is the very best material.*10LtMs, Lt 161, 1895, par. 5*

Dear Brother Olsen:

If my horse Jessie can be of any service to you, will you be free to use him? My carriage is put up somewhere. Someone can tell you where. I would be pleased to have you use the horse and carriage as your own.*10LtMs, Lt 161, 1895, par. 6*

Lt 162, 1895

Kellogg, J. H.

NP

June 13, 1895

Extract only. Previously unpublished.

[Dr. J. H. Kellogg:]

I am sure since I have discarded meat entirely, and have no flesh meats on my table, and no butter, we all do better; but just as long as I consulted the tastes of my guests, then meat disgraced my table. When I decided at the Brighton camp-meeting to say "It shall not be cooked in my house," the battle was at an end. We have not any kind of loss of appetite. I preserve my two-meal system. ¹⁰*LtMs*, *Lt 162, 1895, par. 1*

Lt 163, 1895

Kellogg, J. H.

NP

November 19, 1895

Extract only. Previously unpublished.

[Dr. J. H. Kellogg:]

The medical missionary field is open before us. This work we begin to comprehend better—the light given us years ago, that health reform principles would be as an entering wedge to be followed by a religious influence. To voice the words of John, “Behold the Lamb of God that taketh away the sin of the world.” [*John 1:29.*] We wish all would be enlightened to work intelligently as medical missionaries, for this will be as credentials to them to find access to homes and families where they can sow the seeds of truth. We want to feel as Christ felt; we cannot abandon the souls who are in need of what we can do for them. We cannot leave the helpless, suffering ones to the evils of orphanage, and ignorance, and want, and sin, and crime. The Lord will have us be health reformers in the true sense of the term.*10LtMs, Lt 163, 1895, par. 1*

The gospel places a value upon every man, which man is to appreciate. Christ died that man might live through eternal ages. The Lord sees all men through His divine compassion—[as] Christ’s purchased possession. Whatever complexion his character may assume, there is only one way for him to gain eternal life, which is to unite himself in faith and perfect obedience to Jesus Christ. Who is to teach them how to do this? The human agent who has himself learned that Christ is the way, the truth and the life.*10LtMs, Lt 163, 1895, par. 2*

All who have sincerely gained this experience will be laborers together with God. “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] A deep, unselfish interest takes hold upon his sympathy for his brother. He becomes invested with a deep and earnest zeal. United with Christ he will work for his fellow

men. The beggar, the profligate, the helpless infant, the child, the man, the man of hoary hairs, the slave, the savage—all these are placed before us as objects for which we should care. Henceforth nothing is as unimportant which Christ has paid His own life to save.*10LtMs, Lt 163, 1895, par. 3*

If we are united in interest with Christ, we shall see and we shall know our work; it is to do everything in our power to restore the moral image of God in man. These souls are candidates for heaven or perdition. They are not to be neglected, not to be looked upon indifferently, for they have entered into the designs of divine mercy. They must be instructed “line upon line, precept upon precept.” [*Isaiah 28:10.*] Fellowman must reclaim [his] brother from vice and present in the greatest simplicity an uplifted Saviour, and bid every soul “look and live.” [*Numbers 21:8.*]*10LtMs, Lt 163, 1895, par. 4*

The gentleness of Christ must be cherished toward all. Many can be won by kindness and be conformed in well doing by persevering care and manifested interest and love. Take pains to encourage the young and those of all ages to find the channel of light where pure influences are flowing from words from human lips and human actions, for this is the fruit that Christians will bear.*10LtMs, Lt 163, 1895, par. 5*

Diligently nurture the weak in moral power until they shall become strong and firm and helpful in the very work you have been doing for them. There is work to be done. Oh, how few sense it! We are to drink of the water of life ourselves that the heavenly streams of grace may flow to other souls to refresh them. New tastes are to be created in those whom we would save, for things honest, and good, and pure, and lovely. Oh, that every one who can work would have travail of soul for every soul that needs their help.*10LtMs, Lt 163, 1895, par. 6*

Guard and guide those weak in the faith lest they become connected with that class of Christians who consider to get together to have a happy time of amusement—the joy of their life. These parties of pleasure prove, in the end, a curse. There is work to be done. Meet in select companies to pray. Your own souls need the fortification and strength of prayer, and other souls need it, that they

may be kept from yielding to temptations. If your life is fed with the bread and water of life, you will have words to speak to others that shall refresh them. God bids us to care for one another, to love one another.¹⁰*LtMs, Lt 163, 1895, par. 7*

Lt 164, 1895

White, J. E.

NP

November 1895

Extract only. Previously unpublished.

[Edson White:]

[First 11 pages not extant.]

Well, Edson, the Spirit of the Lord came upon me, and I have written the words that I have traced to you as rapidly as my pen could move. I have a word to say to you: Be cautious, walk humbly with God. God has said, "Them that honor me, I will honor." [*1 Samuel 2:30.*] Honor Him with your lips. Let your words be inspired of the Holy Spirit so that they may burn their way to the hearts of your hearers. Help everyone who is discouraged. Seek to bless every needy, sinful mortal to whom you come in contact. Lift up the Saviour and say, "Behold the Lamb of God which taketh away the sins of the world." [*John 1:29.*]*10LtMs, Lt 164, 1895, par. 1*

I know you will be disappointed about the manuscript, but can you not yourself take my writings and simplify them to meet your need? But do not make the matter less forcible. I propose to lend you \$300.00 to be used in settling your most pressing debts.*10LtMs, Lt 164, 1895, par. 2*

Since Emily left for America, May Israel has directed the letters. I do not know what it means that you have not received the letters and articles I have sent you. I have sent precious matter in every mail. I have not failed once in sending letters to you. Twice I sent mail from Cooranbong on Monday as we were led to believe it would be in time for the boat if sent to Sydney direct. However it may be that it did not reach the city in time for the boat. I shall have to send my mail from here tomorrow (Friday) in order to have it reach the Monday boat at Sydney.*10LtMs, Lt 164, 1895, par. 3*

To the General Conference:

Please pay to Edson White the sum of \$300.00—Three Hundred Dollars—to be returned when Edson shall be in a situation to return it.¹⁰*LtMs, Lt 164, 1895, par. 4*

Manuscripts

Ms 1, 1895

Diary/The Australian Camp Meeting

Ashfield, Australia

January 14, 1895 [typed]

Portions of this manuscript are published in *2MR* 45-46; *4MR* 103-104; *9MR* 146; *4Bio* 167-168, 170, 176-177.

The Australian camp meeting of Seventh-day Adventists was held this year in a pleasant grove at Ashfield, a very attractive suburb of Sydney. The weather was fine throughout the camp meeting, and we thoroughly enjoyed our sojourn in the tents. They were arranged in regular village-like order, with streets named after the reformers, in the manner of our American camps, and called forth much interested and favorable comment from the thousands of strangers who visited us from the city and vicinity. This manner of gathering is entirely novel to the people, and they expressed great surprise that tents could be made so comfortable and look so pretty. Some of the campers brought their cook stoves and had their tents so arranged that in passing by, one could see the neatly and bountifully set tables, the white beds, and attractive sitting rooms.¹⁰*LtMs*, *Ms* 1, 1895, *par.* 1

Those who tented upon the ground were certainly comfortable in their tents, but visitors were not forgotten. Provision was also made for the entertainment of those who came upon the ground, and many expressed their appreciation of the reception tent and the dining tent, at which they could be served with palatable meals. The culinary arrangements were under the supervision of Brother and Sister Semmons, who have lately arrived here from the Sanitarium. The tables were very neat, covered with white oilcloth, and set with china, crockery, and glassware. The cleanliness, order, and taste of the arrangements added relish to the good meals served. The book tent displayed the usual assortment of our publications and attracted much attention. The large meeting pavilion was rarely

commodious enough to accommodate the people who thronged the services. They were assured of welcome by a large sign over the gate, on which was printed, "Whosoever will, let him come." [See *Revelation 22:17*.] On Saturday and Sunday, and during the evenings of the week, the grounds were thronged with interested spectators. The people listened in rapt attention to discourses on the coming of Christ, spiritualism, theosophy, the third angel's message, the love of God, temperance, practical Godliness, and themes especially related to our time. The principal speakers were Pastors Corliss, Daniells, Cole, Colcord, Hare, Baker, and Mrs. E. G. White. *10LtMs, Ms 1, 1895, par. 2*

Another attractive feature of the camp was the children's meetings. The lessons were conducted by Brother Teasdale, and Sisters Goodey and Bolton. The morning study was devoted to characters in the Old Testament; in the afternoon the life of Christ was the theme of consideration. These lessons were illustrated by a blackboard, maps, and object lessons. The children were taught songs in harmony with the lessons, which they seemed thoroughly to enjoy, and the Spirit of the Lord touched many of their hearts. Between the forenoon and the afternoon meetings they were taken out to the woods nearby and given lessons from nature. It was a pretty sight to see the children quietly marching to and from the woods. There was a large attendance of children from outside who came regularly to the meetings, and many parents expressed their pleasure that their children were so thoroughly interested and profited by the meetings. On Sabbath the adult members of the tent met in classes in the large pavilion to study their Sabbath school lessons, while the children were accommodated in the children's tent, as far as possible, and the overflow were taken to three other tents prepared for the purpose. The infant division was made the more interesting by the use of kindergarten object lessons. *10LtMs, Ms 1, 1895, par. 3*

There were revival services held during the last two Sabbaths of the camp, and while many adults went forward for prayers, the number of children who went forward far exceeded them. There were over fifty children who gave evidence of earnestness and sincerity in seeking Christ. The interest the people manifested was very gratifying, and many requested that the services should not close

with the close of the camp meeting. On account of the interest, the large tent was pitched in a pleasant location nearer the center of the town, and Brethren Corliss and McCullagh, with a corps of workers, have been ministering to the people since the camp meeting. About twenty have signed the covenant, and the interest is still increasing. There has been much opposition manifested by the ministers of the various churches in the place, and several have preached strongly against us. On a challenge by a Mr. Picton, a Campbellite minister, a debate was conducted for six nights between himself and Elder Corliss. During the debate it was evident that the majority of those in attendance could see on which side truth was. It is also evident from the attitude of our opponents that they still think there is a battle to fight; for the ministers are still preaching against us. In spite of their efforts we hope that the Lord will raise up a good church in this place, and give victory to the truth.*10LtMs, Ms 1, 1895, par. 4*

October 19, 1894

This is the first meeting of the camp meeting proper. I was present at the morning meeting and united in prayer and bore my testimony to the people; and the Lord let His blessing rest upon me.*10LtMs, Ms 1, 1895, par. 5*

October 20, [1894]

I attended the morning meeting, and my soul was drawn out in humble, earnest prayer to my heavenly Father that He would impart His grace to ministers and people. There is an absence of love for God and for each other among the people. We do not realize that experience of sweet communion and fellowship that we would like. There is a rebellion against God's holy authority and control, and humility has departed from the church. When the people feel their weakness, they will realize their sinfulness and make manifest their appreciation of the infinite loveliness of Jesus. They will see their own selfishness and appreciate Christ's beneficence. He loves fallen humanity, He loves His enemies—Jesus is meek and lowly in heart. He is condescending, and in pity and tenderness reaches down toward the most oppressed. He is patient, kind, full of simplicity. O, what goodness is expressed in His love, what purity of

motive, what depths of holy affection! The lower we lie in humility, the more clearly we shall discern the purity and loveliness of Jesus and see Him as One to be admired and adored.*10LtMs, Ms 1, 1895, par. 6*

In this morning's meeting the Lord gave me the spirit of supplication. I believed He would answer my prayers and verify His promises. I have faith that the Lord will reveal Himself to us in this meeting. At the afternoon meeting there were a greater number out than I expected to see.*10LtMs, Ms 1, 1895, par. 7*

October 21, [1894]

There is a great weight resting upon my soul that at times makes me very sorrowful. I cannot understand what will be the result of the circumstances in which we are placed. I spoke in the early morning meeting, but I am sure the Lord will not reveal His power in the midst of us unless there is a decided change in the sentiments and feelings of our ministering brethren.*10LtMs, Ms 1, 1895, par. 8*

In the night season I am in conversation with our ministers, speaking under the influence of the Spirit of God, and pointing out the necessity of having a deep and earnest work done in each individual, in order that we may experience the deep movings of the Spirit of God. We have a truth that is powerful and efficient. It is the Word of the living God, a sword that cuts both ways; but the spirit of meekness is not cherished in the souls of the workers. The truth is not sanctifying the soul, bringing even the thoughts into subjection to Christ. Those who have had great light need to walk in the light that is given them. Our ministers, to whom are entrusted solemn responsibilities, cannot act out their natural traits of character and yet be ensamples to the flock of God. The man who is a teacher of the truth, who is bearing the last message of mercy to our world, must work in Christ's lines, adopt Christ's maxims, and be imbued with [His] Spirit, or else he will lead souls astray by his spirit and words and example.*10LtMs, Ms 1, 1895, par. 9*

The precious, sacred truth must not be mingled with selfish ideas and high opinions of self, for the truth will not then be presented as it is in Jesus. Let each one consider these questions: Do I love God supremely, and my neighbor as myself? do I exalt my ideas and

opinions as though they needed no modifying? Do I practice humility as well as talk it?*10LtMs, Ms 1, 1895, par. 10*

October 26, [1894]

I went into the morning meeting under a great burden and bore a decided testimony to the ministers to the effect that they manifested so little love for one another. I told them that it was not possible for God to place His signature upon the work unless His workers had tender regard one for another. I pointed out the fact to them that there was great need among them of humility, kindness, and love. The Lord helped me to make these matters plain. After breakfast I met with the ministers in the reception tent, and bore to them a decided testimony, addressing them by name. One after another made confession and with tears clasped each others' hands. The Spirit of the Lord came into the meeting, and our hearts were all melted down. A purer and holier atmosphere came into our meeting.*10LtMs, Ms 1, 1895, par. 11*

It is the exhibition of selfishness and distrust that destroys confidence. Some express constant fear and manifest a lack of confidence in their brethren by their attitude, if not in their words. There is strife for supremacy, and it is not only a great offense to God but a great source of weakness to our churches. After this work of confession had been done, love and tenderness were expressed one for another, and the Lord put His signature upon the meeting.*10LtMs, Ms 1, 1895, par. 12*

I attended the meeting in which the young people were assembled and bore my testimony. There were about seventy-five young men and women assembled. The Lord gave me words to speak, which I am sure will profit those who heard and will practice them. We then had a testimony meeting in which many precious and encouraging testimonies were borne. In the afternoon I spoke in the large tent. Many expressed an earnest desire to see their friends and relatives converted and requested prayers in their behalf. I spoke from *1 John 3:1-4*. The Spirit of the Lord was upon me. The congregation was large. Many unbelievers were present and listened with close attention. In the afternoon Elder Corliss spoke with much power, and seventy-five came forward for prayers, while twelve decided to

be baptized. In the evening Elder Daniells preached upon the Sabbath question with great clearness. This was a precious day to the whole encampment. *10LtMs, Ms 1, 1895, par. 13*

Sunday, October 28, [1894]

This morning Elder Corliss preached a powerful discourse. Christ says, "Without me ye can do nothing." [*John 15:5.*] When men are out of self and in Jesus, then He speaks through human agents. Those who have newly come to the faith were fully settled in regard to the duty of being baptized. *10LtMs, Ms 1, 1895, par. 14*

At three p.m. I spoke to a large audience from the words, "I am the vine, ye are the branches: he that abideth in me, and I in him the same bringeth forth much fruit, for without me ye can do nothing." [*Verse 5.*] The Lord gave me much freedom. I dwelt particularly on the duty of parents, presenting before them their obligations to educate and train their children in such a way that they might be fitted for this life and for the future immortal life. They should train their children to understand that every power and capability is entrusted to them of God to be employed for the blessing of humanity, in co-operating with God in doing His service. They are to work in Christ's lines, to uplift humanity by precept and example, living out the will of God as expressed in His holy law. They are to educate their children in righteous principles in order that they may educate others. *10LtMs, Ms 1, 1895, par. 15*

Business interests, social endearment, ease, honor, reputation, every capability we possess is to be held in subjection to the superior, ever paramount claims of God. The exercise of true faith in obedience to God will bring to us abundant compensation, both in this life and in the future immortal life. *10LtMs, Ms 1, 1895, par. 16*

Christ says, "There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands; for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." [*Mark 10:29, 30.*] The great Apostle Paul did not consider that he had made any sacrifice when he exchanged Phariseism for the gospel of Jesus Christ. He turned away from

popularity, from positions of honor, from ambitious preferment, to the service of Christ with all its trials and humiliations. He had thought that in persecuting the saints he was doing God service, but Christ arrested him, showing him that his zeal was not according to knowledge. When he found he was in the wrong path, he turned from this course, and, according to divine knowledge, he linked himself with the people that he had before thought worthy only of persecution. He had thought that he must wipe them from the earth, and had hailed them before judges, and was exceeding bitter against them because he supposed he was doing God service. But when the Lord told him that he was persecuting Him in the person of His saints, he bound himself to Christ and at last suffered martyrdom for His sake.*10LtMs, Ms 1, 1895, par. 17*

October 28, [1894]

The work of God is going on, the working of His Spirit has been manifested in connection with a case that has come to our knowledge. There is a brother here who has lately become a Seventh-day Adventist, whose wife has bitterly opposed him. Brother Martin persuaded her to allow one of the children to come upon the ground. Sister Davis, who had already taken in a young lady by the name of Florence Bellamy, who suffered much opposition at home, also took in Mr. Martin's little girl and gave her sleeping accommodation in her tent. She was in hopes of reaching the mother, and last Sunday Mrs. Martin came with her husband to the discourse in the afternoon. The children returned to their home, but Mrs. Martin was persuaded to remain. After hearing some of the discourses, Mrs. Martin was overwhelmed with deep conviction and cried aloud in soul agony. She was assisted from the meeting tent and entreated Sister Davis to pray for her. After a severe struggle, she found peace and rest in Christ by entirely surrendering herself to His will.*10LtMs, Ms 1, 1895, par. 18*

We thank God with heart and soul and voice that Sister Martin is a converted woman. Christ has revealed Himself to her in a marked manner, and it is a miracle of God's mercy that the lost sheep has been found. She seemed to have a distinct knowledge of her condition and sincerely repented of her stubborn resistance against the truth and of her opposition against her husband. The lost sheep

is found and brought back to the fold with rejoicing; there is more joy in heaven over one sinner that repenteth than over ninety and nine who feel that they need no repentance. I welcomed this precious soul to my dining tent and assured her that she was to consider herself a member of our family. *10LtMs, Ms 1, 1895, par. 19*

The Lord Jesus is in our assembly. The ever-present agency of the Holy Spirit is striving with minds, and causing the people to attend the meetings. O that every worker may hide in Christ! There is a wealthy invalid man who lives near by who has a noble wife and three beautiful daughters. He has been much troubled for fear he would lose all that he possessed, but he says the Lord has favored him, and has tided him over his present difficulties. Himself and family were on the ground during the entire day Sunday. Elder Israel and his daughter have visited them at their home. They appear to be genuine Christians, as far as they have had light, and we pray that the Lord will strengthen him that he may attend these meetings. *10LtMs, Ms 1, 1895, par. 20*

The man who has brought the lumber which we have used on the ground, has favored us in every possible way. He has attended the meetings and is now convinced of the truth. He is a local minister, and he says that he has tried to get the Ashfield people to attend the church, but he could not persuade them to do so. The very people for whom he has been anxious are now attending our meetings, and you could not get them to remain away. Several are under deep conviction and the interest grows. In conversation with him, Brother Corliss told him that we designed moving the tent to another locality. He remarked that he himself and many others would be sorry to see the tent moved. He also said, "I am with you: for you have the truth." *10LtMs, Ms 1, 1895, par. 21*

October 29, [1894]

We have been very busy getting off the American mail. It is certain that it is now time to work in the interests of the people in Sydney. This field needs to be worked, and a mission home and meeting house will have to be built in Sydney. We believe that the Lord will provide money and men for this work. I am willing to work decidedly

in this vicinity and appropriate means to this field as God shall put it into my hands. It is necessary that we be much engaged in prayer in order that God may teach us how to present the truth as it is in Jesus, and not in a controversial way. In our weakness God will make known His strength. *10LtMs, Ms 1, 1895, par. 22*

October 31, [1894]

This afternoon I spoke to a large congregation upon the text, "Ye are the light of the world." [*Matthew 5:14.*] There were not a few noble women in the audience, and they listened with deep interest. The Lord gave me freedom to speak upon experimental godliness. Elder Corliss then announced that he would give a Bible reading, and many remained and asked questions. The subject was, "The Coming of the Lord." When he asked if they would be pleased to have another Bible reading at the same hour on the following day, all hands were instantly raised. *10LtMs, Ms 1, 1895, par. 23*

November 1, [1894]

I arose at three o'clock this morning, had a precious season of prayer, and commenced to write. The day is pleasant, and we hope for growth in interest in the meetings. We must have Jesus with us today. We hope that many souls will be able to say, "The darkness is past, and the true light now shineth." [*1 John 2:8.*] *10LtMs, Ms 1, 1895, par. 24*

Sister Daniells came to my room just now and brought a letter she had received from Sister Hannah from Williamstown, Melbourne. I will copy a few lines from her letter. "Now a word about your meetings. We have heard reports about the success that is attending your camp meeting. We do praise the Lord for it, and may many poor souls that attend out of curiosity be brought to accept the truth as I was. I never was so happy in my life as I now am, and I do pray the dear Lord to make me strong in Him and keep me faithful, that when He comes I may be found to be an overcomer. I do wish I was with you, especially to hear Sister White. I think it is my privilege to call her my spiritual mother. If I had not gone to the meetings out of curiosity, I would not have been the happy woman I am today. I often feel I would like to see Sister White and speak to her. I may have the opportunity some time. We are slowly

increasing in numbers. Our Sabbathkeepers number thirty-eight, and our Sabbath school sixty-nine. I pray God to bring more brethren to help us. We are thankful to have such a good elder as we now have. He is excellent and energetic. We have missionary meetings on Tuesday nights now, and they are very profitable. My dear husband likes them. I am certainly blessed in having so good and kind a husband. I daily pray that the dear Lord will bless him and bring him into the fold before it is too late.”*10LtMs, Ms 1, 1895, par. 25*

When I was in Melbourne, I spoke several times in Williamstown. People were circulating Elder Canright’s book that is full of misrepresentation. The Lord gave me perfect liberty in speaking to the people, and His power sustained me. The last Sunday afternoon the meeting was in a large hall, and it was well filled with interested hearers. I bore the testimony given me of God with great clearness.*10LtMs, Ms 1, 1895, par. 26*

This was the first meeting that Sister Hannah had attended. She was convicted and surrendered all to God. She is a tall, noble-looking woman with a fair countenance. She was a very proud woman, fond of fashion and display and gave herself up to amusement in an unstinted way. Her mother had received the truth, but the daughter could not be prevailed upon to attend the meetings. She finally came to hear what Mrs. White would have to say, and the Holy Spirit made the word effectual in reaching her heart and drawing her to the Saviour. Her conversion was a miracle of God’s mercy and the truth wrought a decided change in her character. Vanity, pride, selfish indulgence and extravagance, all ceased when she was born again, and began a new life in Christ. The mother rejoices over this remarkable change; for they are now united in their religious faith. Sister Hannah’s husband is a noble man. He does not oppose her, but attends the meetings, and it is hoped he will be converted to the truth.*10LtMs, Ms 1, 1895, par. 27*

Today a painful railroad accident has occurred between Parramatta and Sydney. One car telescoped another. Twenty persons were wounded and one person killed. Later news reports nine deaths. We should be warned by such occurrences and be sure that we have a good hope in Christ. If our lives are hid with Christ in God,

we shall not be surprised in an unprepared condition. In the morning papers there is an account of the wreck of the *Wairarapa*. *10LtMs, Ms 1, 1895, par. 28*

The steamer ran onto an island. They left Sydney October 24 with a large passenger list, and under ordinary circumstances they would have reached Auckland on Monday; but the vessel was wrecked, and one hundred and thirty-four lives were lost, including Captain McIntosh and most of the vessel's crew. The following cable report has been received: "The *Wairarapa* became a total wreck on Sunday night." I have sailed on this steamer several times and was acquainted with the captain and the stewardess. There is no safety for any of us except in God. Today we have reports of disaster by sea and by land, and calamities at this time are constantly increasing. *10LtMs, Ms 1, 1895, par. 29*

November 2, [1894]

It is thought best to close meetings on this ground next Sunday night and pitch the tent in another locality a few miles from this place. God has given us His Holy Spirit on this encampment, and we praise His name for it. The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of Spirit that I have in Him. I can trust in His love. *10LtMs, Ms 1, 1895, par. 30*

November 3, [1894]

This Sabbath morning I awakened at half past two with decided impressions upon my mind that there is danger before us. It is necessary for us to seek the Lord in earnest prayer when we rise up and when we sit down, when we go out, and when we come in. I attended the morning meeting, and talked about forty minutes to the goodly number assembled. The blessing of the Lord rested upon me as I tried to present to all present the necessity of having a living experience in the things of God. *10LtMs, Ms 1, 1895, par. 31*

The forenoon meeting was conducted by Elder Corliss. After his discourse a revival effort was made, and many came forward for prayers. After the discourse in the afternoon we had a testimony meeting and many precious experiences were related. One

precious soul was keeping her first Sabbath. An intelligent looking man from the outside said that he had learned more of Jesus in that one meeting than he had learned through all his former church experience.*10LtMs, Ms 1, 1895, par. 32*

I cannot sleep beyond half past two or three o'clock in the morning. My mind is wide awake at this unreasonable hour. Who can estimate the value of that knowledge which maketh us wise unto salvation? Who can measure the love which passeth all understanding? When the love of Christ is experienced, the value of missionary instrumentalities will be better understood. How few of the professed servants of God are truly engaged in His service! How few have any realization of what it means to bring religion into their homelife! If the genuine missionary spirit were brought into the homes, if there was co-operation with God in the home circle, we should hear the exclamation, "What hath God wrought!" [*Numbers 23:23.*] God has never failed to do His part. He has done exceedingly abundantly above all we have asked or thought.*10LtMs, Ms 1, 1895, par. 33*

I spoke today to a well-filled tent. Many unbelievers were present. I dwelt upon *2 Peter, first chapter*. The Lord gave me His Holy Spirit and I addressed the people with earnestness, presenting the fact that Christ is our only hope and sole dependence. We are to come to Him with our little trials and large perplexities and tell them all to Jesus, believing that He will be our helper, our strength, our sympathizing Friend, for He is touched with the feeling of our infirmities. In the Lord Jehovah is our strength.*10LtMs, Ms 1, 1895, par. 34*

The family altar should be erected in every home. Morning and evening we should present our petitions to God. The whole family should be brought before God, recognizing their dependence upon Him and the claims of his service. Eternal reality should be brought to the view of every member of the family. The fact that you make your request known unto God, and ask His guidance, is a confession that Christ is your Leader, your Captain, you divine Teacher.*10LtMs, Ms 1, 1895, par. 35*

November 4, [1894]

This morning as I awoke I was repeating these words to my son Willie, "Be careful that you do not show any distrust of God in your decisions concerning land upon which our school should be located. God is your Counsellor, and we are always in danger of showing distrust of God when we seek the advice and counsel of men who do not make God their trust, and who are so devoid of wisdom that they do not recognize God as infinite in wisdom. We are to acknowledge God in all our councils. When we ask Him concerning anything, we are to believe that we receive the things we ask of Him. If you depend upon men who do not love and fear God, who do not obey His commandments, you will surely be brought into very difficult places. Those who are not connected with God are connected with the enemy of God, and the enemy will work through them to lead us into false paths. We do not honor God when we go aside to enquire of the god of Ekron. The question is asked, 'Is it because there is not a God in Israel, that ye have gone to the god of Ekron to enquire?'" [2 Kings 1:3.] *10LtMs, Ms 1, 1895, par. 36*

We have forfeited everything by sin. Our mercies and blessings come through grace. Those who are disloyal to God are not to be trusted as men capable of passing wise judgment upon matters from which great results will ensue. Satan will be on hand to put suggestions into their minds and words into their mouths that will be entirely contrary to God's mind and will. They may be honest in giving their advice, because they are blinded and deceived. The man whose God is the Lord is safe. *10LtMs, Ms 1, 1895, par. 37*

Christ is pleading in behalf of His people. He is our Advocate, making intercession in our behalf. The Spirit is pleading within us. *10LtMs, Ms 1, 1895, par. 38*

It was considered a great sin in ancient times for the people of God to give themselves away to the enemy, and to open before them their perplexities, or to reveal to them their prosperity. It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true altar is Christ, and the true fire, is the Holy Spirit. The Holy Spirit is to inspire, to teach, to lead,

and to guide men, and make them safe counsellors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar. We shall be answered according to our works. There is not a blessing but that it comes through Christ. Then let us show perfect trust in our Leader, and not enquire of strange gods. Will not God be dishonored if we depend upon the wisdom of the men of this world, which God calls foolishness? Let us go to the Fountain of wisdom.*10LtMs, Ms 1, 1895, par. 39*

The Lord says, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [*Isaiah 28:16, 17.*] "Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Will a man leave the snow of Lebanon which cometh from a rock of the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." [*Jeremiah 2:11-13; 18:14, 15.*]*10LtMs, Ms 1, 1895, par. 40*

The Lord has wrought for us in this camp meeting, but there are greater blessings for the whole encampment. The work that ought to have been deep and thorough when the human agent received the truth, has with some been a mere surface work. The root of bitterness has been left to spring up anew, and when temptation again assails them, many will be defiled on account of this. The Lord would have wrought wondrously if they had exercised daily faith, had cultivated that faith which works by love and purifies the soul. The work is only superficial, and the spirit of variance and bitterness and false imagination is quiet for a while, but unless a deeper work is done, it will again spring into life and break forth in

envy and evil surmising. *10LtMs, Ms 1, 1895, par. 41*

When circumstances transpire to give life to the slumbering demon, the truth of God will again be dishonored because men cherish false thoughts all connected with self, and give utterance to rash words. They pour out the evil thoughts which they have cherished in their hearts, that which has been their meditation, and they are so deceived that they think they are speaking words of truth and righteousness. Every time then indulge themselves in giving expression to their murmurings and complainings, they are permitting the spirit of the enemy to obtain control and to work their ruin. *10LtMs, Ms 1, 1895, par. 42*

One of our brethren in particular is in greater danger than he realizes. He needs the molding influence of the Spirit of God to transform his mind, to purify and cleanse his thoughts. His suspicions are easily aroused, and he moves impulsively. He thinks that he has been mistreated; but he is a perplexity and distress and burden to his brethren because he permits his feelings to be easily aroused, and he does not control himself, and makes it impossible for others to direct his course. He is easily irritated and is thus unfitted for kindly association and Christian fellowship with his brethren. It is difficult to solve the problem which his character presents. *10LtMs, Ms 1, 1895, par. 43*

How is it that a man may apparently be under the influence of the Spirit of God, may present truth in attractive loveliness, and yet be overbearing, and manifest an irritable spirit, and charge upon innocent brethren accusations that are unjust? These defects may be cured only as he sees their sinfulness and realizes that they are of the same character as were the sins of those who crucified Christ. Every time he yields to his irritable spirit, he abandons himself into the hands of the enemy. This spirit must either be controlled or it will control him to his ruin. *10LtMs, Ms 1, 1895, par. 44*

Compared to the world, the Lord's people are a little flock. If they have not love one for another and confidence in each other, they are not one with Christ. If unity is to exist among the people of God, they must put away the thoughts that are prompted by Satan. When

workers are tired out, they should be given time to rest. Never should a minister be placed in a responsible position of trust, or made president of a conference, when he is self-centered and of an irritable spirit. When any restraint is placed upon such an one, he will become unbalanced like one insane. It is not the head that causes all this irritability; it is the heart that is in need of cleansing. It is true that there may be weakness in the head, and the blood is attracted to the weakest point. The channel through which the blood continually flows becomes worn, and because of this, such a case is a critical one.*10LtMs, Ms 1, 1895, par. 45*

Our brethren will need to exercise great caution not to excite such an one by any unwise course of action. Unless the human agent shall change his course of action, taking seasons of rest in the midst of his labors, and submitting to have the peace of God rule in his heart, there will be a determination of blood to the brain, and he will be disqualified for labor. The Lord cannot help His servant unless he will co-operate with God, stop worrying, and trust in the Lord. The enemy causes him to dwell upon subjects that he should not dwell upon, and leads him to speak unadvisedly. This is the reason he criticizes in a most unsparing manner; but should he consider Christ, and learn the meekness and lowliness of Christ, he would realize that he is nothing in himself. The Lord Jesus should be his Pattern, and his efficiency, to enable him to imitate the Pattern. He should sit together with Christ in heavenly places and partake of the Spirit of Christ until he could reflect Christ.*10LtMs, Ms 1, 1895, par. 46*

Those who teach the truth must learn meekness and lowliness of heart in the school of Christ. This is the most important lesson to be learned by those who would impart truth to others. The most powerful preaching of the Word will avail nothing unless the Spirit teaches and enlightens those who hear. Unless the Spirit works with and through the human agent, souls will not be saved or characters transformed by the reading of the Scriptures. The planning and devising that is done in connection with the work should not be of a character to draw attention to self. The Word is a power, a sword in the hand of the human agent. But the Holy Spirit is its efficiency, its vital power in impressing the mind. "They shall all be taught of God." [*John 6:45.*] It is God that causeth the light to

shine into the hearts of men. Will my ministering brethren remember that it is essential that God be recognized as the source of our strength, and the Spirit as the Comforter? The great reason why God can do so little for us is that we forget that living virtue comes through our co-operation with the Holy Spirit.*10LtMs, Ms 1, 1895, par. 47*

Those who are impetuous must place themselves under the control of a higher power than themselves or else they will make great trouble both for themselves and for those who are associated with them. Moses spoke unadvisedly with his lips, and the Lord was displeased with him, for he misrepresented God before the people. He gave occasion for others to follow his example and thus dishonor God. Satan obtained vantage ground through his course of action. God would have every soul yoke up with Him, and not pull for his own way, going contrary to the will and way of Christ. We are to draw with even cords, co-operating with Christ in elevating and blessing others.*10LtMs, Ms 1, 1895, par. 48*

A strife arose between the herdsmen of Abraham and Lot in regard to where they should pasture their cattle. Abraham was always seeking for peace. He would make any sacrifice if by so doing he could keep peace and glorify God. Rather than have contention he gave Lot, his nephew, the choice of the country, and advised separation rather than strife. In the simplicity and greatness of his soul he said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." [*Genesis 13:8, 9.*] Let not God be dishonored by dissension, jealousy, and strife among brethren.*10LtMs, Ms 1, 1895, par. 49*

The Lord will lead and guide the human agent if he will only submit to guidance; but there is continual danger that men will usurp the place of God. The Lord will continue to work through human instrumentalities if men will submit to be molded by the Holy Spirit. In this way only will the character of Christ be revealed. Ministers may thus maintain the truth and have fresh manna with which to feed the hungry sheep of the Lord's pasture. Some are inclined to

mingle self with their work, but human wisdom leads away from holiness. *10LtMs, Ms 1, 1895, par. 50*

The servants of Christ must not strive. By patient continuance in well-doing you will receive the approval of God. The praise of men is of no value, because they may make mistakes. The Lord desires to do much more for His people than He has done in unfolding the precious truths of His Word. But those who minister in the Word should be one in judgment and unity. The Holy Spirit is not imparted to one man alone, or to the ministry alone. This gift has been given to the church, that through her individual members light may shine forth to the world. If they will not take glory to themselves, the Lord will be their constant guide. For this reason let no one man consider that he is perfect in judgment, that he needs not to be instructed. The people are not to be educated that they must be told their duty, but to depend upon God, and then counsel together. In the multitude of counselors there is safety. If men look to God for instruction, they will be able to present to others that which God has presented to them. Truths which have been lost sight of, which have been buried with error, will be rescued from the rubbish of human opinions and shine as precious jewels amid the moral darkness of the world. *10LtMs, Ms 1, 1895, par. 51*

There is danger that ministers, that presidents of conferences, will take too much upon themselves and manifest too little confidence in the people. The people should be educated in such a way that they will search the Scriptures for themselves. The Holy Spirit is to work to mold every man after the similitude of Christ. Men have made a great mistake in not considering that God works through His church. Ministers should give ample encouragement to the individual members of the church, and to those whom God shall select to do a special work in maturing thoughtful plans for the saving of the souls of those who are in error. Then there would be no contention, no one striving for the mastery or seeking to secure the highest places. The Holy Spirit has much to teach the church when it becomes attentive to the voice of divine truth. The Lord would have the teachers of the church lead the people upward, and in no case give the impression that the people have no need to fulfill their individual responsibilities. If they will walk humbly with God, the Holy Spirit will teach them divine truth and enable them to present the Word with

power. The apostle says, "Ye are workers together with God. Ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] *10LtMs, Ms 1, 1895, par. 52*

Those who are ministers are to be ensamples to the flock; they must not speak hasty, unadvised words, for in so doing they give the people a kind of education that they do not need. Hasty words close the heart to divine influence, and foster a spirit of self-esteem, and counteract the instruction that has been given upon practical godliness while seeking to draw the allegiance of the people to the law of God. Those who think they have been misused are in danger of bearing false witness against their brethren, and are also in danger of leavening the minds of others with distrust and of weakening faith in God's instrumentalities. Yielding to this manner of spirit will bring about an experience similar to that of Korah, Dathan, and Abiram. *10LtMs, Ms 1, 1895, par. 53*

Let the ministers encourage a teachable spirit, an expectant spirit, in order that the truth may be revealed in power. Those who question and doubt concerning God's instrumentalities create a lack of confidence in men whom God is teaching, guiding, and leading. The seed of doubt which these questioners plant, it is no easy matter to uproot. Those who question others, give occasion for others to question them. Their life and work must testify that they are under the guidance of the Holy Spirit. Satan is given every advantage to create distrust, envy, and evil-surmising, when ministers manifest no confidence in their ministering brethren. When men submit to the molding of the Holy Spirit, they close their minds to the suggestions of Satan, but those who listen to his suggestions pass them on to others. It is because men listen to the reasonings of the enemy that they are fitful in feeling, impulsive, rash and reckless. Such men are not safe in positions of trust. *10LtMs, Ms 1, 1895, par. 54*

If men and women would follow their ministers only as they follow Christ, then the great evils would not result from the impulsive movement of those who minister in word and doctrine. There are men to whom God has given large opportunities and a good understanding of His Word, but their brethren cannot place confidence in them because when associated with them they give

expression to their unguarded impulses. The Lord will work with those who prepare the way for Him. Let ministers open their hearts to Jesus, and He will open their hearts to the truth. Let them live a consistent life, showing that they are believers in and doers of the truth which they preach. Let them reproduce the truth in their lives, becoming living epistles known and read of all men.¹⁰*LtMs, Ms 1, 1895, par. 55*

Ms 2, 1895

A Work For Each Individual

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 1895

Previously unpublished.

The Lord has a work for each individual to do, which he or she cannot be excused in neglecting; but I am pained when I see that many do not take in the circumstances and situation of others. The school in Australia is largely a missionary enterprise, and yet some who have been connected with it in responsible positions have not appreciated the necessities of some of those in attendance. In the providence of God each one of us has been placed in a position to aid those who are striving to obtain an education. But have all who were able to assist them been faithful in carrying out their responsibilities?*10LtMs, Ms 2, 1895, par. 1*

There have been those who have been able to expend means in providing apparel for themselves who have not enquired as to the needs of others who were fully as precious in the sight of God as they themselves. There were persons in the school who had not respectable clothing, who were entrusted with missionary work, and regarded as precious children of God, and yet the very ones who commended them took no burden to relieve their needs. It was impossible for them to provide themselves with clothing unless they had help from some source.*10LtMs, Ms 2, 1895, par. 2*

The Lord has been proving and trying those who are connected with the school, and with the churches in Melbourne, to see whether or not they would interest themselves in those who apparently had nothing with which to supply their necessities. Their neglect of those who needed help is registered in the books of heaven as a neglect of Christ in the person of His saints. It is inconsistent on the part of those who call themselves Christians to set persons to work in missionary lines, and yet neglect to provide them with modest, respectable apparel. Would not our sisters, who have multiplied their own garments as their taste dictated, have received a blessing

if they had denied some of their supposed wants and provided for those who had no means of providing themselves with clothing to meet their dire necessities?*10LtMs, Ms 2, 1895, par. 3*

Some of the Lord's precious ones came to camp meeting and were set to work in various missionaries lines when they were not provided with suitable clothing, and this fact is a testimony against persons in Melbourne who had the oversight of them and who could have provided for their needs. There were those who knew the real state of those cases, and they could have changed the order of things; but they acted in a similar manner to that of the priest and the Levite who passed by on the other side.*10LtMs, Ms 2, 1895, par. 4*

Those sisters were of as much value in the sight of God as were those who provided so abundantly for themselves and did not show sisterly consideration toward those who were needy, in providing garments for them of a modest and becoming character. They should have done this even if they had to deny themselves in purchasing things to gratify their taste. How is it that so many could be so blind as not to see the necessities of their sister-workers? How could they allow their neglect of Christ in the person of His saints to testify against them before God, before heaven, and before men? The root of selfishness must have been allowed to take deep hold, where such neglect could exist.*10LtMs, Ms 2, 1895, par. 5*

I have asked again and again, How is it that those who profess to love God could so manifestly neglect their duty? How could they make no effort to relieve those who were right at their own door? How would this manner of conduct represent our school? I have been shown that it is because of neglect of manifest duties that many are weak and spiritless. The managers of the school have been willing to lay a burden of missionary work upon these sisters, and have been glad to use their ability, but they have not realized that as stewards of the Lord's means, it devolves upon them to care for those who are doing the Lord's work. It is their place to see that God's workers are not left destitute of clothing, and of those things necessary to make a respectable appearance.*10LtMs, Ms 2, 1895, par. 6*

There were some who came from Melbourne who remarked that Martha Brown was one of their best workers, but that they did wish she would dress differently—show more care and taste in the arrangement of her clothing. But instead of criticizing, why did not those who had the ability relieve her necessities? Why did they permit her and others to come from the school in a destitute condition? All heaven is looking upon those who profess to be Christians to see how they are representing Him who for our sakes became poor, that we through His poverty might be made rich.*10LtMs, Ms 2, 1895, par. 7*

Could not some of our sisters have given up some indulgence in dress, that those who were more needy might have been supplied? Did they not have some money that could have been invested in relieving the positive necessities of those sisters who were laborers together with God? Should they not have expressed love, as Christ has enjoined, toward their neighbors, loving them as themselves? I am pained over these things. I write this because God has revealed to me that it is because of this manifest neglect that many have not a richer experience in the things of God. They have lessons to learn in the school of Christ. They need to learn His meekness and lowliness of heart, His love and tender compassion. Self-exaltation, pride, and self-esteem separate souls from the love of God.*10LtMs, Ms 2, 1895, par. 8*

Persons who neglected their duty to others were filling certain positions in the service of God and receiving remuneration for their services, and yet they manifested no interest in supplying the positive necessities of those who were also engaged in the service of God. These workers should have been recipients of means which would have been sufficient to supply their needs, and to make them happy because they realized that others had a tender care over them. Positive duties have been shamefully neglected, and there has been a decided lack of interest in others. I write this now in order that there may be no more of this kind of work done. It must not be done if you as Christians would have the favor of God. It is care for others that must be brought into your experience. The manifestation of selfishness on the part of ministers and people deprives them of the richest blessing.*10LtMs, Ms 2, 1895, par. 9*

When it was thought best that Brother Rose should have a change of labor, you solicited help from Sydney where there are few believers, and where such deep poverty abounds that there is a constant demand for food and clothing. It was plainly your duty to meet the necessities of this case. I could not feel that it was my duty to supply your lack in making donations in this case. I knew it belonged to you to look after your own poor and to supply their necessities.*10LtMs, Ms 2, 1895, par. 10*

Those who solicited aid from Sydney did not consider the fact that we have been carrying a very heavy load since we came to this poverty stricken region. You did not consider the fact that we had enough to do in clothing the destitute in our own field, but you permitted those in your midst to be destitute and did nothing to relieve their manifest wants, and when these cases came to our knowledge, we felt that it was our privilege to supply your lack, and do the very thing you could and should have done. When you sent here to obtain help for Brother Rose, I felt that I could not conscientiously do the work which I knew you were able to do, if only you had it in your heart to do it.*10LtMs, Ms 2, 1895, par. 11*

The converting power of God is greatly needed in order that this state of affairs may be changed. Let us all consider the fact that we cannot live to please ourselves. We have God-given responsibilities to bear in denying self for Christ's sake, and in showing the tenderness and compassion that he manifested. I want the Australian Conference to acknowledge the work that has been done for Christ, and to award to the workers who are in positive necessity the very money that is brought into the treasury by the tithes and offerings of the people. Work with equity, and show the wisdom of God in dealing with those who would do His work. Let every minister wear neat clothing, but let him avoid unnecessary expense; for it is not clothing that gives influence and success, but virtue received by personal contact with Christ. This is what gives value to the man or the woman.*10LtMs, Ms 2, 1895, par. 12*

But I can write no more at present. By practicing economy with God's blessing, you may, from your abundance, supply the necessities of the poor.*10LtMs, Ms 2, 1895, par. 13*

Ms 2a, 1895

A Statement Regarding Mr. Walling

Cooranbong, N. S. W., Australia

January 16, 1895

Previously unpublished.

I wish to make a brief statement in regard to the suit which Mr. Walling has instituted against me. Some time since, I proposed to make a settlement with him for a sum of money. This I did for the sake of his children; I did not want them compelled to appear in court against their own father. Mr. Walling proposed to settle the matter for fifteen hundred dollars, on condition that I sign a paper making certain statements. This paper I cannot sign, for in so doing I should perjure myself. I can make no apology or concession to Mr. Walling. I cannot certify that he is a worthy man. Considering the course he has pursued, as I have learned of it from his own children, I cannot in truth state that I approve his conduct.^{10LtMs, Ms 2a, 1895, par. 1}

When I took charge of Mr. Walling's children, I did so at his request. I have incurred an expense of not less than three thousand dollars for their care and education, which he left me to bear alone. At one time, when the girls were still but children, I wrote to him stating that I must return them to him unless he would give me a written statement that I should have the charge of them until they were of age. As he did not do this, I proposed to send them to him by Sister McDearman, who was returning to her home in Colorado. Mr. Walling then wrote, begging me not to send the children, as he had no suitable home for them, and no one who could take charge of them. If I could not keep them, he wished me to get them boarded in some family, and he would pay their expenses. I did have them boarded for awhile, but concluded to purchase a house in California, secure the best help that could be found, and make a home for the children's sake.^{10LtMs, Ms 2a, 1895, par. 2}

For years, nothing was heard of Mr. Walling. We knew not whether he was still living. I felt the importance of training the children so

they could become self-sustaining. I gave them opportunity to obtain a school education. I did not require them to do my housework, but had a woman to do this, and a seamstress to attend to their sewing. I wished them, however, to have an education in domestic duties; and to this end I placed them under faithful instruction, that they might learn to care properly for a household. I spoke to the children of their father as an incentive to diligence in acquiring a knowledge of household duties, that they might surprise and gratify him should they ever meet him again. I told them to write and let him know that they were doing well. But their answer was, "Where shall we address him?" I told them to direct their letters to Boulder, Colorado, and if he was in the state, they would be likely to reach him. *10LtMs, Ms 2a, 1895, par. 3*

We had no news from Mr. Walling for, I think, nearly ten years. Before I went to Europe, in 1885, he did finally communicate with Addie, and during my absence on this journey he went to California to visit the girls. He then had opportunity to make his own impression upon them; but his long silence, the fact that he did not show them the slightest attention for many years, could not have been without effect on their minds. On coming to visit them, he appeared dressed in a manner that gave no honor to himself and must have been a keen disappointment and humiliation to them. When he met Addie, his threat as to what he would do to me if she did not concede to his wishes induced her to leave her position in the publishing house in Oakland, and go with him to Colorado. *10LtMs, Ms 2a, 1895, par. 4*

Addie had told me that he would probably come, and from his letters she judged that he would wish her to return with him to Colorado. She asked what I would advise her to do. I told her it would be better to wait until my return from Europe, and I would then accompany her to Colorado. She was about to enter the printing office to learn the trade as a compositor in preparation for proof-reading. I advised her to serve her time as an apprentice and master her trade. But after I reached Europe, a telegram arrived from her, "Shall I go with father to Colorado?" This I did not think it best to answer. Addie was old enough to decide for herself. I had already given counsel, and wished to do no more. I certainly could not have advised her to go, for I had had no knowledge of Mr.

Walling for years and had no reason to think it a wise thing for her to do under the circumstances. She decided to go with him; but I soon had occasion to think that my misgivings were not without foundation. *10LtMs, Ms 2a, 1895, par. 5*

After my return from Europe, I could hear nothing from Addie, whom I had cared for and clothed and fed since she was five and a half years old. Letters came to me stating that it was not best for me to attempt to correspond with her, for both her letters and mine would be intercepted. Then I received letters from Fred Walling stating how unhappy Addie was, and urging me to come myself and take her away. This I could not do. But the account of this whole matter is in the hands of my lawyer. *10LtMs, Ms 2a, 1895, par. 6*

Mr. Walling, by his own course of action, made an impression of the mind of Fred, Addie, and May that was detrimental to himself. After Addie went with her father, she had a hard time. Mr. Walling finally left her in New Mexico, without funds except some money of her own earning which she had with her. Even this her brother Bert borrowed from her. After leaving her, he wrote to her advising that she send to me for money to defray her expenses to Michigan, where I then was. *10LtMs, Ms 2a, 1895, par. 7*

I sent her forty dollars and she returned to me; but for a time she was almost unbalanced in mind. She seemed to dwell on the trying experiences through which she had passed, the manner in which she had been treated by her own father, and could not be persuaded to banish it from her mind as a thing of the past. I had had nothing to do with the matter except to try by every means in my power to devise a plan for her return to me. I had been so troubled day and night by the representation made to me that I became sick nigh unto death. *10LtMs, Ms 2a, 1895, par. 8*

Next began Mr. Walling's effort to extort money from me by instituting a suit for \$25,000 for alienating from him the affections of his children. As I was on my way to the Pacific coast to embark for Australia, I was notified of his purpose. I was then at Colorado Springs attending a camp meeting. I could not delay my journey to Australia, but this movement on his part has cost me \$1,000 in lawyer's fees and other necessary expenses. Such iniquity, such

injustice, I thought could not be possible if the man was in his right mind. But the financial expense was not the whole cost.*10LtMs, Ms 2a, 1895, par. 9*

The labor required in collecting testimony to be used in my defense, and visiting law offices day after day, nearly cost me my life. I was oppressed, and the weight upon me was so great that I could not sleep. A long, painful illness of eleven months' duration was the result. But the Lord comforted and blessed me. The effects of the illness remain, in liability to rheumatism, affection of the spine, and increased weakness of the heart, that makes a long sea-voyage look very forbidding. Yet I am ready to undertake it, and stand in the court room to bear my testimony, if necessary.*10LtMs, Ms 2a, 1895, par. 10*

I repeat, I can enter into no compromise with a man who has no respect for his word. I should testify to a lie should I do what Mr. Walling demands. It was for the sake of Addie and May that I made an attempt at compromise. But a promise to represent him to his children as a worthy man I cannot now give and state the truth. I would rather the lawsuit should go on. If I can, I will appear in court. If I feel forbidden of God to bear my testimony in court, then I cast myself upon my great Advocate, and will trust Him to give to the men who have the case in hand, wisdom to decide righteously.*10LtMs, Ms 2a, 1895, par. 11*

This is all I am able to write at this time, as it is nearly time for the mail to close.*10LtMs, Ms 2a, 1895, par. 12*

Ms 2b, 1895

Statements Concerning the Walling Suit

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

January 23, 1895

Previously unpublished.

I wish to make some statements in regard to the matter which is the ground of Mr. W. Walling's suit against me. On account of the state of my health, I may not be able to take the long sea voyage to America in order to bear my testimony in court; and in that case, some further statements from me may be essential. When I proposed to settle the matter with Mr. Walling by the payment of a sum of money, I did this, not as acknowledging the justice of his claim, but for the sake of his daughters,—that they might not be compelled to appear in court against their father. But besides requiring the sum of \$1,500, Mr. Walling has transmitted to me, through my lawyer, Mr. Boals, of Denver, Col., certain statements to which he desires me to subscribe as a condition of the settlement. But there are some of these statements to which I cannot conscientiously testify. In view of Mr. Walling's course of action during the past few years, as I have learned it from his own children, I cannot in truth certify that he is a worthy man, or that I approve his conduct.¹⁰*LtMs, Ms 2b, 1895, par. 1*

The circumstances that led me first to accept the care of Mr. Walling's children were these: While my husband and I were on a visit to Colorado, we found Mr. Walling in much trouble and perplexity. He expressed the wish that we would make our home there, saying that if we did so, he would gladly place in our care his two little girls. I told him that it was impossible for us to remain in Colorado. The only thing we could do for the children, would be to take them home with us to California for a while. Mr. Walling caught at this eagerly, and urged us to take them. I consented to do this out of sincere pity for them, and for him, and also for the sake of their mother, knowing that she would rather have them in my care than in the care of any other person than herself. We took the little girls with the understanding that they were to return within a few

months, or in a year at the most. There could have been no agreement in regard to their education, for I had no thought of keeping them longer than the time suggested. Had it been proposed for me to keep them permanently, I would not have felt that I could consent; for our work was of such a character that we could not remain in one place long at a time.*10LtMs, Ms 2b, 1895, par. 2*

This is to meet the point he makes in regard to my urging him to let me have the children, and also the alleged agreement that they should receive a musical education. The subject of a musical education was not as much as introduced; for the children were mere babies, and I had no thought of long encumbering myself with this burden, in addition to all my other cares.*10LtMs, Ms 2b, 1895, par. 3*

Mr. Walling himself urged us to keep his little daughters when we proceeded to return them to him. At one time, when the girls were still but children, I wrote to him, stating that they must be returned to him unless he would give me a written statement that I should have the charge of them until they were of age. As he did not do this, I proposed to send them to him by Mrs. McDearman, an old friend of ours. Mr. Walling then wrote, begging me not to send the children, as he had no suitable home for them, and no one who could take charge of them. If I could not keep them, he wished me to get them boarded in some family, and he would pay their expenses. I did have them boarded for a while, but concluded to purchase a house in California, secure the best help that could be found, and make a home for the childrens' sake.*10LtMs, Ms 2b, 1895, par. 4*

By his neglect to communicate with me or inform me of his whereabouts for nearly ten years, Mr. Walling threw upon us the whole burden of their care and education. This responsibility I accepted, and in bringing up these children I gave them the same instruction and discipline as I had given to my own. The fear of the Lord is the beginning of wisdom, and as a missionary for the Master I made every effort to counteract any wrong tendencies of character that would destroy their present happiness and imperil their eternal welfare. I regarded the children as the Lord's property both by creation and redemption, as young members of his family, to be

brought up in the nurture and admonition of the Lord, and I ever kept before them pure and holy principles.*10LtMs, Ms 2b, 1895, par. 5*

Mr. Walling did not profess to be a Christian, but he knew that my husband and I were seeking to live and serve God. During the time of our association with him while traveling in Colorado, we had our daily seasons of prayer, soliciting the guardianship of powers out of and above ourselves. We realize that it is essential for every soul to be surrounded with an atmosphere that is not earthly but heavenly, and we desired that such an atmosphere might surround the children. In their school education we were careful to place them where our home teaching would not be counteracted. Mr. Walling knew the instruction they were receiving, and declared himself well pleased. The last time that he visited them in their childhood, he stated that he was highly gratified with the results of their training.*10LtMs, Ms 2b, 1895, par. 6*

During the long interval in which we heard nothing from him, the work of education was continued as it had been begun. The girls had naturally a distaste for household labor, and were inclined to have little respect for those who performed it. These ideas I tried to correct by employing my own family persons whom they could not but respect, and showing them the same attention given to other members of the family. Several persons who filled the position of housekeeping in my family, have since for years acted as matron in our sanitariums and college home. May and Addie, being kept in school, usually performed little of the work of my household, and I employed a seamstress to do their sewing; but I was anxious for them to have a thorough knowledge of domestic duties, and from time to time placed them under the care of competent persons for instruction in those lines. I encouraged them to diligence, with the hope that they might surprise and gratify their father, and some day be able to keep house for him.*10LtMs, Ms 2b, 1895, par. 7*

During all the years when we knew nothing of Mr. Walling's whereabouts, he knew how to reach us by letter at any time. We had told him to address us at the office of the Review and Herald, Battle Creek, Mich., or at Pacific Press, Oakland, Cal. Our winters were usually spent in Oakland, and our summers in Battle Creek.

We sent to Boulder, Col., several letters addressed to Mr. Walling, but received no response. During all this time we supported the children, abundantly providing for every necessity.*10LtMs, Ms 2b, 1895, par. 8*

My husband died in 1881, but I continued to make a home for the girls until the time of my journey to Europe, in 1885. Then I left May Walling in school, at Healdsburg, Cal., boarding her for the time at the college home, and afterward in a private family. We secured a position for Addie in our publishing house in Oakland, and she had a pleasant home in the family of Elder Loughborough, the President of our Cal. Conf. and an old and tried friend. Addie was to learn the compositors trade, in preparation for proof-reading. I wished the girls to have such an education and training as would enable them to be self-supporting; as I knew that my own life was uncertain, and their father had done nothing for their support. More than this, I was anxious that they should become intelligent, helpful members of society. For these reasons I gave first attention to the solid branches of education, and to instruction in practical duties. When once gained, the accomplishments could receive attention later.*10LtMs, Ms 2b, 1895, par. 9*

In 1887, while in Europe, Mr. Walling visited Addie, and she returned with him to Colorado, with the promise that in a few months he would himself bring her back to Oakland. This promise he did not fulfill. After my return to America, I received letters from those who understood the situation, entreating me to come myself for Addie, for her father did not treat her kindly, and she was very unhappy. I was also advised not to write to her, and told that it was not best for her to write to me, for the letters would be intercepted. I felt as a mother would feel under such circumstances. I had long suffered from an affliction of the heart, and the anxiety caused a severe illness that nearly cost me my life.*10LtMs, Ms 2b, 1895, par. 10*

I finally sent for Addie to meet me in Nevada, Cal. and return home with me, but she did not come. I arranged with Mr. Ings and his wife, who had been matron in my family, that as they returned from Europe they should call on Mr. Walling in Colorado, and see Addie and pay her expenses back to me in California; for my anxiety and

distress of mind in her behalf seemed more than I could bear. But Mr. Walling would not consent to Addie's return, and she would not leave without his consent. *10LtMs, Ms 2b, 1895, par. 11*

Afterward, he took Addie, with her brother Bert, to New Mexico, where he left her with a Spanish family, paying her board for only a few weeks. Afterward she paid her own expenses by teaching the children of the family. Bert, desiring to return to Colorado, borrowed of Addie forty dollars, her own earnings, leaving her alone in New Mexico without funds. After remaining here for a while, she concluded that she had followed her father's strange will long enough, and must begin to act for herself. Bert wrote advising her to return to us in Michigan, and to send to me for money to defray the expenses of the journey. Addie acted on this counsel, and afterward repaid the money as she earned it. *10LtMs, Ms 2b, 1895, par. 12*

When she returned, the child was so troubled and grieved at the thought of her father's treatment of her that she seemed able to talk of nothing else, and we begged her not to mention the matter. Both Fred and Addie dwelt upon the unkind, unjust way they had been treated by their father. Mr. Walling's own course of action had estranged his children from him. But what was my surprise on learning that he accused me of alienating their affections from their father. I found that Fred, Addie, and May Walling all had the same feeling toward their father. I had not created this; it was the result of his own attitude toward them, especially while I was in Europe. *10LtMs, Ms 2b, 1895, par. 13*

When Mr. Walling took Addie with him to Colorado, he did not find her in all things ready and willing to concede to his wishes. No doubt he was disappointed, feeling it his right to dictate absolutely as to what she should do. He was not a Christian; Addie had given her heart to Christ, and was trying to walk in His steps, following the light of the Scriptures. She had become a member of the church, and was a teacher in the Sabbath-school; but when she went with her father, she found herself in an entirely different atmosphere. She was then above eighteen years of age, and of course felt that it was her duty to act upon her own convictions in matters relating to her obligation to God. Mr. Walling made it very hard for her to do this. In regard to this matter of conscience, I had advised Addie,

encouraging her to be true to principle; for I knew that she would be severely tried.*10LtMs, Ms 2b, 1895, par. 14*

She wrote to us after I went to Europe, asking what would be my advice in case her father wished her to go with him to Colorado, as from his letters she judged that he might. Would I think it best for her to go? I had not seen Mr. Walling for nearly ten years; it seemed a strange thing for him, after so long neglect, to take the time of my absence for a visit to the girls. I could not tell what influences would be thrown about Addie in such a visit, and as one who felt a mother's care for her, I could not think it best for her to go. I knew that she did not realize how trying her situation would be in Colorado. I advised her to serve her apprenticeship, perfect her trade, and I promised that on my return from Europe, which would be in a few months, I would go with her to make a visit in Colorado.*10LtMs, Ms 2b, 1895, par. 15*

After a time I received a telegram from Addie, containing the question, Shall I go with Father to Colorado? This I did not think it best to answer. Addie was old enough to decide for herself. I had already given counsel, and I wished to do no more. She decided to go with her father.*10LtMs, Ms 2b, 1895, par. 16*

My misgivings were not without foundation. When Addie did not consent to her father's wishes, he tried to force her to submission by threats as to what he would do to me if she did not comply. I wrote to Addie advising her to be kind and faithful to her father, and to comply with his wishes in everything that did not conflict with her service to her Master, Jesus Christ. Here she could accomplish good only by being true to principle, letting no one interpose between her soul and God. She should pray much for grace to live the religion of Christ, and she might have an influence for good where she was. But trials would come to her that she had never met before, temptations would present themselves in various forms, but she must be faithful to God, even if she met with opposition. She should set upon her convictions of duty to observe the Sabbath, keeping it the best she could under all circumstances. She must love the Lord with all her heart and soul, and not swerve from her allegiance to him, whatever the circumstances in which she might be placed.*10LtMs, Ms 2b, 1895, par. 17*

This instruction is the same as I give to the people in my public labors wherever I go, teaching them to serve the Lord with undivided heart under all circumstances. Such instruction is in harmony with that given by both precept and example in the word of God. It is the lesson taught us from the story of the Hebrew children in Babylon.*10LtMs, Ms 2b, 1895, par. 18*

Daniel and his companions had from childhood been brought up in the knowledge of the true God, and in the enjoyment of all the religious privileges of Jerusalem. When these youth were removed from their own land and its associations, to be captives among the heathen, the principles they had received in their youth by education and training, were severely tested. The lessons that Daniel and his three companions learned in their childhood had molded and fashioned their characters after the divine similitude. The principles of righteousness were vividly impressed upon their minds by the Holy Spirit; for the Lord never leaves his children who love and serve Him to be the sport of Satan's temptations.*10LtMs, Ms 2b, 1895, par. 19*

When taken to Babylon, these Hebrew youth were brought into the presence of the king, who himself judged as to their ability and qualifications. The monarch took kindly to them. He saw in them a spirit of independence and yet true courtesy that he appreciated. He found that they were of royal lineage, and well instructed, and he flattered himself that the change of country and associations and the influence of courtlife in that magnificent city, would efface the impressions made by their early religious education.*10LtMs, Ms 2b, 1895, par. 20*

Their Hebrew names, which had a reference to the true God, and showed that they were His worshippers, were accordingly changed to Chaldean names that would in a singular manner signify a devotion to heathen deities. Instead of the food normally apportioned to captives, there were to be served with "a daily provision of the king's meat, and of the wine which he drank."
[*Daniel 1:5.*]*10LtMs, Ms 2b, 1895, par. 21*

This attention, which implied special honor, Daniel and his companions could not accept. The meat served on the king's table

was often portions of the sacrifices offered in heathen temples, and the wine too was dedicated to the gods, a portion being poured out as a libation before the beginning of each meal. All who partook of the yields thus dedicated to the gods, were regarded as connected with the heathen worship. Moreover, many articles of food, such as swine's flesh and things of an abominable character, were by the law given to Israel forbidden as unfit for food. These Hebrew youth could not conscientiously partake of that which God had forbidden, and which they knew would weaken physical, mental, and moral power. They would do nothing that would in any way stimulate or confuse the brain and impair the faculties that God had given them for His service. They preferred the favor of God and the approval of conscience above all the honor that could come from the greatest monarch of his time.*10LtMs, Ms 2b, 1895, par. 22*

Daniel and his companions saw their danger, and determined that they would not eat of the king's meat, or drink of his wine. By his brave yet courteous presentation of the matter to the prince who had them in charge, Daniel secured the privilege of a ten day's trial of the simple pulse and water they had chosen for food. The results—when at the end of ten days their countenance appeared fairer and fatter in flesh than the faces of children which did eat the portion of the king's meat, decided the matter. Daniel and his fellows were permitted to carry out their principles.*10LtMs, Ms 2b, 1895, par. 23*

The fruits of their self-denial were manifest in physical and mental vigor. No such students as these Hebrew youth were to be found in all the courts of Babylon. "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the three years, these Hebrew captives were brought in before Nebuchadnezzar, and their examination took place. "And in all matters of wisdom and understanding that the king required of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verses 17-20.*] The Lord has said, "Them that honor Me I will honor." [*1 Samuel 2:30.*]*10LtMs, Ms 2b, 1895, par. 24*

Many who follow the customs and practices of the world would say

that these young men were altogether too scrupulous; they need not have made themselves so different from all the rest of the youth. But Daniel and his companions saw that a vital principle was involved, and they were firm in their refuse to compromise in the least degree that which concerned the light that God had given them; they could not sacrifice their loyalty to God; no influence should come in between them and their Maker. Here was the turning point in their Christian life. To comply with the demand of the king and his officers, would have meant the surrender of principle, the compromise of truth, apostasy from God. Whatever the consequences, Daniel and his fellows determined to be true. However men might judge them, the great Judge over all was God. In later years, their fidelity to God forced them to open disregard of the king's requirements in the very face of death; but God vindicated His servants, and through their steadfastness the knowledge of the true God was spread abroad, throughout the length and breadth of the empire of Babylon. God was honored by the faithfulness of His representatives, and the very purpose was accomplished for which He had permitted Daniel and his fellows to be carried as captives to that heathen land.*10LtMs, Ms 2b, 1895, par. 25*

Such lessons as these God has set before us, that verily we may understand our duty never to sacrifice principle, even in the slightest particular. Better to incur the displeasure of men than to surrender our loyalty to God.*10LtMs, Ms 2b, 1895, par. 26*

The principles set forth in this history are such as I have tried to implant and to encourage for the minds of all under my care. It was regard for principle that forbade the Hebrew youths to consent to any sinful custom of the Babylonian court. It was similar regard for principle that made it impossible for Addie Walling to concede in all things to the plans and requirements of her father. It is true that a child is under obligation to obey the parents, but there is a higher law to which parent and child are alike required to bow. If the parent refuses allegiance to God, must the child therefore consent to prove disloyal? the true principle is set forth in that grand declaration uttered eighteen hundred years ago by the first persecuted apostles when brought before the Sanhedrin, "We ought to obey God rather than man." [*Acts 5:29.*]*10LtMs, Ms 2b, 1895, par. 27*

Mr. Walling's daughters whom I have educated and trained, are very dear to me. From their childhood they have listened to the teaching of the Word of God, line upon line, precept upon precept, here a little and there a little. Morning and evening they have bowed with us in prayer in the family circle. From their early years, Christ has been lifted up before them, and both at an early age gave their hearts to God, and the peace of Christ rested upon them. While quite young, Addie was selected as a teacher in Sabbath-school. The children were early taught that attention must be given to little things, that faithfulness in that which is least will insure faithfulness in greater things. As new paths opened before them, they were taught to inquire, Is this the way of the Lord? Is Christ my leader?*10LtMs, Ms 2b, 1895, par. 28*

Mr. Walling did not educate these children, he did not watch the unfolding of their minds, he did not study their dispositions, and did not understand that they would be ruined by unkindness, harshness, and an overbearing, dictatorial manner. To accuse, taunt, or ridicule them, would make them despise him unless their hearts were wholly under the sweet influence of the grace of God. These children could never be driven, but if one gained their confidence by a consistent forbearance and the manifestation of love, they could be easily managed. I am not surprised that there was not harmony between Mr. Walling and his daughters. The soul of Mr. Walling is surrounded by an atmosphere entirely different from that which surrounds those who love God and are doers of His Word. If Mr. Walling constantly makes light of the principles that his daughters have respected from their childhood, can it bring them anything but pain? This is an alienation that has not been created by me. It lies between the Word of God and the soul that rejects its control.*10LtMs, Ms 2b, 1895, par. 29*

I have tried to do my duty in the fear of God. I have not made the father of these children a subject of conversation and reproach, to alienate their minds from him, but have ever tried to set before them principles that would make them faithful missionaries for Christ wherever they might be. If it should be true that under trials and temptations Addie and May have not manifested all the grace that Christian youth should manifest, ought I be held responsible for that? If trying to please God and do His will, they have received no

help from their father, but an opposing influence, and they have not in all things yielded to his ideas, am I therefore to be judged and condemned?*10LtMs, Ms 2b, 1895, par. 30*

If my teaching has resulted in keeping Addie and May steadfast to principle, if it has led them to be doers of the words of Christ, and because of this, after reaching the years of womanhood, they could not in all things be in harmony with their father, and accept his way as the best way, am I to be charged with alienating them from their father? Then to what lengths might not such a charge be carried? On such grounds a suit might be instituted against every faithful minister of the gospel. All persons would who, having been placed in charge of children, train them to a consistent Christian life, contrary to the practice of parents that are living a godless life, are to be condemned in having alienated the children from their parents. If Roman Catholic parents should send their children to a Protestant school, and allow them to remain from infancy to womanhood without the slightest restriction or influence from the parents, could it be expected that the children would be found perfectly in harmony with the views and wishes of those parents? And if not, who would be responsible for the alienation?*10LtMs, Ms 2b, 1895, par. 31*

In the fear of God I take my stand that in my care of the children I have taken no course to alienate their affections from their father, unless it be to educate them to love truth and righteousness, and to keep the fear and glory of God ever in view.*10LtMs, Ms 2b, 1895, par. 32*

Ms 3, 1895

Testimony Regarding Brother Humphrey

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

February 1, 1895

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+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Christ revealed His character to Moses, and made all His goodness pass before him. Moses prayed, "I beseech thee, show me thy glory." And the Lord answered saying, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. ... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children (because they follow the example given them by their fathers, and indulge in iniquity to their own destruction) unto the third and to the fourth generation." [*Exodus 33:18, 19; 34:6, 7*].*10LtMs, Ms 3, 1895, par. 1*

Thus was the glory of God revealed to Moses by the revelation of His character of mercy and truth. The lesson for us in these words is that we too should manifest these same attributes of character and cherish a spirit that will be cherished of tenderness, sympathy, and compassion. This is the spirit that will be cherished and manifested by all those who have Christ abiding in their hearts. Self and selfishness will be uprooted, and a spirit of forgiveness will be cultivated.*10LtMs, Ms 3, 1895, par. 2*

The same lesson is revealed in all the instruction of Christ in the New Testament. In the parable of the two debtors a lesson is given

to us in regard to the way in which the Lord designs we should imitate His example in dealing with each other, not only in church capacity but in business relations, and in every relation in life. This parable was spoken in answer to a question that was asked by Peter. Peter came to the Lord and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*10LtMs, Ms 3, 1895, par. 3*

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and released him, and forgave him the debt." [*Matthew 18:21-27.*] A sinner forgiven of a great debt should in his turn heartily forgive the errors and sins of others. But instead of this, "The same servant went out, and found one of his fellowservants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest." [*Verse 28.*]*10LtMs, Ms 3, 1895, par. 4*

This illustration represents the course of action that is pursued by many who owe God a great debt. For years they have been squandering their Lord's goods until they owe Him an innumerable sum. The King of kings discerns the great extent of the fraud practiced against Him, and justice demands that all he has shall be sold; but when the debtor pleads for delay, beseeches for mercy, promises to do all in his power, to his great astonishment, he is told that the whole debt is cancelled. What relief comes to him! What a burden rolls off his terror-stricken soul!*10LtMs, Ms 3, 1895, par. 5*

But ere long an opportunity is presented to him to test the character of his gratitude, and to make manifest whether or not the mercy and goodness of God has affected his character. He meets one who has served under him, who owes him a small sum; but as soon as he sees him, he is stirred with the spirit of Satan. Seizing the man

by the throat, he exclaims in a voice of passion, "Pay me that thou owest." [Verse 28.] The terrified debtor falls at his feet, pleading for mercy in the same language that he himself had used in presenting his case to the king. The piteous plea, the tears of distress of the man who is in his power, do not move him. Though he himself had been in a similar position, he has sympathy for the distressed debtor. Rather than manifest compassion, he would exact his rights to the uttermost farthing. He cast the debtor into prison, without an acknowledgment that he had any claim on his sympathy. *10LtMs, Ms 3, 1895, par. 6*

But there are those who observe the conduct of this heartless man, and report his merciless treatment to his lord. The king calls the hardhearted servant into his presence, and says, "O thou wicked servant, I forgave thee all that debt, because thou desirest me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Verses 32-35.] *10LtMs, Ms 3, 1895, par. 7*

I wish you carefully to consider the manner of your life and character. Are you righteous, merciful, pure, and just? Your sins against God have been described as of an aggravated character. You desire the Lord to forgive you for all your misconduct, but are you as ready to forgive others as He is to forgive you? You have not spiritual light, because you walk away from the light and choose darkness rather than light. Jesus invited the Jews who stood aloof from Him to come unto Him. He said, "Ye will not come unto me that ye might have life." [John 5:40.] Christ is the life of the world, yet they refused Him, and stood apart from Him, criticizing His words and His works. They did not feed upon Him, and receive Him into their spiritual life. *10LtMs, Ms 3, 1895, par. 8*

You have been doing the same thing. You have been manifesting the same spirit as was manifested by the Jews. You have fed upon that which would cultivate doubt, and have turned others out of the way, and have revealed to the heavenly intelligences the fact that if you had lived in the days of Christ, you would have treated Christ

just as the Jews treated Him, and would have made yourself equally guilty with those who refused, rejected, and crucified the Lord of glory. You have no power of yourself to change your manner of life, but if you seek the Lord with all your heart, He will be found of you. Jesus Christ is your only helper.*10LtMs, Ms 3, 1895, par. 9*

You have hung as a weight upon the church. You have not helped to advance the cause by dealing honorable with your Lord who “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] The conditions upon which eternal life is promised is that you believe in Christ as your personal Saviour. But you yourself have failed to lay hold upon Christ as your personal Saviour, yet you have climbed upon the judgment seat to behold that which you have deemed inconsistent in others. Your self-esteem has led you to judge the motives of others, and to think and speak evil of them. You are not seeking to behold the good, to look upon that which is praise-worthy and virtuous.*10LtMs, Ms 3, 1895, par. 10*

The Lord says, “Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known to all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” [*Philippians 4:4-8.*]*10LtMs, Ms 3, 1895, par. 11*

You have failed in fulfilling God’s requirements, and have practiced robbery toward God all your life. Please turn to the *third chapter of Malachi*, and read the entire chapter. The Lord says, “Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them.” But He does not cast off the offender because of his ingratitude, because he has not appreciated the blessings, the light and the generous favors He has bestowed upon him. He holds out to the sinner His forgiving mercy, saying, “Return unto

me, and I will return unto you, saith the Lord of hosts.” But ye said, “Wherein shall we return?” [*Verse 7.*] *10LtMs, Ms 3, 1895, par. 12*

Have you not in heart expressed this same question? Have you not said, What have I done that is so much out of the way? Rather ask yourself, What have I left undone? God is presenting the sure result of not doing His requirements. Without faith it is impossible to please God. Have you had faith? “He that cometh to God must believe that he is, (that there is an all-powerful God, who knoweth every phase of your experience, every secret of your life) and that he is a rewarder of them that diligently seek him.” [*Hebrews 11:6.*] *10LtMs, Ms 3, 1895, par. 13*

If you had done the will of God as an obedient child, you would have found happiness in bringing to God a faithful tithe to put into His treasury for the support of His ministers who are teaching the truth. You would have thought it a privilege to bring to God that which He claims as His own. But in order to ease your conscience for not performing your duty, you have turned to the business of judging others, and of finding fault with God’s workmen. You were content to let the work go without help, and did not stand at your post of duty to do your appointed work, but more than this, you hindered others by your unconsecrated course of action. For the example you have given to others the Lord will judge you, unless you zealously repent, for God is not to be trifled with. *10LtMs, Ms 3, 1895, par. 14*

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts.” [*Malachi 3:8-12.*] *10LtMs, Ms 3, 1895, par. 15*

I am commissioned to bring these things before you, to reprove you for your course of action, and to set before you the fact that your soul is in peril. The question is asked, "What shall it profit a man if he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] The question is asked, "Will a man rob God?" [*Malachi 3:8.*] Would you make the excuses before heaven that you have made here for neglect of duty, and the excuses that you have put into the mouths of others? If a man dealt dishonestly with you, you would seize him as did the relentless servant in the parable, and cry with passion, "Pay me that thou owest." [*Matthew 18:28.*]*10LtMs, Ms 3, 1895, par. 16*

Yet you have been withholding from God, and have been practicing robbery toward Him during your lifetime. Do you want God to treat you as you have treated others? Is it not best for you to ask the Lord to cleanse the soul-temple from its pollution of selfishness? Had you done your duty in helping the church as God requires that you should, your interests would have been identified with those of the church, and you would have received the blessing which always follows obedience. God is the only being in the universe that knows men exactly as they are. He Himself weighs the exact amount of your responsibility to Him, and knows all the circumstances of your life. You should fear to transgress, lest you reach the limit of the figures that mark the end of your probation, and the Lord say, "Here is a tree to which I have come time and again hoping to find fruit, but I find none. Cut it down; why cumbereth it the ground?" [*Luke 13:7.*]*10LtMs, Ms 3, 1895, par. 17*

You have been selling your soul to the enemy, but that soul has been purchased by the precious blood of the only begotten Son of God. He endured humiliation, shame, and contempt in order that He might make provision for you—make it possible to give you a time of probation, a time for trial of character in order that you might work out your own salvation with fear and trembling, for "it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] For our sake Christ became poor, that we through His poverty might become rich, and obtain a place with the saints in light.*10LtMs, Ms 3, 1895, par. 18*

But if we would work in unison with Christ, we must make the best

use of the means which the Lord has provided. We must study the Scriptures and receive the messages which God shall send to us. The Lord has charged His messengers with the solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [2 Timothy 4:1-4.] *10LtMs, Ms 3, 1895, par. 19*

If the Lord sends you a message through His ministers who are commanded to reprove, rebuke, with all longsuffering and doctrine, it is your place to respect the message. The Lord works in co-operation with the will and action of the human agent. It is the privilege and duty of every man to take God at His word, to believe in Jesus as his personal Saviour, and to respond eagerly, immediately, to the gracious propositions which He makes. He is to study to believe and obey the divine instruction in the Scriptures. He is to base his faith <not on feeling> but upon the evidence and the Word of God. *10LtMs, Ms 3, 1895, par. 20*

Those who feel at liberty to question the Word of God, to doubt everything where there is any chance to be unbelieving, will find that it will require a tremendous struggle to have faith when trouble comes. It will be almost impossible to overcome the influence that binds the mind which has been educated in the line of unbelief, for by this course the soul is bound in Satan's snare and becomes powerless to break the dreadful net that has been woven closer and closer about the soul. In taking a position of doubt, man calls to his aid the agencies of Satan. But the only hope of one who has been educated in the line of unbelief is to fall all helpless upon the Saviour, and like a child submit his will and his way to Christ, that he may be brought out of darkness into His marvelous light. *10LtMs, Ms 3, 1895, par. 21*

Man does not have the power to recover himself from the snare of Satan. He who educates himself in the line of questioning, doubting,

and criticizing strengthens himself in infidelity. He may put in a plea of innocence and irresponsibility for his course of action, but this will count nothing with God. He cannot release himself from the claim that the Lord has upon him. To doubt a truth does not change the fact that exists, and cannot repeal the laws of God's government. *10LtMs, Ms 3, 1895, par. 22*

Men are amenable to law, and the laws of God's government are authoritative, plain, and decided, and cannot be evaded. Men may complain concerning the terms and conditions of salvation, but their complaint does not change these conditions or lessen the obligation of man to his God. These obligations are not measured by what a man trains himself to believe, but are far-reaching. The human agent is responsible to God to educate himself aright, to have a proper faith, to use his reasoning powers that he may know what he ought to know and believe what he ought to believe. Faith comes by hearing, and hearing by the Word of God. *10LtMs, Ms 3, 1895, par. 23*

If we misuse the light and fail to improve the opportunities that God has given, if by false reasoning, or by indulgence in sin, we pervert our physical, mental, and moral powers, then we cripple our capabilities, and will be called upon to render an account for what we do not make of ourselves, because of failure in improving the opportunities and privileges that are ours. This is the result of not cooperation with the heavenly intelligences, whose work it is to unite divine power with human effort, in order that men may resist every adverse influence. We are not to be uninformed, but we are to perform our appointed work with constantly improving ability. *10LtMs, Ms 3, 1895, par. 24*

Every human being in possession of reason is under obligation to make the best possible use of the facilities within his reach, and to be complete in Christ. The more we exercise our minds in seeking to comprehend what are our full duties, the more our power will increase to perform them. The Word of God condemns a false opinion of things; it says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; the bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" [*Isaiah 5:20*,

Let no one think that he can trifle with the privileges that have been bought with the blood of the only begotten Son of the infinite God. We are responsible as servants of Jesus to be all that we may be by becoming doers of His words. In the day of final account, we shall be judged by the standard of what we ought to have been, and what we ought to have done. God is speaking to the Sydney church by His word, by the message which He is sending; and will anyone venture to say, as did Pharaoh, "Who is the Lord, that I should obey his voice?" [*Exodus 5:2.*] The Word of God will judge everyone. I present the fact to the Sydney church that many of you have not walked in the light as Christ is in the light; you have not represented Christ to the world. What are you going to do about it? God has appointed a day in the which He will judge the world in righteousness. In these hours of probation you are individually deciding your own destiny. We read that we all must appear before the judgment seat of Christ. 10LtMs, Ms 3, 1895, par. 26

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" [*1 Peter 4:17, 18.*] "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." [*Ezekiel 9:4-6.*] 10LtMs, Ms 3, 1895, par. 27

When the Lord shall be revealed from heaven with His mighty angels, He will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. It is then of the highest importance that we search the Scriptures to know what saith the Lord, in order that we may be doers of the Word, and not hearers only. Those who know not the gospel of our Lord Jesus

Christ are those who have the Bible in their possession, who know that the only begotten Son of God gave His precious life to make it possible for them to know God and Jesus Christ whom He hath sent, and yet who have neglected the Word of God. These “shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” [2 *Thessalonians* 1:9.]10LtMs, Ms 3, 1895, par. 28

God holds men responsible for obtaining a knowledge of Him and of Jesus Christ whom He hath sent. In the prayer of Christ just prior to His crucifixion, “He lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John* 17:1-3.] What a saying is this! how full, how deep, how comprehensive!10LtMs, Ms 3, 1895, par. 29

There is no excuse for those who will persist in remaining in ignorance of God and of Jesus Christ. Those who do remain in ignorance, remain so at the expense of the loss of their souls. Can any of us afford this? “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight.” [*Jeremiah* 9:23, 24.]10LtMs, Ms 3, 1895, par. 30

The Lord calls upon every human being to cultivate the attributes of character in which He delights. The whole universe of heaven rejoices when men appreciate and practice the attributes of the character of God. Those who refuse to do this, who are full of questioning and unbelief, <are by their course of action deciding> their own cases. God understands His own prerogative, and He will exercise His authority in bringing sentence upon those who have disregarded His law. Men will be judged according to their use or abuse of the privileges that have been bought for them at infinite cost to heaven. There is no place in the kingdom of God for

transgressors of His law. *10LtMs, Ms 3, 1895, par. 31*

Christ has gone to prepare mansions for those who love God and keep His commandments. He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ... Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [*Revelation 22:12, 14, 17, 16.*] *10LtMs, Ms 3, 1895, par. 32*

Ms 4, 1895

Diary

Petersham, Sydney, N. S. W., Australia

February 2 [3?], 1895

Portions of this manuscript are published in *WM 331-332*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sunday has been a busy day for us, planning for the very, very poor, and setting in operation some plans which will relieve myself and family from doing everything that is to be done. Sister Chapman, a worthy woman, is prostrated upon her bed with sciatica. She has a son thirteen years of age and an aged mother who is an invalid with no means of support. The mother has had help from her sons in paying house rent, and as times have become harder and closer, this is all they seem able to do. We have also Brother Howland and his wife with four helpless children. He does his level best to support his innocent children, but they are in want all the time. He gets a little for his fruit.*10LtMs, Ms 4, 1895, par. 1*

We now go round to the members of the church to see if they can supply us with old clothes for these destitute families. I have been buying good material at sales to make up for them, as well as supplying them with food. Some of our family were out on a charity expedition yesterday and made a little beginning. Some things were collected. There are eight families that we have been helping all that we thought advisable. A Dorcas Society is to open this week to examine and remodel old and new material to help the needy. The members of my family and myself have made many donations of money and clothing. The draft upon us has not been small.*10LtMs, Ms 4, 1895, par. 2*

We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christian and pass them by, and say, "Be ye warmed and clothed," and do not those things that

will warm and clothe them. [*James 2:16.*] The Lord Jesus says, “The poor ye have always with you.” [*John 12:8.*] They are God’s legacy to us.*10LtMs, Ms 4, 1895, par. 3*

May Lacey, W. C. White’s future wife, accompanied me to Petersham, where I was to speak in the tent, Sunday evening. May was horse-woman, driving our colt Jessie, eleven miles. We had a well filled tent, of the very best class of people. One hundred and fifty were present. Brother Hare was at Ashfield, Brother Collins at Parramatta, Brother Kellogg at Prospect, Brother Byron Belden at Kellyville, and Brother McCullagh helped me in the services at Petersham. <It is thus we divide and scatter our forces.> I have never spoken to a more interested audience <than last Sunday night.> I spoke from *1 John 3*, “Behold what manner of love the Father hath bestowed upon us; that we should be called the sons of God.” [*Verse 1.*] I spoke one hour with freedom upon the atoning sacrifice made in our behalf, and at what cost to heaven this provision had been made. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life.” [*John 3:16.*]*10LtMs, Ms 4, 1895, par. 4*

After the meeting was over, several women who had listened with great attention came to me and said they were glad to be favored to take me by the hand. The words spoken had presented many things to their minds they had never thought of. Everything was made so plain and easy to be understood—simple faith, simple trust in God, entire obedience to His requirements. Several spoke in the same manner. One said, “You made it so plain that faith works by love and purifies the soul. The true religion is the spiritual life, the consecration of a renewed heart.” I see there are some who are willing and glad to hear the simple truths of the Bible. Several have asked, “Will you speak again? We want you to speak again.” One lady said, “I heard you in the tent at that wonderful camp meeting. When will you speak again?” I thank the Lord for His goodness and His love to me, that He gives me strength and grace to communicate the things the Lord Jesus has communicated to me.*10LtMs, Ms 4, 1895, par. 5*

There are eleven thousand inhabitants in Petersham and the same

number in Ashfield. These places are considered the best locality in the suburbs of Sydney. While I was speaking to a tent full of people, who were listening respectfully to the Word of God, Brother Hare was speaking in Ashfield to a well filled hall only two miles distant. The interest is still increasing at Ashfield, and some are <constantly> deciding for the truth. This work must be perseveringly kept up, and the workers must not fail nor be discouraged. All the work now done in these suburbs must be entered upon and repeated in Sydney. It was thought we could enter Sydney some time ere this, but we dared not leave the interest in Ashfield. Commencing a work with the tent in Petersham makes it convenient to work in Ashfield as well. Brethren Hare and McCullagh have meetings in Petersham every night in the week but one, and three meetings a week at Ashfield, alternating their labors. Then some visiting is done; and more must be done. There must be a good company of workers besides the ministers. *10LtMs, Ms 4, 1895, par.*

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Sister Walker, who recently embraced the truth, was proving an excellent laborer. Brother Starr sent for a worker. It was supposed after Brother Corliss went that the interest would decrease, (but it is not so) and they consented to let Sister Walker go to Queensland to unite with Brother and Sister Starr. Brother Corliss' daughter, who was doing a good work in Ashfield, went to Melbourne to obtain a more thorough knowledge of the tract and missionary work, so there is not a woman worker in this large and important field, and we are happily surprised that the interest is deepening and expanding. *10LtMs, Ms 4, 1895, par. 7*

Ms 5, 1895

By Many Infallible Proofs

NP

February 15, 1895

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“The former treatise have I made O Theophilus, of all that Jesus both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.” [*Acts 1:1-3.*]*10LtMs, Ms 5, 1895, par. 1*

We have great reason to praise God that we have the inspired record that is given us in the book of *Acts*, a narrative of the works of the apostles. We have the sure word of inspiration respecting the foundation of the Christian church. The Acts of the Apostles is full of instruction and light and knowledge. As Christ's disciples living down in the last days, in the very close of earth's history, we have the same work to do to prepare for Christ's second coming as they had in developing the Christian church.*10LtMs, Ms 5, 1895, par. 2*

How grateful should we be for the record that the early disciples have given concerning the resurrection of a crucified Saviour. He was among them and confirmed the words He had spoken to them before His great humiliation, suffering and death. With what intense interest would they listen to His teachings, as He appeared among them a Saviour risen from the dead. They knew of a certainty that he was the Messiah, their living Redeemer. The words He had spoken before His suffering in regard to the scenes of His humiliation, His trial and death, were words whose meaning they had not comprehended.*10LtMs, Ms 5, 1895, par. 3*

They could not credit the fact that Peter would deny Him, that Judas would betray Him, that He would be rejected, scourged, and crucified; but everything that He had told them had been fulfilled,

and they looked upon their risen Saviour with intense love and gratitude. “And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.” [*Verse 4.*] He had said to them before His death, “I will pray the father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” [*John 14:16, 17.*]*10LtMs, Ms 5, 1895, par. 4*

Christ remained with His disciples to reason with them, to explain to them prophecies concerning Himself, to leave no chance for temptation to skepticism. When He had first revealed Himself to them after His resurrection, they had been amazed and could not believe that He was their risen Saviour. It seemed to them too good to be true. They had buried their hopes and their faith in Joseph’s new tomb with their dead Saviour, and what was their surprise, their astonishment, when He arose to meet with them as the Scripture had said.*10LtMs, Ms 5, 1895, par. 5*

When Jesus arose from the dead, He brought with Him from their graves a multitude of captives. Thus was shown His triumph over the prince of this world. The prince of this world had had no power to take His life from Him; He had laid it down as a voluntary sacrifice in man’s behalf. He had not been compelled to this course of action. He had said, “Therefore doth my father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” [*John 10:17, 18.*]*10LtMs, Ms 5, 1895, par. 6*

When He broke the fetters of the tomb and came forth from the grave, He proclaimed His triumph above the rent-sepulchre of Joseph, exclaiming, “I am the resurrection and the life.” [*John 11:25.*] This was a death knell resounding through the regions of Satan. The Prince of life passed from the tomb, leading forth a multitude of captives, triumphing over the powers of hell, and making manifest to the inhabitants of world’s unfallen that He had passed through the last act in the drama of suffering in the great

controversy between Him and the satanic agencies. He brought life and immortality to light and made a bright clear pathway from earth to heaven, that those who receive Him should follow where He leads the way. *10LtMs, Ms 5, 1895, par. 7*

Christ came to earth to be the Sin-bearer, to suffer for man's transgression, not to save men in their sins, but as the Lamb of God to take away the sins of the world. Those that He led from the grave were as jewels gathered from the earth. Before they ascended to heaven, they went into Jerusalem and appeared unto many, and declared that Christ had risen from the dead, and that "we be risen with him." [*Colossians 2:12.*] The sacred fact of the resurrection was attested by many infallible proofs. *10LtMs, Ms 5, 1895, par. 8*

Before He ascended on high He said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth." [*Acts 1:8.*] God's message was not confined to any certain locality of the earth, nor was it to be given by a certain class of workers. As the Spirit of the Lord should move upon human agents, they were to respond, "Here am I, send me." [*isaiah 6:8.*] The message was to be preached in all the world for a witness, and then the end should come. *10LtMs, Ms 5, 1895, par. 9*

The Lord is coming with power and great glory, and what will He say of the church to whom He has given great light and precious privileges who have hid their talents in the earth. O, that those who are crowding together in cities and towns would not be content simply to receive but to give of the Bread of life to hungry souls. *10LtMs, Ms 5, 1895, par. 10*

The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the very end of earth's history, and marked out with prophetic pencil the very things that would take place in these last days, He lifted the danger signal. *10LtMs, Ms 5, 1895, par. 11*

He declared, "There shall arise false christs and false prophets, and shall show great signs and wonders insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightening cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." "And then shall many be offended, and shall betray one another: and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." [*Matthew 24:24-27, 10-14.*]¹⁰*LtMs, Ms 5, 1895, par. 12*

Ms 5a, 1895

“We have just sent off...”

Extract from *Lt 119, 1895*.

Ms 6, 1895

“Are We Genuine Christians?”

NP

February 15, 1895

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“For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that we through his poverty might be rich.” [2 *Corinthians* 8:9.] The Captain of our salvation made Himself of no reputation, and took upon Him the form of a servant in order that humanity might be allied to divinity. Man is to represent Christ. He is to be longsuffering toward his fellowmen, to be patient, forgiving, and full of Christ-like love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. Jesus said, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John* 13:34, 35.] Where the love of Christ abounds in the soul there will be an expression of that love that will be understood by the world. *10LtMs, Ms 6, 1895, par. 1*

God would express His character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellowmen. I cannot say it is well with you when you have little concern as to what kind of an impression you are making upon the minds and characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom you deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, “Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [*Matthew* 18:6.] *10LtMs, Ms 6, 1895, par. 2*

Not all that name the name of Christ are one with Christ. Those who do not have the spirit and grace of Christ are none of His, no matter what may be their profession. By their fruits ye shall know them. The customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of His Spirit, or express His character. Christ-likeness will only be revealed by those who are assimilated to the divine image. Only those who are under the molding of the operation of the Holy Spirit are doers of the Word of God, and express the mind and will of God.*10LtMs, Ms 6, 1895, par. 3*

There is counterfeit Christianity in the world, as well as genuine Christianity. The true spirit of the man is manifested by the way in which he deals with his fellowman. We can ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us one of God's royal family above.*10LtMs, Ms 6, 1895, par. 4*

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which we are to co-operate with God in blessing, uplifting, strengthening, and ennobling not ourselves only, but others with whom we associate. This work of blessing we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me, scattereth abroad." [*Matthew 12:30.*]*10LtMs, Ms 6, 1895, par. 5*

It is necessary that we should closely examine ourselves, and enquire, Is this Christ's way? Would Christ pursue this course of action? What kind of an impression am I leaving upon the minds of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of any one with whom I deal and cause them to think lightly of the Christianity that I profess? Shall I be uncourteous, un-Christlike, unmerciful toward the purchase of the blood of Christ? I would speak words of warning to the brethren

of our churches, for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasure of knowledge that were committed to his trust. *10LtMs, Ms 6, 1895, par. 6*

God has given precious light to His people with which to enlighten the world; and are not many treating it with indifference and acting as though the heavenly gift was of little consequence? Christ said, "Ye are the light of the world." [*Matthew 5:14.*] Who did He mean were the light of the world? He meant those who are following in His footsteps. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] It is those who are branches of the living vine who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that He manifested, and be actuated by the same motives, and be pure, peaceable and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world. *10LtMs, Ms 6, 1895, par. 7*

Fair weather disciples will not answer to the Lord's call in [the] time of peril toward which we are hastening. It will take those who not only hear but do the words of Christ to be active disciples, "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] A new energy proceeding from beneath is taking possession of the whole synagogue of Satan, and a new life descending from heaven, is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to His service. The Lord said to Moses, "What is that in thine hand? He said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." [*Exodus 4:2-4.*] *10LtMs, Ms 6, 1895, par. 8*

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the

written word. The voice of God calls from heaven, and demands the use of every entrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are co-partners with Christ in the saving of the world, it is now. *10LtMs, Ms 6, 1895, par. 9*

Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent to me to trade upon? The way in which we use God's entrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be entrusted with greater gifts, even with eternal riches. *10LtMs, Ms 6, 1895, par. 10*

Precious light is shining in order that we each may become doers of the word of Christ, and may diffuse the light of truth to others. As you see the standard of what you ought to be set before you, review your past experience, and remember that "Whoso confesseth and forsaketh his sins, shall find rest." [*Proverbs 28:13.*] "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*] For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the times of refreshing shall come from the presence of the Lord." [*Acts 3:19.*] But do not sleep now on the very brink of the eternal world. Obtain the experience where you shall hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ. *10LtMs, Ms 6, 1895, par. 11*

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. ... Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [*1 Thessalonians 5:4-6, 8.*] *10LtMs, Ms 6, 1895, par. 12*

Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who

are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." [*John 1:12, 13.*] As sons of God we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies the soul. *10LtMs, Ms 6, 1895, par. 13*

Ms 7, 1895

Laborers Together With God

NP

March 8, 1895

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I must speak to my brethren nigh and afar off. I cannot hold my peace. They are not working on correct principles. Those who stand in responsible positions must not feel that their position of importance makes them men of infallible judgment.*10LtMs, Ms 7, 1895, par. 1*

All the works of men are under the Lord's jurisdiction. It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. They will never feel that they are authorized to muzzle even the ox that treads out the grain; and how offensive it is for men to control the human agent who is in partnership with God, and whom the Lord Jesus has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30*.] "We are laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9*.]*10LtMs, Ms 7, 1895, par. 2*

The Lord has not placed any one of His human agencies under the diction and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and You shall not do that. But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was

not able to care for His sacred symbols. Far less of men's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule.*10LtMs, Ms 7, 1895, par. 3*

The great work for this time demands that men shall go everywhere, nigh and afar off, into the highways and the hedges, to diffuse light, holding forth the words of life. Has God laid upon one man or a council of men to take this work into their hands, as though the workers, God's own property, were to be under their control? Writers of books are brought under the dictation of men who know nothing of what is involved in writing books, and who are not qualified to judge in regard to these matters.*10LtMs, Ms 7, 1895, par. 4*

The business connected with the work of God in any and every branch requires men who are working in harmony with God, for power and success in the work can be attained through the co-operation of the human and the divine. Without the best of evidence that one understands heavenly and eternal things, he should not be authorized to minister in matters connected with the work that concerns the salvation of souls for whom Christ has died. Unsanctified hands and brains have had altogether too much power entrusted to them, and very unwise moves have been made that are not in accordance with the will and ways of God.*10LtMs, Ms 7, 1895, par. 5*

No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take in their hands the jurisdiction of their fellowmen, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. There are strange principles being established in regard to the control of the minds and works of men, by human judges, as though these finite men were gods.*10LtMs, Ms 7, 1895, par. 6*

And how is it with some who are bearing these sacred responsibilities? Men who are not spiritually minded, who are not consecrated to God, have no commission to perform or authority to exercise, in regard to the willing or doing of their fellowmen. But unless men are daily in communion with God, instead of seeking him with all their heart for a fitness for the work, they will assume

the power of dictation over the conscience of others. A sense of the divine presence would awe and subdue the soul, but this they have not. Without the love of God burning in the soul, love to men grows cold. Their hearts are not touched at the sight of human woe. Selfishness has left its defiling imprint on life and character, and some will never lose this image and superscription.*10LtMs, Ms 7, 1895, par. 7*

Is the working of the cause of God to be entrusted to such hands? Are souls for whom Christ has died to be manipulated at the will of men who have refused the light given them of heaven? We should be afraid of man-made laws, and of plans and methods that are not in accordance with the principles of the Word of God concerning man's relation to his fellow. "All ye are brethren." [*Matthew 23:8.*]*10LtMs, Ms 7, 1895, par. 8*

The present order of things must change or the wrath of God will fall upon His instrumentalities that are not working in Christ's lines. Has God given any one of you a commission to lord it over His heritage? This kind of work has been coming in for years. God sees it all, and He is displeased with it. When men come in between God and His human agents, they dishonor God and wrong the souls of those who need true encouragement and sympathy and love. I am constrained to appeal to our workers: whatever your position, do not depend on men, or make flesh your arm.*10LtMs, Ms 7, 1895, par. 9*

I am urged by the Spirit of God to say to you who have a connection with the Lord's work, Never forget that you are wholly dependent upon God; and if you pass one hour or one moment without relying upon His grace, without keeping the heart open to receive the wisdom that is not earthborn, be[ing] sure that without Christ ye can do nothing, you will be unable to distinguish between the common and the sacred fire. Words of a very forbidding character will flash from your lips to destroy hope and courage and faith. Thus it is written in the books of heaven: Your words were not inspired of God, but of the enemy that wounded and bruised Christ in the person of His purchased possession. Souls of infinite value were treated indifferently, turned from, left to struggle under temptation, and forced on Satan's battleground.*10LtMs, Ms 7, 1895, par. 10*

Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. Those who are under the pain and distress of their own wrongdoing, while Satan is seeking to drive them to despair, are the very ones who need help the most. The intense agony of the soul that has been overcome by Satan and is feeling worsted and helpless, is comprehended by those who should meet the erring one with tender compassion!*10LtMs, Ms 7, 1895, par. 11*

Most pitiable is the condition of one who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. And many who suppose themselves righteous become exasperating comforters, they deal harshly with those souls. In manifesting this hardness of heart in offending and oppressing, they are doing the very same work which Satan delights in doing. The tried, tempted soul cannot see anything clearly. The mind is confused; he knows not just what steps to take. O, then, let no word be spoken to cause deeper pain!*10LtMs, Ms 7, 1895, par. 12*

Our Saviour said, "Whoso shall offend one of these little ones which believe in me, it were better for him if a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! ... Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [*Matthew 18:6, 7, 10-14.*]*10LtMs, Ms 7, 1895, par. 13*

"I came not," said Christ, "to call the righteous (you who feel no need of repentance), but sinners to repentance." [*Mark 2:17.*] Those who are laborers together with God will work in Christ's lines. There is many a poor soul who is misunderstood, unappreciated, full of

distress and agony—a lost, straying sheep. His mind is beclouded, he cannot find God, and almost hopeless unbelief takes possession of him. Yet he has an intense, longing desire for pardon and peace.*10LtMs, Ms 7, 1895, par. 14*

As this picture is opened before you, the inquiry may be made, Are there no Christians to whom such a one can go for relief? This question God answers, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:4, 5.*] A cold, hardhearted Phariseism has taken possession of many of the professed followers of Christ, and the love to Jesus is dead.*10LtMs, Ms 7, 1895, par. 15*

“And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou liveth, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.” [*Revelation 3:1, 2.*] Here the problem is solved. The persons here described have [had] light that would have prompted them to altogether different works, if they had followed the light and had strengthened the things that remained that were ready to die. The light which was glowing in their own hearts when Jesus spoke to their souls, “Thy sins be forgiven thee” [*Matthew 9:2*], they might have kept alive by helping those who needed help.*10LtMs, Ms 7, 1895, par. 16*

The work to be done is plainly specified: “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Revelation 3:2, 3.*] Many have heard and received the Word of life, and have been strongly moved by the truth, but have allowed their souls to become cold, their faith dim, through self-righteousness, self-importance, and pride in the possession of a knowledge of truth which they fail to practice. The truth which is not put in practice loses its power.

The heart is closed to its divine influence, and those who should be workers for Christ are idle, and souls whom they might help are left in discouragement and darkness and despair. *10LtMs, Ms 7, 1895, par. 17*

There are souls who are starving for sympathy, starving for the bread of life; but they have no confidence to make known their great need. Those who bear the responsibilities in connection with the work of God should understand that they are under the most solemn obligation to help these souls, and they would be prepared to help them, if they themselves had retained the soft, subduing influence of the love of Christ. Do these poor souls, ready to die, look to them for help? No; they did this until they could have no hope of help from that quarter. They see not a hand stretched out to save. *10LtMs, Ms 7, 1895, par. 18*

The manner has been presented to me thus: A drowning man, vainly struggling with the waves, discovers a boat, and with his last remaining strength succeeds in reaching it, and lays hold upon its side. In his weakness he cannot speak, but the agony upon his face would excite pity in any heart that was touched with human tenderness. But do the occupants of the boat stretch out their hands to lift him in? No! All heaven looks on as these men beat off the feeble, clinging hands, and a suffering fellow being sinks beneath the waves, to rise no more. This scene has been enacted over and over again. It has been witnessed by One who gave His life for the ransom of just such souls. The Lord has reached down His own hand to save. The Lord Himself has done the work which He left for man to do, in revealing the pity and compassion of Christ toward sinners. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [*John 13:34.*] Calvary reveals to every one of us the depths of that love. *10LtMs, Ms 7, 1895, par. 19*

There are souls in their darkness, full of remorse and pain and anguish, who still feel that God is just and good. The Lord is keeping alive the spark of hope in their hearts. The poor, darkened soul feels, If I could only appear before God, and plead my case, He would pity for Christ's sake, and this horrible fear and agony would be relieved. He has tried to speak to men, and has been

rudely repulsed, reprov'd, taunted by his supposed friends. Sometimes the reproaches heaped upon his head have well-nigh destroyed the last spark of hope.*10LtMs, Ms 7, 1895, par. 20*

The soul that is conscious of sincere and honest intentions finds he has less to fear from God than from men who have hearts of steel. The soul wrenched with human agony turns away from the misjudgment and condemnation of men who cannot read the heart, yet have taken it upon them to judge their fellowmen. He turns to One who is without a shadow of misapprehension, One who knows all the impulses of the heart, who is acquainted with all the circumstances of temptation. God knows every deed of the past life, and yet in consideration of all this, the troubled soul is ready to trust his case with God, knowing that He is a God of mercy and compassion.*10LtMs, Ms 7, 1895, par. 21*

When David was bidden to choose the punishment for his sin, he said, "Let us fall now into the hand of the Lord; for his mercies are great, and let me not fall into the hand of man." [2 Samuel 24:14.] He felt that God knew the struggle and anguish of the soul. When one is enabled to catch a glimpse of the character of God, he sees not in Him the heartless, vindictive spirit manifested by human agents; he sees that affliction and trial are God's appointed means of disciplining His children, and teaching them His way, that they may lay hold of His grace. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." [Isaiah 50:10.] As the poor backsliding one is led to the river of God's love, he exclaims, When He hath tried me, I shall come forth as gold purified. The suffering soul is made patient, trustful, triumphant in God under adverse circumstances.*10LtMs, Ms 7, 1895, par. 22*

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest

that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” [*Hebrews 2:17, 18; 4:14-16; 3:12.*]*10LtMs, Ms 7, 1895, par. 23*

When finite, erring man gives evidence that he regards himself as of greater importance than God, when he thinks himself righteous, yet does not manifest the tenderness of spirit that characterized the life of our Lord Jesus, we may know that unless he repents, the candlestick will quickly be removed out of its place. All heaven is astonished at the terrible indifference of the human agents. Men who are themselves tempted to fall into sin, and need pardon, are yet full of self-sufficiency, and are unfeeling toward a brother who is ensnared by the enemy, and whose need and peril should call out Christlike sympathy and effort to plant his feet on the solid Rock.*10LtMs, Ms 7, 1895, par. 24*

There is a most fearful, fatal deception upon human minds. Because men are in positions of trust, connected with the work of God, they are exalted in their own estimation, and do not discern that other souls, fully as precious in the sight of God as their own, are neglected, and handled roughly, and bruised, and wounded, and left to die. The converting power of God must come upon men who handle sacred things, yet who are unable, through some cause best known to God, to distinguish between the sacred fire of God’s own kindling, and the strange fire which they offer. That strange fire is as dishonoring to God as was that presented by Nadab and Abihu. The sacred fire of God’s love would make men tender and kind, and sympathetic toward those in peril. Those who indulge in sharp, overbearing words are really saying, I am holier than thou. Do you not see my exalted position?*10LtMs, Ms 7, 1895, par. 25*

But the position does not make the man. It is the integrity of character, the spirit of Christ, that makes one thankful, unselfish, without partiality and without hypocrisy—it is this that is of value with God. To those whose life is hid with Christ in God, the Lord says, “Behold, I have graven thee on the palms of my hands; thy

walls are continually before me.” [*Isaiah 49:16.*] *10LtMs, Ms 7, 1895, par. 26*

For all in responsible positions I have a message spoken by the mouth of the Lord—the *55th chapter of Isaiah*. Study this chapter, and let not any human being consider that he is above his fellow workers because greater responsibilities are involved in his branch of the work. If he is like Daniel, seeking for the power that comes alone from God, that he may represent, not himself, not his imperfections in selfish and fraudulent practices, but the truth in righteousness, he will not possess a vestige of pride or self-importance; but will be weighed with the Spirit of wisdom from God. He will represent the sacredness of the work, he will magnify the truth, and will ever present before men and angels the holy perfume of the character of Christ. This is the sacred fire of God’s own kindling. Anything aside from this is strange fire, abhorrent to God, and the more offensive as one’s position in the work involves larger responsibilities. *10LtMs, Ms 7, 1895, par. 27*

I have a message from God to the sinners in Zion, the ones whom Christ addressed: “Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.” [*Revelation 3:2.*] You need to offer always the sacred fire, for then Christ’s works, His love, His mercy, His righteousness, will ascend before God as a cloud of holy, fragrant incense, wholly acceptable. But strange fire has been offered in the use of harsh words, in self-importance, in self-exaltation, in self-righteousness, in arbitrary authority, in domineering, in oppression, in restricting the liberty of God’s people, binding them about by your plans and rules, which God has not framed, neither have they come into His mind. All these things are strange fire, unacknowledged by God, and a continual misrepresentation of His character. *10LtMs, Ms 7, 1895, par. 28*

I have a message for you: “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens

are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” [*isaiah 55:6-11.*]*10LtMs, Ms 7, 1895, par. 29*

“Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation on his head, and he put on the garments of vengeance for clothing, and was clad with zeal as with a cloak. ... So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn away from transgression in Jacob, saith the Lord.” [*isaiah 59:14-17, 19, 20.*]*10LtMs, Ms 7, 1895, par. 30*

Ms 8, 1895

“I must speak to my brethren...”

Refiled as *Ms 7, 1895*.

Ms 8a, 1895

Diary/"Saturday, March 16..."

Refiled as *Ms 9, 1895*.

Ms 9, 1895

Diary

NP

March 16, 1895

Previously unpublished.

Saturday, March 16. This morning Bro. Lacey, his daughter May, and myself drove in our phaeton to Ashfield. Over one hundred listened as I spoke on the precious words of Christ in *John 14* and told them why we were called Adventists and why we revered the Sabbath of the Lord. I was given great freedom in speaking, and the people seemed to be deeply interested. An excellent social meeting was held. One week ago, five persons kept their first Sabbath, and today two more rested for the first time on the day commanded by God. On the morrow, eleven will go forward in baptism. Nine of these attended the camp meeting in Ashfield, and two have taken their position at Petersham. They are the first fruits from that place. *10LtMs, Ms 9, 1895, par. 1*

Brother Lacey remained to attend the forenoon meeting at Petersham, but as I have been troubled with severe pain in my heart for the last twenty four hours, I decided to come home with May. *10LtMs, Ms 9, 1895, par. 2*

March 17

I could not sleep past two o'clock this morning. In the meeting yesterday, Brother Squires bore a good testimony. He says that the men where he works are thoroughly stirred up over the subjects they hear in the tent, and that these things are the theme of conversation among them. Many had no idea that the Bible contained such wonderful truths, and on every hand the inquiry is, "Why have not the ministers told us of them? We have had the same subjects over and over again, but no fresh light has been given to us." The message of truth they have heard is to them a new revelation, and yet it is all in the Old and New Testaments. *10LtMs, Ms 9, 1895, par. 3*

The same Teacher that instructed ancient Israel, as recorded in the Old Testament, which the prophets were inspired to write, gave to the apostles the wisdom to compile the New. By faith those who live in 1895 may derive the benefit of the writings of both the prophets and the apostles. The scenes they present to us, although hoary with age, through faith are clothed with freshness and power and appear like new revelations. They are as real to us as though transpiring in our day, and as though witnessed by our own eyes. The lessons of Christ were given to the disciples and the people at the time when the scribes and Pharisees were teaching for doctrines the commandments of men with bold assurance and positive assertion as to their authority. The subtle reasonings of these false teachers had, to a greater or less degree, influenced the minds of even the disciples. *10LtMs, Ms 9, 1895, par. 4*

How were the disciples to obtain clear and distinct ideas of the teaching of Christ? How were they to distinguish truth from the falsehoods taught by the scribes and Pharisees? Christ promised them the Comforter for this purpose. He said, "When the Comforter, which is the Holy Ghost, shall come, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*] The Comforter is the "Spirit of Truth" and "He shall testify of me, and ye also shall bear witness of me." [*John 15:26, 27.*] The testimony of the Holy Spirit and of the prophets and apostles comes to us, and through belief in it, the believers become the agencies through which every word that proceeded out of the mouth of God is repeated with the authoritative power of the Holy Spirit. The words and works of Christ are as real to believers as if witnessed by their own eyes. *10LtMs, Ms 9, 1895, par. 5*

Sunday morning. Yesterday we listened with deep interest to Brother McCullagh's account of his visit to Richmond, which was made at the urgent request of one who had been attending the meetings at Ashfield, and who is greatly agitated over the truth. A gentleman, with horse and sulky, met him at the station and drove him eight miles into the mountain regions. About fifty people were assembled at a private house. *10LtMs, Ms 9, 1895, par. 6*

Some who could not find standing room inside, stood around the door, and all seemed deeply interested while Brother McCullagh

proceeded to show the inspiration of the Bible, and to read some promises regarding the second coming of Christ. They gave evidence of their interest by earnestly entreating for more meetings; but nothing could be promised them definitely. It seems impossible to divide the forces now engaged in the work about Ashfield and Petersham, in the present stage of the work, and although these sheep are hunting for the shepherd, we cannot supply help for them. *10LtMs, Ms 9, 1895, par. 7*

The whole region round about Ashfield and Petersham is stirred, and meetings are being called for in the different suburbs of Sydney. Where the Lord works, the enemy will also stir up his forces and devise every possible means to divert the minds from the consideration of the truth of heavenly origin. A man has been holding outdoor meetings in Petersham, using the most violent language against those who are presenting the truth in the tent. He calls them devils, wolves in sheep's clothing, and other not very flattering epithets. *10LtMs, Ms 9, 1895, par. 8*

We can but recall the times when Christ was upon the earth, when the priests and Pharisees declared, "He hath a devil," and when the wonderful miracles wrought by Jesus Christ were charged to Beelzebub, the prince of devils. [*John 10:20; Matthew 12:24.*] This same spirit is manifested in 1895 where the truth is presented. The Holy Spirit is today moving upon the consciences of men, shining into the chambers of the mind and heart, speaking strength to the servants of God warnings and invitations. The Holy Spirit accompanies the believers by the way, impressing their hearts and comforting the souls of those that decide to obey the truth. This makes the words spoken efficient. *10LtMs, Ms 9, 1895, par. 9*

The Unseen is working in every home and in every region, through His appointed agencies making Himself manifest to all men. Those who hear are also to bear witness of Him. "Ye also," said Christ, "shall bear witness of me," holding forth the "Word of life." [*John 15:27; Philippians 2:16.*] "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] The pure, holy lives of believers will be a living sermon, an effective argument through which the Holy Spirit may convince and

convict. *10LtMs, Ms 9, 1895, par. 10*

The confession of the truth by those who see light in truth, their love, their self-denial, and self-sacrificing spirit, are living witnesses to the power of the truth. The change wrought in human hearts, in the transformation of human characters, are miracles which reveal an ever-living Saviour, working to save souls, seeking the lost sheep. A consistent life in Christ is a great miracle today. A fervent zeal in behalf of perishing souls is the true fruit of genuine conversion. *10LtMs, Ms 9, 1895, par. 11*

A heavenly spirit is kind, tender, and sympathetic, overflowing with love for those who are in peril. These are the fruits of that faith that works by love and purifies the souls. This grace of Christ is an almost irresistible power. It is thus that we may "compel them to come in." [*Luke 14:23.*] This is what Christ referred to when he said, "Greater things than these (miracles) shall ye do, because I go to my Father." [*John 14:12.*] *10LtMs, Ms 9, 1895, par. 12*

We do not force men, but they are compelled to repent by the working through us of the Holy Spirit, convicting them of sin, and of righteousness, and of judgment. The conscience is aroused by the views of truth in contradistinction to error, and there is deep regret in the soul because of the past guilt, and because of remaining so long in darkness and so long dishonoring God, transgressing His holy law and refusing to accept Christ as their personal Saviour; and they are constrained to seek for a knowledge of what they shall do to be saved. *10LtMs, Ms 9, 1895, par. 13*

Ms 10, 1895

Daniells, A.G.

Refiled as *Lt 23, 1895*.

Ms 10a, 1895

Speedy Preparation for Work

Granville, N. S. W., Australia

March 21, 1895

See *Lt 47, 1895*. This manuscript is published in entirety in *FE 334-367*.

I have been much perplexed for several nights. I am troubled so that I am unable to sleep well. Things are being urged upon my attention which I must present before you.*10LtMs, Ms 10a, 1895, par. 1*

The teachers in our schools at the Sanitarium and college at Battle Creek must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, "Son, go work today in My vineyard." [*Matthew 21:28*.] They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed.*10LtMs, Ms 10a, 1895, par. 2*

Those persons who have engaged to help the students during their course of study suffer great loss [both] in time and money spent unwisely. These people have manifested their earnestness and willingness to help; but they become discouraged as they see the time originally estimated as being necessary for the students to receive a fitting up for the work, prolonged, and still the students are encouraged to take up another course of study at their expense. Years pass, and still there is urged upon the students the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back.*10LtMs, Ms 10a, 1895, par. 3*

We are not of that class who define the exact period of time that

shall elapse before the coming of Jesus the second time with power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time; but many successive failures have stamped them as false prophets. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." [*Deuteronomy 29:29.*] *10LtMs, Ms 10a, 1895, par. 4*

Notwithstanding the fact that there are false prophets, there are also those who are preaching the truth as pointed out in the Scriptures. With deep earnestness, with honest faith, prompted by the Holy Spirit, they are stirring minds and hearts by showing them that we are living near the second coming of Christ; but the day and hour of His appearing are beyond the ken of man, for "of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." [*Matthew 24:36.*] *10LtMs, Ms 10a, 1895, par. 5*

But there is a day that God hath appointed for the close of this world's history: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Verse 14.*] Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be forever fixed. This day of the Lord hastens on apace. The false watchmen are raising the cry, "All is well"; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from its deathlike slumber into which it has fallen. *10LtMs, Ms 10a, 1895, par. 6*

While the watchmen cry, "Peace and safety," "sudden destruction cometh upon them," "and they shall not escape"; "for as a snare shall it come on all them that dwell on the face of the whole earth." [*1 Thessalonians 5:3; Luke 21:35.*] It overtakes the pleasure-lover and sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." [*Matthew 24:44.*] *10LtMs, Ms 10a, 1895, par. 7*

People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand. *10LtMs, Ms 10a, 1895, par. 8*

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek should have been used in creating facilities for carrying on the work in places where there is nothing done at all. God is not pleased at the manner in which His goods have been disposed of. There is no respect of places or of persons with Him. *10LtMs, Ms 10a, 1895, par. 9*

The practice of furnishing a few persons with every advantage of perfecting their education in so many lines that it would be impossible for them to make use of all of them is an injury rather than a benefit to the one who has so many advantages, besides depriving others of the privileges they need so much. If there were far less of this long-continued preparation, far less exclusive devotion to study only, there would be much more opportunity for an increase of the student's faith in God. He who long devotes all his energies to his studies alone, becomes fascinated—is actually absorbed in his books, and loses sight of the goal for which he started when he came to school. *10LtMs, Ms 10a, 1895, par. 10*

It has been shown to me that some of the students are losing their spirituality, that their faith is becoming weak, and that they do not hold constant communion with God. They spend nearly all their time in the perusal of books; they seem to know but little else. But what advantage will all this preparation be to them? What benefit will they derive for all the time and money spent? I tell you, it will be worse than lost. There must be less of this kind of work, and more faith in God's power. God's commandment-loving people are to testify to the world of their faith by their works. *10LtMs, Ms 10a, 1895, par. 11*

When students come to Battle Creek from long distances at great expense, expecting to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. Consider Moses; the one great burden of his soul was that the presence of God might be with him, and that he might behold His glory. But if the students are given more studies than are absolutely necessary, it is calculated to cause them to forget the real object of their coming to Battle Creek. Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive necessity. The preparation of the students has been managed on the same principle as have the building operations. Building has been added to building, simply to make things a little more convenient and thorough. *10LtMs, Ms 10a, 1895, par. 12*

God is calling, and has been calling for years, for a reform on these lines. He desires that there shall be no unnecessary outlay of means. The Lord is not in favor of having so much time and money expended upon a few persons who come to Battle Creek to get a better preparation for the work. In all cases there should be a most careful consideration as to the best manner of expending money in the education of the students. While so much is spent to put a few through an exhaustive course of study, there are many who are thirsting for the knowledge they could get in a few months; one or two years would be considered a great blessing. If all the means are used in putting a few through several years of study, many just as worthy young men and young women cannot be assisted at all. *10LtMs, Ms 10a, 1895, par. 13*

I hope the managers of the Battle Creek school and Sanitarium will consider this matter prayerfully, intelligently, and without partiality. Instead of overeducating a few, enlarge the sphere of your charities. Resolve that the means which you mean to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all. Give your students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work, and it is your place to extend your charities to others who are in need of assistance. *10LtMs, Ms 10a, 1895, par. 14*

Christ's work was not done in such a way as to dazzle men with His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed: yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed.*10LtMs, Ms 10a, 1895, par. 15*

The pursuit of knowledge merely for its own sake, diverts the mind from its devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God.*10LtMs, Ms 10a, 1895, par. 16*

The Lord Jesus would have men trade upon their talents, and Jesus has promised that He will give grace for grace. As we impart to others we shall receive more richly. And as we thus labor, the mind will not become clogged with a mass of matter which has been crowded into it with no opportunity to impart what has been received. The student becomes a mental dyspeptic by being crammed with that which he cannot use. Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which cannot be utilized by the Spirit of God.*10LtMs, Ms 10a, 1895, par. 17*

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In His gospel, God speaks not merely to benefit the growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the result is recorded as follows: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*]*10LtMs, Ms 10a, 1895, par. 18*

Christ said, "Blessed are they that hear the word of God, and keep it." [*Luke 11:28.*] The bread of life alone can satisfy the hungering soul. The water of life alone will quench the thirst of the thirsty soul. The minds of the disciples were often excited by curiosity, but instead of gratifying their desire to know things which were not necessary for the proper conduct of their work, He opened new channels of thought to their minds. He gave them much needed instruction upon practical godliness. *10LtMs, Ms 10a, 1895, par. 19*

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When He said, "Follow Me," He assumed the position of instructor. All the light He brought to men from heaven is to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun of Righteousness are shining upon this path, and the wayfaring man, though a fool, need not err therein. *10LtMs, Ms 10a, 1895, par. 20*

Those who come to Battle Creek are not to be encouraged to absorb several years in study. Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. *10LtMs, Ms 10a, 1895, par. 21*

All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school and take up the more practical studies in the sphere of activity where angels co-operate with them. The intelligences of heaven will work through the human agents. The command of heaven is to do, work—do something which will reflect glory to God by being a benefit to our fellowmen who are ready to perish. *10LtMs, Ms 10a, 1895, par. 22*

There is great danger that students in the schools will fail of learning the all-important lesson which our Master would have them taught. This lesson is conveyed to us in the following Scripture; "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:29, 30.*] Some have not only failed to learn to bear the yoke of the meek and lowly Jesus, but have been unable to stand against the temptations which have surrounded them. Inexperienced youth who have journeyed long distances to obtain the advantages of an education at our school have lost their hold upon Jesus. These things ought not so to be.*10LtMs, Ms 10a, 1895, par. 23*

The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." [*2 Timothy 2:1-3.*] The highest possible good is obtained through a knowledge of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom Thou hast sent." [*John 17:3.*]*10LtMs, Ms 10a, 1895, par. 24*

This knowledge is the secret spring from which flows all power. It is through the exercise of the faculty of faith that we are enabled to receive and practice the Word of God. No excuse can be accepted, no plea of justification received for the failure to know and understand the will of the Lord. The Lord will enlighten the heart that is loyal to Him. He can read the thoughts and intents of the heart. It is useless to plead that if it had been so and so, we would have done so and so. There is no if about God's requirements; His word is yea and amen. There can be no question in the heart of faith as to the power of God to perform His promises. Pure faith works by love, and purifies the soul.*10LtMs, Ms 10a, 1895, par. 25*

To the distressed father, seeking for the tender love and pity of

Christ to be exercised in behalf of his afflicted son, Jesus said, "If thou canst believe, all things are possible to him that believeth." [*Mark 9:23.*] All things are possible with God, and by faith we may lay hold on His power. But faith is not sight; faith is not feeling; faith is not reality. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, and apply them to all occasions, believing that God will work out His own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character.*10LtMs, Ms 10a, 1895, par. 26*

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects; but the most valuable part of his fitting for his life work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he contemplated and learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him—simple, unwavering faith, and constant trust in the Lord.*10LtMs, Ms 10a, 1895, par. 27*

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was he not learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land?—Yes; he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his

confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh. *10LtMs, Ms 10a, 1895, par. 28*

He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted these things, that He might be able to teach him the gentleness, goodness, long-suffering, which it is necessary for every laborer for the Master to possess, for it is these characteristics that constitute the successful workman in the Lord's cause. *10LtMs, Ms 10a, 1895, par. 29*

A knowledge of the attributes of the character of Christ Jesus can not be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the great Teacher alone. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. Moses had been taught to expect flattery and praise because [of] his superior abilities; but he was now to learn a different lesson. *10LtMs, Ms 10a, 1895, par. 30*

As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy one of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face. *10LtMs, Ms 10a, 1895, par. 31*

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for, the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own chosen

people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of His love. He works through man for the uplifting and salvation of His chosen. *10LtMs, Ms 10a, 1895, par. 32*

Moses was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus. *10LtMs, Ms 10a, 1895, par. 33*

The rashness of Moses in slaying the Egyptian was prompted by a presumptuous spirit. Faith moves in the strength and wisdom of God, and not in the ways of men. By simple faith Moses was enable to press through difficulties, and overcome obstacles which seemed almost insurmountable. When they relied upon Him, not trusting to their own power, the mighty General of armies was faithful to Israel. He delivered them from many difficulties from which they never could have escaped if left to themselves. *10LtMs, Ms 10a, 1895, par. 34*

God was able to manifest His great power through Moses because of his constant faith in the power and in the loving intentions of their Deliverer. It was this implicit faith in God that made Moses what he was. According to all that the Lord commanded him, so did he. All the learning of the wise men could not make him a channel through which the Lord could labor, however, until he lost his self-confidence, realized his own helplessness, and put his trust in God; until he was willing to obey God's commands whether they seemed to his human reason to be proper or not. *10LtMs, Ms 10a, 1895, par. 35*

Those persons who refuse to move forward until they see every step plainly marked out before them will never accomplish much;

but every man who shows his faith and trust in God by willingly submitting himself to Him, enduring the divine discipline imposed, will become a successful workman for the Master of the vineyard. In their efforts to qualify themselves to be co-laborers together with God, men frequently place themselves in such positions as will completely disqualify them for the molding and fashioning which the Lord desires to give them. Thus they are not found bearing, as did Moses, the divine similitude. *10LtMs, Ms 10a, 1895, par. 36*

By submitting to God's discipline, Moses became a sanctified channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even though it did lead in strange paths, in untried ways. He did not permit himself to make use of his education by showing the unreasonableness of God's commands and the impossibility of obeying them. No; he placed a very low estimate upon his own qualifications to complete successfully the great work which the Lord had given him. When he started on his commission to deliver the people of God from their bondage, to all human appearances it was a most hopeless undertaking; but he confided in Him with whom all things are possible. *10LtMs, Ms 10a, 1895, par. 37*

Many in our day have had far better opportunities, enjoyed far greater privileges for obtaining a knowledge of God, than did Moses; but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness so that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve Him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever-abiding faith, and unflinching faith, a faith that did not fail under the most trying circumstances. *10LtMs, Ms 10a, 1895, par. 38*

When God commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave

God credit for wisdom to know what He meant and firmness of purpose to mean what He said; and therefore Moses acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men to appreciate the privilege of being laborers together with God—men who will honor Him by rendering implicit obedience to His requirements, regardless of previously inculcated theories. *10LtMs, Ms 10a, 1895, par. 39*

There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord, and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal His salvation to the children of men; and if His chosen people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels. *10LtMs, Ms 10a, 1895, par. 40*

Many who are seeking efficiency for the exalted work of God, by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and He cannot direct their course. *10LtMs, Ms 10a, 1895, par. 41*

Men may acquire all the knowledge possible to be imparted by the human teacher; but there is still greater wisdom required of them by God. Like Moses, they must learn meekness, lowliness of heart, and distrust of self. Our Saviour Himself, bearing the test for humanity, acknowledged that of Himself He could do nothing. We must also learn that there is no strength in humanity alone. Man becomes efficient only by becoming a partaker of the divine

nature.*10LtMs, Ms 10a, 1895, par. 42*

From the first opening of a book, the candidate for an education should recognize God as the One who imparts true wisdom. He should seek His counsel at every step along the way. No arrangement should be made to which God cannot be a party, no union formed of which He is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should not permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God.*10LtMs, Ms 10a, 1895, par. 43*

A course of study at Ann Arbor may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines—not even upon the advice of their instructors or men in positions of authority—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study.*10LtMs, Ms 10a, 1895, par. 44*

Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity to God, trusting in the guidance of the Holy Spirit. Every unholy ambition should be blotted out, lest the Lord shall say: "I have seen the foolish taking root: but suddenly I cursed his habitation." [*Job 5:3.*] Every one should move so that he can say: "Thou, O Lord, knowest me: Thou hast seen me, and tried mine heart toward Thee." [*Jeremiah 12:3.*] "Thou God seest me." [*Genesis 16:13.*] The Lord weighs every motive. He is a discernor of the thoughts and intents and purposes of the heart. Without God we are without hope; therefore let us fix our faith upon Him. "Thou art my hope, O Lord God; Thou art my trust from my youth." [*Psalms 71:5.*]*10LtMs, Ms 10a, 1895, par. 45*

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite men, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourself into the keeping of men, but say, "The Lord is my Helper;" I will seek His counsel; I will be a doer of His will. [*Hebrews 13:6.*] All the advantages you may have cannot be a blessing to you, neither can the highest class education qualify you to become a channel of light, unless you have the co-operation of the Divine Spirit.*10LtMs, Ms 10a, 1895, par. 46*

It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer, and seek earnestly for His guidance—not only once, but again and again. Plead with Him, until you are convinced whether the counsel is from God or man. Do not trust yourself to man. Act under the Divine Guide.*10LtMs, Ms 10a, 1895, par. 47*

You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto Him: "I am Thine by creation; I am Thine by redemption. I respect human authority, and the advice of my brethren; but I cannot depend wholly upon these. I want Thee, O God, to teach me. I have covenanted with Thee to adopt the divine standard of character, and make Thee my Counselor and Guide—a party to every plan of my life: therefore teach me."*10LtMs, Ms 10a, 1895, par. 48*

Let the glory of the Lord be your first consideration. Repress every desire for worldly distinction, every ambition to secure the first place. Encourage heart purity and holiness, that you may represent the true principles of the gospel. Let every act of your life be sanctified by a holy endeavor to do God's will, that your influence may not lead others into forbidden paths. When God is the leader, His righteousness shall go before thee, and the glory of the Lord

shall be thy rearward. *10LtMs, Ms 10a, 1895, par. 49*

The Lord says, "Watch and pray, that ye enter not into temptation." [*Matthew 26:41.*] The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in, for the minds of men are not always under the control of the Holy Spirit. "Watch" lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that your mind shall become overburdened, and the desire for godliness be crushed out of your soul. With many students the motive and aim which caused them to enter school have gradually been lost sight of, and an unholy ambition to secure a high class education has led them to sacrifice the truth. Their intense interest to secure a high place among men has caused them to leave the will of their heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth. *10LtMs, Ms 10a, 1895, par. 50*

Too often, as the studies accumulate, the wisdom from above has been given a secondary place, and the further advanced the student becomes, the less confidence he has in God; he considers that much learning is the very essence of success in life, but if all would give due consideration to the statement of Christ, they would make different plans: "Without Me ye can do nothing." [*John 15:5.*] Without the vital principles of true religion, without the knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial. When education in human lines is pushed to such an extent that the love of God wanes in the heart, that prayer is neglected, and that there is a failure to cultivate spiritual attributes, it is wholly disastrous. It would be far better to cease seeking to obtain an education, and to recover your soul from its languishing condition, than to gain the best of educations and lose sight of eternal advantages. *10LtMs, Ms 10a, 1895, par. 51*

There are many who are crowding too many studies into a limited period of time. They are overworking their mental powers; and as a consequence they see many things in a perverted light. They are not content in following the prescribed course of study, but feel that injustice is done them when, in their selfish ambition, they are not permitted to carry all the studies that they desire to carry. They

become unbalanced in mind. They do not consider the fact that they would obtain a better qualification for the work of the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in overburdening the mind, they bring upon themselves life-long physical infirmities that cripple their powers, and unfit them for future usefulness. *10LtMs, Ms 10a, 1895, par. 52*

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life work; but to obtain true education, it is necessary to possess that wisdom that cometh alone from God. *10LtMs, Ms 10a, 1895, par. 53*

The Lord God should be represented in every phase of education; but it is a mistake to devote a period of years to the study of one line of book-knowledge. After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but, rather, advise them to enter upon the line of work for which they have been studying. Let them be advised to put into practice the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel. *10LtMs, Ms 10a, 1895, par. 54*

Students are authorized to go to school for a certain length of time in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practice, not to burden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth will be supplanted, the knowledge of God expelled from the soul, by the

inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their souls' integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed. *10LtMs, Ms 10a, 1895, par. 55*

But if the body is neglected, if unsuitable hours are consumed in study, if the mind is overtaxed, if the physical power are left unemployed and become enfeebled, then the human machinery is trammelled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all-important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when He says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*]*10LtMs, Ms 10a, 1895, par. 56*

The minds of many need to be renewed, transformed, and molded after God's plan. Many are ruining themselves physically, mentally, and morally, by overdevotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart. Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness. *10LtMs, Ms 10a, 1895, par. 57*

Is it necessary that in order to solve the problem of education one must commit robbery toward God and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. No method of education should be followed that will crowd out the Word of God. Let the Word of God be the man of your counsel. The purpose of education should be to take in light in order that you may

impart light by letting it shine forth to others in good works. *10LtMs, Ms 10a, 1895, par. 58*

The highest of all education is the knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which execute loving-kindness, judgment, and righteousness in the earth: for in these things, I delight saith the Lord." [*Jeremiah 9:23, 24.*] Read the *first and second chapters of 1 Corinthians* with deep interest, and pray that God will give you understanding so that you may comprehend and put into practice the truths there revealed. *10LtMs, Ms 10a, 1895, par. 59*

"For ye see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [*1 Corinthians 1:26-31.*] *10LtMs, Ms 10a, 1895, par. 60*

"The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure." [*Isaiah 33:5, 6.*] *10LtMs, Ms 10a, 1895, par. 61*

Time is short, and there are but few workers in the vineyard of the Lord. Several have been sent from this part of the world to be educated at Battle Creek, in order that they may become laborers together with God. It was hoped that the Holy Spirit would work with them for the salvation of those who are in the shadow of death. These students have been supported by the sacrifices of men and women who, to my certain knowledge, have hired money to pay the

tuition and to cover the expenses.*10LtMs, Ms 10a, 1895, par. 62*

The world is to be warned; and yet you have thought it necessary to consume time and money in making an unnecessarily large preparation for the work that these students may be called upon to do. The same God lives today that Isaiah saw in his vision, and can give enlightenment to those who are acting a part in the work of fitting men for a solemn, sacred work. He says, "I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them." [*Isaiah 61:8.*]*10LtMs, Ms 10a, 1895, par. 63*

Those who are directing in the work of education are placing too large an amount of study before those who have come to Battle Creek to fit up for the work of the Master. They have supposed that it was necessary for them to go deeper and deeper into educational lines; and while they are pursuing various courses of study, year after year of precious time is passing away, and golden opportunities are flitting by never to return. There is procrastination in setting these men to work; and students are losing their burden for souls, and are depending more and more upon an education in book-knowledge, rather than upon the efficiency of the Holy Spirit, and upon that which the Lord has promised to do for them.*10LtMs, Ms 10a, 1895, par. 64*

This burden has been upon me for years. A course is pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, or retribution, of judgment for sin, is coming on the world as a thief in the night. The time is near when sudden destruction will come upon the world, and they shall not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God's great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world.*10LtMs, Ms 10a, 1895, par. 65*

Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not depend upon the amount of knowledge men have in scientific

studies. The thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human earnestness or ability, for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our Advocate in the courts of heaven, strive to do the will of God.*10LtMs, Ms 10a, 1895, par. 66*

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; publications are still issuing one upon another: men are jostling one against another, seeking to get the highest place; pleasure-lovers are still attending theaters, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided.*10LtMs, Ms 10a, 1895, par. 67*

There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut.*10LtMs, Ms 10a, 1895, par. 68*

The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls.*10LtMs, Ms 10a, 1895, par. 69*

Many are better prepared, having more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have had to do good, and do not communicate light and knowledge. They fail to put to use the knowledge which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book-knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school Battle Creek. *10LtMs, Ms 10a, 1895, par. 70*

The question was asked those assembled: "Do you believe the truth? do you believe the third angel's message? If you do believe, then act your faith, and do not encourage men to continue in Battle Creek when they should be away from that place doing their Master's business." The Lord is not glorified in this procrastination. Men go to Battle Creek, and receive a far higher idea of their capabilities than they should. They are encouraged to take a long, protracted course of study; but God's way is not in it. It does not have a heavenly endorsement. Previous probationary time will not permit of long protracted years of drill. God calls: hear His voice as He says, "Go work today in My vineyard." [*Matthew 21:28.*] Now, just now, is the time to work. Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world? *10LtMs, Ms 10a, 1895, par. 71*

There will soon be a sudden change in God's dealings. The world in its perversities is being visited with casualties—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power; yet He will not at all acquit the wicked. "The Lord hath His way in the whirlwind and in the storm, and the

clouds are the dust of His feet.” [*Nahum 1:3.*]*10LtMs, Ms 10a, 1895, par. 72*

O that men might understand the patience and long-suffering of God! He is putting under restraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world’s perversity, and still holds out the hope of forgiveness even to the most undeserving! But His forbearance will not always continue. Who is prepared for the sudden change that will take place in God’s dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?*10LtMs, Ms 10a, 1895, par. 73*

We have not a temporal millennium in which to do the work of warning the world. There is need of transformation of soul. The most effectual intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn those who are in danger of carrying that which is lawful to unlawful extremes, and of making altogether too much of human education. Rather insist upon the development of precious, Christian experience, for without this the education of the student will be of no avail.*10LtMs, Ms 10a, 1895, par. 74*

If you see that students are in danger of becoming engrossed in their studies to such an extent as to neglect the study of that Book which gives them information as to how to secure the future welfare of their souls, then do not present the temptation of going deeper, of protracting the time for educational discipline. In this way all that will make the student’s education of value to the world will be sunk out of sight. Christ Jesus is to be loved more and more; but some have gone to Battle Creek in the pursuit of education, when, had they remained away, they would have been far better prepared for the work of God. They would have carried it forward in simplicity, in the manner in which Christ labored. They would have depended more upon God, and upon the power of the Holy Spirit, and far less upon their education. Long periods of continued study are injurious to physical, mental, and moral well-being.*10LtMs, Ms 10a, 1895, par. 75*

Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the Word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read: "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." "As for these four children (for they were mere youths), God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [*Daniel 1:20, 17.*]*10LtMs, Ms 10a, 1895, par. 76*

Students that exalt the sciences above the God of science will be ignorant when they think themselves very wise. If you cannot afford time to pray, cannot give time for communion with God, for self-examination, and do not appreciate that wisdom which comes alone from God, all your learning will be deficient, and your schools and colleges will be found wanting. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10.*] What faith are we cherishing? Have we a faith that works by love and purifies the soul? Have we faith according to the light we have received? Satan would be exultant if he could work himself in at Battle Creek to deter the work of God by pressing in human inventions in advice and counsel. He would be delighted to have the workers absorbed in years of preparation, so that education would become a hindrance instead of an advancement.*10LtMs, Ms 10a, 1895, par. 77*

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the conference, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They can not afford to wait until their education is considered complete. This can never be attained; for there will be a

constant course of education carried on throughout the ceaseless ages of eternity. *10LtMs, Ms 10a, 1895, par. 78*

There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course at Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future. *10LtMs, Ms 10a, 1895, par. 79*

Mark the features of Christ's work. He moved in the greatest simplicity. Although His followers were fishermen, He did not advise them to go first into the school of the rabbis before entering upon the work. He called His disciples from their fishers' nets, and said, "Follow Me, and I will make you fishers of men." [*Matthew 4:19.*] He called Matthew from the receipt of customs, and said, "Follow Me." [*Matthew 9:9.*] All that they were required to do was to follow Jesus, to do as He commanded them, and thus enter into His school, where God could be their teacher. As long as time shall last, we shall have need of schools. There will always be need of education; but we must be careful lest education shall absorb every spiritual interest. *10LtMs, Ms 10a, 1895, par. 80*

There is positive peril in advising students to pursue one line of education after another, and leave them to think that by so doing they will attain perfection. The education that will be obtained will be deficient in every way. The Lord says: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? ... For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [*1 Corinthians 1:19-21.*] This is God's devised plan; and through successive generations, through centuries of heathenism, this plan has been carried forward, not as an experiment, but as an approved way for the spreading of the gospel. Through this method from the beginning, conviction came upon man, and the world was enlightened concerning the gospel of God. *10LtMs, Ms 10a, 1895, par. 81*

The highest grade of schooling that any human being can attain to is the schooling given by the Divine Teacher. This is the knowledge that in a special sense we shall greatly need as we draw near the close of this world's history, and every one will do well to obtain this kind of education. The Lord requires that men shall be under His training. There is a great work to be done in bringing human minds out of darkness into the marvelous light of God. As His human instrumentalities, we are by living faith to carry out His plans. Are we in a condition in which our faith will not work to the glory of God, or are we vessels meet for the Master's use, prepared for every good work?*10LtMs, Ms 10a, 1895, par. 82*

Moses was learned in all the wisdom of the Egyptians. He received an education in the providence of God; but a large part of that education had to be unlearned, and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When Christ came to the world, the testimony was that "the world by wisdom knew not God," yet that "it pleased God by the foolishness of preaching to save them that believe." [*Verse 21.*]*10LtMs, Ms 10a, 1895, par. 83*

The experiment of the world's wisdom had been fully tested at the first advent of Christ, and the boasted human wisdom had proved wanting. Men knew not the true wisdom that comes from the Source of all good. The world's wisdom was weighed in the balances, and found wanting. You are giving the students under your guardianship ideas that are not correct. If they had received far less of them, they would have been better fitted for the prosecution of their work. You do not properly consider the instruction and the method of our Lord Jesus Christ, yet He was the only perfect Educator in our world.*10LtMs, Ms 10a, 1895, par. 84*

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.” [*1 Corinthians 2:12-16.*]*10LtMs, Ms 10a, 1895, par. 85*

You need to be learning in the school of Christ today. The Lord has power to work with His own agents. You are loading down poor, finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of studies that they have undertaken to master. *10LtMs, Ms 10a, 1895, par. 86*

Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work might have been done if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord’s vineyard will learn how to work, and will call to remembrance the instruction they have received during their student life. *10LtMs, Ms 10a, 1895, par. 87*

The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to be laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short time. They ought not to require years for their education before they can respond to the call, “Go work today in My vineyard.” [*Matthew 21:28.*]*10LtMs, Ms 10a, 1895, par. 88*

Instead of sending them forth as laborers after they have put in months and years at the college, they are advised to take other studies, and to make progress along additional lines. They are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, "Go work today in My vineyard." [Verse 28.] *10LtMs, Ms 10a, 1895, par. 89*

The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they came to Battle Creek first. *10LtMs, Ms 10a, 1895, par. 90*

The messenger turned to the congregation and said, "Do you believe the prophecies? Do you who know the truth understand that the last message of warning is now being given to the world—the last call of mercy is now being heard? Do you believe that Satan has come down with great power, working with all deceivableness of unrighteousness in every place? Do you believe that great Babylon has come up in remembrance before God, and that soon she will receive from God's hand double for all her sins and iniquities?" Satan is pleased to have you hold men and women in Battle Creek who should be laborers together with God in His great moral vineyard. If the enemy can keep workers out of the field on any pretext, he will do so. *10LtMs, Ms 10a, 1895, par. 91*

This advanced preparation which keeps talent out of the field gives no chance for the Lord to work with His workers. Many are led to occupy time, talent, and means selfishly in obtaining an advanced education, and at the same time the world is perishing for the knowledge which they could impart. Christ called the unlearned fishermen and gave these men knowledge and wisdom to such a degree that their adversaries could not gainsay or resist their words.

Their testimony has gone to the uttermost parts of the earth.*10LtMs, Ms 10a, 1895, par. 92*

The disciples of Christ are not called upon to magnify men, but to magnify God, the Source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. The greatest Teacher is represented in our midst by His Holy Spirit. However you may study, however you may reach higher and still higher, although you occupy every moment of your probationary time in the pursuit of knowledge, you will not become complete. When time is over, you would have to ask yourself the question, "What good have I done to those who are in midnight darkness? To whom have I communicated the knowledge of God, or even the knowledge of those things for which I have spent so much time and money?"*10LtMs, Ms 10a, 1895, par. 93*

It will soon be said in heaven, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." [*Revelation 16:17; 22:11, 12.*] When this fiat is spoken, every case will have been decided.*10LtMs, Ms 10a, 1895, par. 94*

Far better would it be for workers to take smaller work, and to go about it slowly and humbly, wearing the yoke of Christ and bearing His burdens, than to devote years in preparation for a large work, and then fail to bring sons and daughters to God, fail to have any trophies to lay at the feet of Jesus. Men and women are hovering altogether too long in Battle Creek. God calls them, but they do not hear His voice. Fields are neglected, and that means that minds are unenlightened. Corrupt seed is being rapidly sown in the hearts of our youth, and great practical truths must be brought in contact with the children and youth, for truth is powerful.*10LtMs, Ms 10a, 1895, par. 95*

Christian teachers are called to work for God. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of study than to be lacking in humility and meekness, and

to be devoid of contrite hearts. The work of some of our educators has been to unfit students to be laborers together with God. You should study to become acquainted with the manner in which Jesus worked and preached. He was self-denying and self-sacrificing. He did not shun toil; He suffered reproach, scorn, insult, mockery, and abuse; but are our students educated in such a way as will prepare them to walk in His footsteps?*10LtMs, Ms 10a, 1895, par. 96*

God is not in your procrastination. Your temptation to follow on year upon year in lines of study is taking hold of minds, and they are gradually losing the spirit with which the Lord inspired them to go to work in His vineyard. Why cannot responsible men discern what will be the sure results of this detaining the students, and of teaching them to put off the work of the Lord? Time is passing into eternity, and yet those who were sent to Battle Creek to be fitted up to work in the vineyard of the Lord are not encouraged to do what they could to advance the cause of God.*10LtMs, Ms 10a, 1895, par. 97*

Many privileges are supplied to those who already know the truth, and yet are not practicing the truth. Money and strength that should be expended in the highways and hedges of the world are expended on those who do not improve the light that they already have by communicating that light to those who are in darkness. When Philip received the light, he went and called Nathanael; but many youths who might do a special work for the Master will not make a move until they have had multiplied opportunities.*10LtMs, Ms 10a, 1895, par. 98*

Ministers of Jesus Christ should apportion some part of God's vineyard to men who are standing idle in the marketplace. If they blunder, then correct their mistakes and set them at work again. Many more have been hindered from going forth into the work than have been encouraged to trade upon their talents, and yet it is by using their ability that they learn how to employ their talents. Many have gone to Battle Creek to obtain an education who could have been better instructed in their own country. Time has been lost, money has been needlessly expended, a work has been left undone, and souls have been lost, because of the miscalculations of those who thought they were serving God.*10LtMs, Ms 10a, 1895, par. 99*

The Lord lives, and His Holy Spirit presides everywhere. The impression must not prevail that Battle Creek is the Jerusalem of the world, and that all must go up there to worship. Those who desire to learn, and who make every possible effort to acquire knowledge, walking conscientiously in the light of truth, need not journey to Battle Creek. God is our Teacher; and those who will improve their talents where they are will be blessed with teachers sent of God to instruct them—teachers who have been preparing to do a work for the Master. To spend more time, to expend more money, is to do worse than to lose it, for those who seek to obtain an education at the expense of practical godliness are on the losing side. That which they acquire in educational lines during the time when they should have entered upon the work is mere waste and loss. *10LtMs, Ms 10a, 1895, par. 100*

The heavenly intelligences are waiting for human agents with whom they can co-operate as missionaries in the dark parts of the earth. God is waiting for men to engage in home missionary work in our large cities, and men and women are retained in Battle Creek when they should be distributed in the cities and towns, along the highways and hedges. They should be calling and bidding men to come to the marriage supper, for all things are now ready. There will be missionaries who will do good work in the Master's vineyard who do not go to Battle Creek. *10LtMs, Ms 10a, 1895, par. 101*

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with discouragements which they need not have had, and they are not helped in their religious experience by going to that place. They lose much time because they know not what they are going to do, and no one is prepared to tell them. They lose much time in following occupations which have no bearing upon the work for which they desire to fit themselves. The common and the sacred are commingled, and stand on a level. But this is not a wise policy. God looks on and does not approve. Many things might have been done that would have had lasting influence had they worked moderately and in humility in the place where they were. *10LtMs, Ms 10a, 1895, par. 102*

Time is passing; souls are deciding either for evil or good, and the

warfare is constantly increasing. How many who know the truth for this time are working in harmony with its principles? It is true that something is being done; but more, far more, should have been done. The work is accumulating, and the time for doing the work is diminishing. It is now time for all to be burning and shining lights; and yet many are failing to keep their lamps supplied with the oil of grace, and trimmed and burning so that light may gleam out today.*10LtMs, Ms 10a, 1895, par. 103*

Too many are counting on a long stretch of a tomorrow; but that is a mistake. Let every one be educated in such a way as to show the importance for the special work for today. Let every one work for God and work for souls; let each one show wisdom and never be found in idleness, waiting for some one to come around and set him to work. The “some one” who could set you to work is overcrowded with responsibilities and time is lost in waiting for his directions.*10LtMs, Ms 10a, 1895, par. 104*

God will give you wisdom in reforming at once, for the call is still made, “Son, go work today in My vineyard.” [*Matthew 21:28.*] Some may still be undecided, yet the call is still heard, “Go work today in My vineyard.” “Today if ye will hear His voice, harden not your hearts.” [*Hebrews 3:15.*] The Lord prefaces the requirement by the use of the word “son.” How tender, how compassionate, yet withal, how urgent! His invitation to work in His vineyard is also a command. “What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]*10LtMs, Ms 10a, 1895, par. 105*

Ms 11, 1895

The Publishing Houses

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

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God is a God of justice, and yet will men who profess to love God, and to be filled with an all-absorbing zeal for His cause, turn away their brethren from their rights in their business dealing? <Some> seem to forget that <their brethren> are purchased by the blood of the Son of God; and by their unrighteous actions, they withhold from them that which is justly their due. They take the liberty of doing this because they are in positions of responsibility, and <suppose they> have power to say what others shall do. Their characters are becoming manifest, and they reveal the fact that they are moved by the same spirit which prompted the first great deceiver, and yet so blinded are they to their unjust actions, that they regard themselves as doing God's service in carrying on this kind of business. They have cultivated their business abilities to the disadvantage of their spiritual life; <therefore they are not well-balanced,> and <they> have allowed their sharp dealings to crowd out of their souls the <blended> principles of <righteousness and> justice. They have been burying the eternal interests of their souls.¹⁰*LtMs, Ms 11, 1895, par. 1*

Some who profess to serve God keep their business apart from their service to God. They say, "Business is business, and religion is religion. We are bound to make that which we handle a success, and therefore we will take advantage of everything possible to promote <this line of work.>" In the publishing house this manner of dealing has been carried out. They use the productions of other men's brains as if they were the rightful owners of their thoughts <and God-intrusted talents.> They so arrange the publication of

books that the authors of them <shall be> very meagerly benefitted by the results of the talents which God has given them. This is the very class of work that has been done by men in the Review and Herald Office, <and there has not been a voice of sufficient influence to prevail against this devising.> I must continue to present the painful facts to you, whether you will hear, or whether you will forbear. The masterly, selfish way in which you have managed is an abhorrence to God. *10LtMs, Ms 11, 1895, par. 2*

<Some> have interwoven selfishness with <their> work for years, and because of this, have misrepresented the character of our Redeemer and have walked contrary to His holy standard of righteousness. The counsels of selfish men have been permitted to prevail, and you have dealt unjustly with your brethren in business matters; but every unjust transaction is written in the books of heaven. We may well ask, How may I so keep on the alert as to avoid being deceived? <How shall I> conduct myself that sharpers may not take advantage of me? It becomes a serious question as to how we shall maintain Christianity in the marketplace and in business transactions when we have to deal with men who are so little influenced by principles of truth. Truly the time has come when, "justice is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey." [*Isaiah 59:14, 15.*] *10LtMs, Ms 11, 1895, par. 3*

Are the unjust methods that have been followed in harmony with the will of God? No; they are due to the perversity of men that work contrary to the lessons that Jesus Christ has given in plain, and positive language. The fact is that worldly-spirited men are handling the work of God. They are selfish in spirit, and it has been their practice to grasp and to amass all the means possible for the interest in which they were absorbed. In their devotion to business interests they forget their accountability to God, who is their owner both by creation and by redemption. *10LtMs, Ms 11, 1895, par. 4*

They close the lids of the Bible after reading the instruction contained therein, and go about their work as though the Lord had not said, "Thou shalt," and "Thou shalt not." They are represented as hearers of the Word, but not doers of it. They are not Christlike, for the Christlike worker is not a one-sided, but is a whole-sided and

symmetrically developed <man.>10LtMs, Ms 11, 1895, par. 5

The Lord has written that which will make businessmen Christlike workers if they will but put it into practice. He says, “Be ye kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord.” [*Romans 12:10, 11.*]10LtMs, Ms 11, 1895, par. 6

The businessman is not to serve his own faulty disposition, and act according to his own unsanctified, ungoverned impulses. He is to let the religion of the Bible pervade his business, and transact all his affairs after God’s methods. He is to represent to the world the manner in which the Lord would conduct business enterprises, and manage everything in such a way as to make manifest that God is his teacher. This will bring true success. Count it not success, count it not a blessing, if through unjust business management thousands upon thousands of dollars are added to your capital. If one dollar is gained by turning aside a stranger from his right, it is not a successful business venture. Increase of property is a curse to any kind of business if not obtained by justice and equity and in keeping the way of the Lord. <God will curse the increase obtained unjustly.>10LtMs, Ms 11, 1895, par. 7

Of His people the Lord said, “Ye are the salt of the earth.” That is, you are the element that will preserve the earth from utter corruption of principle. The Saviour continued, “But if the salt have lost its savor wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.” [*Matthew 5:13.*] In the illustration of the savorless salt, Christ gives a picture of those who profess to know the truth, yet in their words deny the truth. While they have a form of godliness, they know not its <saving> power. Salt that has not the elements by which to preserve from corruption, retains its form, and has the appearance of salt; but it is valueless. So it is with those who preserve the form of godliness, but do not manifest the living principles of truth in their life practices.10LtMs, Ms 11, 1895, par. 8

Our words, our course of action, our precept and example testify before angels and men whether or not the saving quality and value of truth is in us. The Saviour said, “By their fruits ye shall know

them.” [Matthew 7:20.] Christ says, “Ye are the light of the world.” [Matthew 5:14.] Christians are not to merge their ways into the ways of the world <so that the line between righteousness and wrongdoing is not discernible.> They are to sow the seed of heavenly principles in their spirit and practices. They are to stand as distinct from the world as Christ has said they should be. He has represented them thus: “A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick that it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Verses 14-16.] *10LtMs, Ms 11, 1895, par. 9*

If simple truth is practiced by those who profess to be followers of Christ, they will shine as lights of heaven amid the moral darkness of the world. They will reveal the difference that there is between the principles of heaven and the principles of the world. They will show that the principles of heaven are full of justice and equity, of mercy and love. <They must practice the principles of heaven here on earth if they would become members of the royal family in heaven. Christ’s life in our world was to furnish a representation in His own character of the supreme excellence of God’s character. His words were to give life, [that] by His words and deeds that they might have a true conception of His character.> Christians are never for one moment to forget that they are to be followers of Christ <in all things.> *10LtMs, Ms 11, 1895, par. 10*

There are many who regard the wisdom of the world as of great value, but God does not so regard it. He says, “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent ... Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord.”
[1 Corinthians 1:19, 25-31.] *10LtMs, Ms 11, 1895, par. 11*

The God of justice witnesses every unjust proceeding. He works counter to the plans of men who would oppress others, in order to save His heritage from suffering. He looks upon the purchase of the blood of Christ with tender solicitude, and will not sanction any course of injustice toward them. Men who profess to be Christians, and who < treat a child of God or > the work of God < in any department > in an unrighteous manner are bearing false witness against the character of a holy, wise and merciful God. They make God to serve with their sins. The intellect, the ability, that has been < given > of God is for the purpose of working righteousness, yet men pervert the gifts of God, and make them instruments by which they deal out injustice to their fellow men. Any one who shall be a party in the councils where men make unjust plans, and who gives consent to their plans by silence is a partaker of the guilt that such plans bring upon their transactors. *10LtMs, Ms 11, 1895, par. 12*

Either men serve the Lord by co-operating with Him, by wearing the yoke of Christ, by dealing faithfully [with] their fellow men, or they sin against Him by dishonoring Him and misrepresenting His character. Eli sinned by permitting his own sons to work wickedness. He was a judge in Israel, and holding this position, he had authority to correct them, and to abolish their injustice and iniquity. He did not actually commit the sins that his sons were guilty of; < he reproved them; but he made himself a partner in their guilt; < for by allowing them to go on in sin, he > swerved from loyalty to the principles of truth and equity. Those who become partakers of sin by giving consent to evil doers share the guilt of the transactors of wrong. Whether a course of injustice is practiced in the world, in mere worldly business or in connection with the cause of God, it brings dishonor upon God, bears false witness concerning His character; and God will judge for these things. *10LtMs, Ms 11, 1895, par. 13*

He who is a party in consenting to the least injustice degrades his own moral nature. However high may be his position, however exalted may be his profession, he by consenting to injustice, he

degrades his character, and develops the attributes of Satan. Men take what they <may> call petty advantages of others, <and pride themselves on their sharpness;> they utilize their brain power or physical energies to their own advantage <in the line of work where they serve,> and though this passes in the world almost without a rebuke, it is an offense to the Holy One. The only way in which we shall be safe is in keeping the commandments of God, with all the heart, mind, might, and soul, and strength. The only way that we shall be enabled to take the right course is by taking God's way, by conforming to God's standard, in place of conforming to the practices, maxims, and policies of the world.*10LtMs, Ms 11, 1895, par. 14*

Contemplation of God's holiness, justice, and truth should enable us to repress that which is unprincipled, and to encourage that which is pure and noble in our dealings one with another. When men serve God with all their power, they will be enabled to deal justly with their fellow men. They will follow the instruction of the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." [*Colossians 3:17.*] Such will take the Word of God for their standard. They will have reverence toward God; they will walk in meekness and lowliness and true holiness, manifesting in their practices the principles of the true standard of righteousness—God's holy law.*10LtMs, Ms 11, 1895, par. 15*

Every soul must serve God individually. No one is to sink his identity in some other man's individuality. Each one is to preserve his own individuality, serving not man, but recognizing the fact that Christ is his Master, and that he is responsible to Him in every relation of life. The talents that God has given to His human agents are to be used for His glory, <to be returned to God with increase,> and no man or set of men is to absorb and control every element that God would have brought into His work, <for they have not the wisdom of God.> Each individual is to be an instrument of God, to act a part in the great work of God in the earth. Each one is to understand for himself the will of God, and to settle what is the best use that he can make of the ability God has given him.*10LtMs, Ms 11, 1895, par. 16*

None of our institutions are endowed with power to control the

ability of human agents, neither are they to appropriate the income that should justly come to these agents as they trade upon the talents entrusted to their use. <They are responsible to God for this.> Because they work in connection with the cause <of God> is no reason why they should be dealt with in an unfair manner. It would be just as fair for the conference or publishing institutions to take the income of a man who possesses houses and lands, as for them to take the avails that come from the working of <another man's> brain. There is no justice in appropriating a large share of the income that is brought into the office through the work an author, on the plea that this person receives wages for his daily work; and therefore they reason that his thoughts, his powers of soul, body and spirit, belong to the institution that pays him for his work.*10LtMs, Ms 11, 1895, par. 17*

The publishing institution and conference are working upon wrong lines. You are determined to control the productions of God's agents to whom He has given talents to trade upon. Unless they accede to your propositions, you make it as hard as possible for them. You show them no mercy; but rather oppress them. This is simply what you are doing. I must speak and bring out these things before the conference.*10LtMs, Ms 11, 1895, par. 18*

You have exalted some of your brethren to high positions of trust and formed a confederacy among yourselves; but God has declared He will break it up and bring it to naught. When those who form this confederacy have occasion to change their ideas and plans, then some who have united with them in the confederacy, who do not harmonize with their ideas and their changed course of action, lose their friendship for them. Untruthful representations are made of their course, and the true spirit that actuates both parties is developed by circumstances that occur. At last it is revealed how much dependence we can place in some men who are holding responsible positions, when in any way we are out of harmony with their ideas. When out of harmony with them, they bend their energies to seek out <in us> every spot and stain, to point out every inconsistency, and to make small things appear as great things. <They falsify.>*10LtMs, Ms 11, 1895, par. 19*

They speak words, they do deeds, that if they were related in a

simple, clear manner to a little child, the child would unquestionably say, "They have spoken falsely, they have done evil." But instead of calling their sins by the right name, <men> speak of them in very gentle and moderate phrases. They gloss over their unjust actions in business lines. <God keeps a record of every> inconsistency, <every> fraudulent practice, <which is> robbery and over-reaching. Yet if permitted, if justified in such a course by their brethren, they would <cultivate the spirit that would> sell their Lord as did Judas. Is this contagious influence of sin to increase and spread like the leprosy? Shall men mislead and exert an influence that will taint and corrupt <presidents of conferences by sharp, double dealing,> and go on in an evil course, as did Judas, scarcely realizing what the end will be? The leprosy of sin will taint and corrupt the whole <institution.> *10LtMs, Ms 11, 1895, par. 20*

Unless religion is brought into the heart-temple, we shall not be placed in the position to guard against all conniving and deceptive practices. Unless Christlike principles are enthroned within, they are of no value to those who profess to have a knowledge of them. Let every soul say, "I must set an example in righteousness." Instead of grinding down those whom I fancy to be in my power on account of my position, I must encourage principles of integrity and mercy. <If I err, it would be better to err on the side of mercy.> I must deal with my brethren as Christ would deal with them. I must not make them dependent upon my will; <my voice must not control;> but <I must> urge them to place dependence upon God. I am simply His steward to work for their present and eternal interest, and to seek to promote them in every work that will make them useful in the cause of God. *10LtMs, Ms 11, 1895, par. 21*

"Instead of gathering means into the treasury, by the sacrifice of my conscience and by the injury of souls, I must honor all men as my brethren. I must honor them as God's property." This is the principle that should be followed, and it will not weaken the cause, but will strengthen, build up, elevate <and ennoble> all those who would be workers together with God. <They can say with Christ, "I have manifested thy name. I have glorified thee on the earth."> [*John 17:6, 4.*] It will aid them to consecrate their ability, and <to> labor unselfishly in the cause of God. *10LtMs, Ms 11, 1895, par. 22*

There are lessons to be learned by men who are connected with the work of God. They should learn these lessons and be less self-sufficient. They should fear and tremble. They should put from them the iron determination which they have cultivated in dealing with others. I would say to all, whether in high or lowly positions, Do not fear <or envy> these men who manifest this selfish, masterly spirit. By the mandate of heaven they <may> be placed in similar circumstances to those of Nebuchadnezzar, and in a moment of time be deprived of their <health or> reason. God is a living God, and will tolerate no confederacy in connection with His cause. He will break up these unholy unions which breed only distemper.*10LtMs, Ms 11, 1895, par. 23*

<Every man> is under the control of the great "I am." [*Exodus 3:14.*] His laws must be respected, and men who follow Christ will remember that Jesus has said, "All ye are brethren." [*Matthew 23:8.*] He who sees the end from the beginning will bring order out of confusion. He will do justice and judgment. The prophet says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." [*Psalms 37:35-38.*]*10LtMs, Ms 11, 1895, par. 24*

Brethren, what was it that led some of our number to question the benefit of organization? The matter has been opened before me, and the reason was that they feared to see so much power vested in unsanctified hands. It was a foreboding that just such a condition as has come about would exist. <We may well fear a disastrous reaction.> There must be a decided change. Men must be converted or as long as they hold power they will use it to oppress their brethren. If not converted, they must be removed. Few can read the evil that grows out of this perplexity. We shall have to call upon all our brethren to take this matter into consideration unless some change is made.*10LtMs, Ms 11, 1895, par. 25*

Increased knowledge of truth has not worked to sanctify many who have professed to receive it; but as it has been presented, they have resisted the message and refused the messengers whom God

has chosen. Evidence was heaped upon evidence to show that God had sent light to His people, and yet it took years for some to discern the fact. They tried oppressive plans, and sought to bind about religious liberty, and to trammel the work according to their own varied human ideas. *10LtMs, Ms 11, 1895, par. 26*

We thank the Lord that a large number of those who thought that they had the great wisdom of God when they sought to put a bit and bridle upon His servants have been convinced of their error. But it was this spirit that made <some> afraid of organization. Others have not clearly and fully seen the sin of resisting the work of God, and have not confessed their mistakes, and the evil seed that they have sown still lives. Those who have not acknowledged their course of long resistance to the clear light of heaven, are still unchanged in heart. Through these brethren the enemy finds an open door to hearts prepared for his temptations. They have not seen the wrong of resisting light; they entertain temptations and enter into dangerous plans and methods, supposing, <in their spiritual blindness,> that they are working for the advantage of the cause. <They present, as did Nadab and Abihu, strange fire in the place of the sacred fire of God's own kindling.> *10LtMs, Ms 11, 1895, par. 27*

It is essential that correct principles in business lines should be laid before the whole body of Seventh-day Adventists. I am instructed that this should have been done years ago. Our brethren and sisters are not to be led on blindfolded, not knowing what movements will next take place. If we are not in earnest in remedying this evil at the heart of the work, we shall give occasion to those who have been agitating the danger of organization to justify themselves in their positions. The present attitude of our institutions is not of God's ordering. It would be dangerous to consolidate all our institutions under one head at Battle Creek and let one institution control all the others. This would prove a curse. The Lord has not designed that Battle Creek should control all these instrumentalities. *10LtMs, Ms 11, 1895, par. 28*

Elder Olsen has had a hard time, and he is <in danger of falling> under the burden, unless our brethren wake up, and unless we have reliable men connected with him who know what it is to be

daily converted, and who will be <contrite of heart, that God can communicate to them> [that they may be] channels of light, standing as faithful sentinels to preserve integrity at the heart of the work. *10LtMs, Ms 11, 1895, par. 29*

Hearts are controlled by anti-Christian principles that strive for the mastery; but God will have a people that will not follow their own unsanctified imaginings, but will follow the Lamb whithersoever He goeth. God has permitted things to develop in order that principles of truth and righteousness might be presented in a more decided manner, that some might obtain a valuable experience which will benefit them in all future time. Some have obtained this experience, but others have not cleared their souls from the deceptive, defiling working of the enemy. When temptations come upon them, the fibers of the roots of bitterness spring again into life, and thereby many are defiled. *10LtMs, Ms 11, 1895, par. 30*

Those who have not received the great light that God has given during the last few years, who have not freed their souls from unbelief, jealousy, and evil surmising, need not look for additional evidence. They will have difficult work to divest themselves of the attributes of the destroyer. Some of these, if they do not turn square about, will be channels through which Satan will communicate his deceptive, misleading principles. *10LtMs, Ms 11, 1895, par. 31*

The Spirit of the Lord still strives with all His people, and even these men have impulses for good. Let them cherish these good impulses, and take heed lest they forever grieve away the Spirit of God. Let those who have for years been handling matters connected with the work of God review their transactions, and diligently search, as with a lighted candle, the motives and principles that have actuated them, lest the irrevocable sentence be pronounced to them as to the Jewish nation, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." [*Luke 19:42.*] *10LtMs, Ms 11, 1895, par. 32*

Ms 11a, 1895

Let Your Speech Be Alway With Grace

NP

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“He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.” [1 *Peter* 3:10-12.] “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” [1 *Peter* 1:13-16.] *10LtMs, Ms 11a, 1895, par. 1*

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can gain access to them. He is playing the game of life for their souls. Can we wonder that the Word of God cautions us, and warns us, against sinning with our tongues? *10LtMs, Ms 11a, 1895, par. 2*

We are to feed upon Christ, the living bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and in our daily life practice the truths they teach. Those who do this will reveal the fact that they are feasting upon the bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to His lessons, we shall feed upon His flesh, for the Word became flesh, and dwelt among us. Christ says, “The words that I

“speak unto you, they are Spirit and they are life.” [John 6:63.] *10LtMs, Ms 11a, 1895, par. 3*

When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation, but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts that will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that should come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by <the words proceeding from their lips.> Sensible people are ashamed to listen to such words, and disgusted that their precious time <should be> wasted in listening to frivolous utterances. *10LtMs, Ms 11a, 1895, par. 4*

O, that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words. Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words you have dishonored the name of Christ, for you have misrepresented Him in character. No word of guile was found in His lips, no word of prevarication or falsehood. *10LtMs, Ms 11a, 1895, par. 5*

The people that are described as making up the 144,000 have the Father’s name written in their foreheads, and of them it is said, “In their mouth was found no guile: for they are without fault before the throne of God.” [Revelation 14:5.] If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God. *10LtMs, Ms 11a, 1895, par. 6*

John writes further, saying, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.*10LtMs, Ms 11a, 1895, par. 7*

“And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [*Revelation 7:9-17.*]*10LtMs, Ms 11a, 1895, par. 8*

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life! Begin at once the work of soul purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit according to its character. The words we utter encourage the feeling that prompted them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others.*10LtMs, Ms 11a, 1895, par. 9*

The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm, yet they are index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract

the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds. *10LtMs, Ms 11a, 1895, par. 10*

Those who love Jesus Christ will contemplate His character, meditate upon His words, practice His precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace, but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost, because when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words. *10LtMs, Ms 11a, 1895, par. 11*

Men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malarious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after-effort was successful in establishing the goings of the fallen soul. *10LtMs, Ms 11a, 1895, par. 12*

When men are tempted, how often they drop the bad seed of doubt into the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed, may overcome his error, and become established in the truth. He may outlive his temptation, and pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell ... The tongue can no man tame; it is an unruly evil, full of deadly poison." [*James*

Will you to whom I now address these words take heed to the instruction given you? Let youth take warning, let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, to the expression of gratitude to God for the great love wherewith He hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul.10LtMs, Ms 11a, 1895, par. 14

Let Christ abide in the soul as a well spring of life. Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy, saying, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:12-15.]10LtMs, Ms 11a, 1895, par. 15

"Let every one that nameth the name of Christ depart from iniquity but in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the

devil, who are taken captive by him at his will.” [Verses 19-26.] *10LtMs, Ms 11a, 1895, par. 16*

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded.” [James 4:8.] When the heart has a deep longing for God, when the mind contemplates the goodness and lovingkindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a comforter to the soul. Jesus says, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [John 15:10, 11.] “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” [Colossians 4:6.] Will we be obedient to these inspired words that come sounding down the line to our time? *10LtMs, Ms 11a, 1895, par. 17*

The purpose to which we are called is an exalted one. Peter says, “But ye are a chosen generation; a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [1 Peter 2:9.] How can you show forth His praises? By the words you utter. You can speak in such a way as to bless others, to be a savor of life unto life in working the words of righteousness. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [Verses 11, 12.] *10LtMs, Ms 11a, 1895, par. 18*

The Lord is to be honored and glorified by His people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” [Titus 3:8.] The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment. *10LtMs, Ms 11a,*

Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the Book of Inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*]¹⁰*LtMs, Ms 11a, 1895, par. 20*

Ms 12, 1895

Sermon/Thoughts on 1 Peter Chapter 1

Williamstown, Australia

May 19, 1895

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1 Peter 1:1-5. "In the last time." [*Verse 5*.] Are we there? Are we not living in the very last days, and is not the Son of man soon to be revealed in the clouds of heaven with power and great glory? Are we ready for the reward that he is to give to the obedient? ready to be revealed in the last time, in the very close of this earth's history? We read that the earth shall be lightened with the glory of that angel which shall come from heaven, which follows the proclamation of the third angel, which proclamation is the commandments of God and the testimony of Jesus Christ. *10LtMs, Ms 12, 1895, par. 1*

Well, there is something more to this. "We are kept by the power of God through faith unto salvation, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." [*Verses 5, 6*.] How is it with us? Have any of us realized anything in regard to these manifold temptations? Have we realized that every step we advance on our way heavenward the evil angels, cooperating with evil men, oppose our advance? Do we realize that not a trial shall come upon a saint, <but that> [he] <will> have power to stand under the trial, which has not sprung out of the earth or come casually, but is in the providence of that God who wants to work out for us individually an experience that is of the highest value for us to stand in this last time? It is of the highest consequence to us that we are prepared for the manifold temptations which shall come upon us; and how shall we be prepared for them? *10LtMs, Ms 12, 1895, par. 2*

It says, "We are in heaviness, if need be, through manifold

temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.” [Verses 6, 7.] Then why should we seek to find the easy places? Why should we seek to follow the majority? If we follow on to know the Lord, follow the Lamb whithersoever He goeth, we have to meet the powers of darkness as He met them. We have to endure temptations that He endured; and if we are partakers with Him of His sufferings, we shall be partakers with Him of His glory. Trial is of more value to us than gold, although that gold is purified in the fire. “That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” *10LtMs, Ms 12, 1895, par. 3*

John says, “It doth not yet appear what we shall be.” He calls our attention to the love of God. “Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not.” [1 John 3:1.] They do not understand the source of our strength. They do not know God nor Jesus Christ whom He hath sent. They do not understand that there is a sufficiency for us in the source of our strength, but they know us not. “Beloved now are we the sons of God, and it doth not yet appear what we shall be; but when he shall appear, we shall be like him, for we shall see him as he is.” [Verse 2.] That is what we are waiting for. We have not presented to any of you any cunningly devised fables. We have presented to you the truth of heavenly origin. *10LtMs, Ms 12, 1895, par. 4*

When the earth shall reel to and fro like a drunkard, when it shall be removed as a cottage, when the great men and the proud men, and those that have made the world their god shall cast their idols of gold and silver to the moles and the bats, and shall go into the caves and the dens of the earth, then there will be those who will cry for rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne and from the Lamb. He goeth out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and no more cover her slain. *10LtMs, Ms 12, 1895, par. 5*

Now, we are trying to find a refuge, and we have found it, and there is no mistake that we need to make about this matter. We have found the refuge, and that refuge is Jesus Christ. And as we look upon the cross of Calvary, [we] behold the Man who left the royal courts, He was the Majesty of heaven there; He was the King of glory there, and yet as He looked upon the fallen race, why, His heart went out with great longing for fallen humanity. *10LtMs, Ms 12, 1895, par. 6*

He saw the power, the deceptive power, of Satan upon human minds, and He engaged to come to this earth. He lays aside the robes of His royalty, He lays off His royal crown, He lays off His high command, He steps down from the throne of His glory as High Commander in all heaven, and clothes His divinity with humanity, that humanity might touch humanity. That is what He came here for. He came right [down to] our earth to take upon Himself the nature of man, to pass through all the trials, all the afflictions and temptations wherewith man should be beset, and here He wrestled with these temptations, passing over the ground where Adam fell, that He might redeem the disgraceful failure and fall of Adam. *10LtMs, Ms 12, 1895, par. 7*

In human nature, as our substitute, as our surety, He laid hold upon the very hope that it is our privilege to take hold of, and that is infinite power. Through this, our Saviour overcame the temptations of the enemy and obtained the victory. For whom? Why, in our behalf. Why? That not one of the members of the human family need to stumble in the road that leads to everlasting life. Because He has travelled it before us, He knows every obstruction, He knows every difficulty that every soul upon the face of the earth must meet. He knows this, and therefore at His baptism, when He offered up His petition to heaven, that prayer cleaved directly through the hellish shadow of Satan that is thrown on your path, that is thrown on my path, and faith entered "into that within the veil." [*Hebrews 6:19.*] *10LtMs, Ms 12, 1895, par. 8*

And what was the result of that prayer <such> as angels and seraphim and cherubim had never listened to before. It was their Commander in human nature, that was putting up the cry in behalf of human nature, that God Himself would give the strength that man

must have in order to be conqueror. And what was the result? The heaven was opened before him, the glory of God in the form of a dove of burnished gold encircled the Son of man, while the infinite Father speaks. Hear His voice: "This is my beloved Son in whom I am well pleased." [*Matthew 3:16, 17.*] Well what does that say to you and me? It tells us that we may, everyone, obtain the victory over every temptation, however severe, however trying, through the merits of our Lord and Saviour, Jesus Christ.*10LtMs, Ms 12, 1895, par. 9*

He came to elevate humanity. He took humanity, and His human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and here He brings to man the moral power. We could never overcome; in our weakness and inefficiency we should certainly fail. But He lays right hold of that which He has a right to as One equal with God. He takes hold of divinity in behalf of you, in behalf of me, and He elevates humanity in the scale of moral value with God, because He has humbled Himself to humanity; and here He glorifies humanity. How? Through a character that will withstand every temptation. Humanity is honored; humanity is glorified, and not one of us need to perish.*10LtMs, Ms 12, 1895, par. 10*

If you stumble, it is because of the inherent darkness and unwillingness of your own minds and your own hearts to be obedient to the commandments of God. You wrestle yourself right away from the One who can help you. You take yourself right out of the hands of infinite power. Jesus has come to reveal to the whole universe of heaven, to the worlds unfallen which God has created, and to the world fallen, that humanity can keep the commandments of God. And how? Through the merits of the blood of Jesus Christ; through the power that is imparted to man. Jesus came to our earth and died [as] our sacrifice; in that gift that God made to our world, He gave all heaven.*10LtMs, Ms 12, 1895, par. 11*

The whole universe of heaven, the angelic hosts that are waiting for the co-operation of human agents that they may work for the salvation of the fallen world, could not say that God could do more for the fallen race than He has done. He would leave His offer without a competition. He exhausted His resources. The whole [of]

heaven, and all the powers that Jesus could obtain and grasp, were at His command and at His control. For whom? For you and me, for the world fallen. Sin is polluting our earth like the pall of death. They [men] do not know Jesus, and they do not know God. We are so sorry, and we will do everything in our power <to win souls to Jesus Christ.>*10LtMs, Ms 12, 1895, par. 12*

We have enlisted under His banner, the banner of Jesus Christ, and we are going to work with Him. And do [you] think that Satan will not oppose our way? Do you think he will not meet us with his hellish army. Why he will work with all the forces that are beneath. Shall we stop because we see the whole world has chosen to be under His banner? No. We have decided that the Captain of our salvation who took down the walls of Jericho without the touch of a human hand, can be with His people. He will arm them with sufficiency; He will arm them with power; He will give them grace that they can walk through the fiery trials that the enemy has prepared wherewith to tempt every soul upon the face of the earth. Now, if you are waiting for the time to come when there will be no temptations, you will wait too long, you will say, The summer is past, the harvest is ended, and my soul is unsaved.*10LtMs, Ms 12, 1895, par. 13*

God never sends you a trial but what He suffers it. That [same] God that balanced the everlasting mountains, that placed the hills in position, that [same] God that brings forth the stars by their number, and marshals them in the heavens, has the control of every mind that will give Him that mind. But if they will refuse to give Him that mind, then the enemy takes that mind, and he controls it, [and] they fight under his banner; but for those that come under the subjection of the Prince of Life, every provision is made, and I rejoice that we can be partakers with Christ in His suffering. [When] He took humanity upon Him, it was to bless humanity, and that He might come close to humanity, that He might encircle them in His everlasting arms.*10LtMs, Ms 12, 1895, par. 14*

I want to read a little farther. Here is the trial. It is work for the one that will endure that trial to the praise and the honor and the glory at the appearing of Jesus Christ. We cannot see what a few souls that have learned to lift the cross will be, but when He shall appear we shall be like Him, and we shall see Him as He is. Now the *8th verse*

says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing" What? Do we complain all the way to Mount Zion? Do we tell all the trials we have? And do we put on a sad countenance? Do we put sackcloth on us, and complain of all the hardness of the way? Is that the way we are to do?*10LtMs, Ms 12, 1895, par. 15*

"Whom having not seen we love; yet believing ye rejoice with joy unspeakable and full of glory." [*Verse 8.*] Now thank God for that! Thank God for the possibility and the provision that has been made for every one of us that we should represent Christ to our world in our words, in our attitude, in our very countenance that we shall express the love of God, that we should never sow one seed of doubt, complaint, or criticism, nor one seed to bear fruit to our own distrust and the distrust of those that are around us.*10LtMs, Ms 12, 1895, par. 16*

We have better work to do. What shall we do? We should walk to the cross of Calvary, and not walk in the shadow of the cross, but we should walk in the light, in the glory that that cross testifies. It is in our behalf that our sins should be taken away, and in the place of our sins, that the righteousness of Christ should be imputed. Therefore, if we have trials, we have a source of rejoicing in it all, because Christ died and lives again, that we may have life in Him, and joy in Him. He is not a Saviour in Joseph's new tomb. We need not go there to weep and to mourn. No, He is a risen Saviour; He is an exalted Saviour. He rent the tomb of Joseph, and He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*]; therefore there is not any excuse for a soul of us to continue in sin.*10LtMs, Ms 12, 1895, par. 17*

There is not an excuse for one of us to keep on in our disobedience. No, we are to be thankful; we are to praise God every moment; we are to consider that after He has suffered, as He has, the self-denial, the self-sacrifice, after He has suffered all this to work out for us our redemption from the slavery of sin, that we are [not] to continue in it any longer. No, we are to lay right hold upon the merits of the blood of our crucified and risen Saviour, and rejoice, in our trials, that there is One [who] that has wrought out the victory for us, and that we shall never fall under the temptations of

the power of the evil one, nor any of his deceptive wives—they do not have the victory over us. In the *eighth verse*: “Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” *10LtMs, Ms 12, 1895, par. 18*

We have a living Saviour. Oh, He is worth everything to me; He is worth everything to you. He is precious above gold and silver and precious stones. “Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.” [*Verses 9, 10.*] Who told about it? Jesus Christ inspired those prophets to look down from age to age, from century to century, and there to see every trial that should come upon every one of the human beings whom God has created. “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” [*Verse 11.*] Why doesn’t Jesus stop and complain to think that He has gone through all this suffering and trial, and yet so many will take their bitterest foe, and will file under that banner? You cannot afford it. There is not a soul here who can afford to sin. And what is sin? The only testimony in the Bible is [that] it is the transgression of the law. And God has granted unto us this precious probation that we may have an opportunity to come back to our allegiance to God. *10LtMs, Ms 12, 1895, par. 19*

Adam lost Eden by disobedience, and now we read right in the words of Christ, right in the last chapter of the New Testament, we read here something that is of the greatest value to us. “And behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:12-14.*] *10LtMs, Ms 12, 1895, par. 20*

How did Adam lose the tree of life? By disobeying the commandments of God. The Lord is giving us a precious provision to prove and test us whether we will accept Jesus Christ, the offering, and come back to our allegiance to God. And He has

something for us to do in this matter. There is not one of us that has seen the truth of heavenly origin that can afford to be careless and indifferent. There are souls to save. There are children in your houses to save. Why, we have a wonderful work to do, and what is it? "Ye are labourers together with God." [*1 Corinthians 3:9.*] We are to study how Christ labored. We are to work in Christ's lines. We are to receive that which is left us; and what is it? He said, "If I go away, I will send you the Comforter." [*John 16:7.*] And what is the Comforter? It is the Holy Spirit of God. What is it? It is the representative of Jesus Christ, which comes to every individual of the human family to impress them with the truth.*10LtMs, Ms 12, 1895, par. 21*

They can close their ears, and when the invitation, and the bid, comes, "Come for all things are now ready," why, one begins to make excuse, and says, Why, my merchandise; I cannot come. And another says, I have bought some oxen, and I cannot come. Another, I have married a wife, and therefore I cannot come. They bring in these trivial excuses. And Jesus says, Not one that was bidden and refused shall taste of my supper. Now, we want to be careful about refusing. We want to be careful to accept the invitation, "Come, for all things are now ready." And He says, Go out into the highways and hedges, and compel them to come, that my house may be filled. [*Luke 14:17-24.*] Compel them. Shall they compel the intellect? The compelling power is the Holy Spirit of God, working with the human agent.*10LtMs, Ms 12, 1895, par. 22*

You have opened your heart to Jesus Christ, and the Holy Spirit of God has come in to take possession of the human agent. Therefore we can overcome, because Christ is an abiding power in our hearts. He says, I am at your right hand to help you; and He is giving us power every moment that we shall control and not be controlled; we shall sway and not be swayed. And what shall sway us? The Holy Spirit of God. And what will He do? He will bring all things to your remembrance, just when you need it. But if you have made up your mind that you are going to pattern the attributes of the arch deceiver, if you have made up your mind that you are going to follow the world, and that you are going to be on the world's side, then there will be no compelling.*10LtMs, Ms 12, 1895, par. 23*

But [for] everyone that shall behold the cross of Calvary, everyone that shall see Jesus Christ, our righteousness, in His death, and in His sacrifice, there is a compelling power in that. No more can they look at that cross than they can [help but] bow in allegiance to Jesus Christ. What we want is Christ, and not self. We want the controlling power of His Spirit, and we have decided that we cannot afford to lose heaven. It is too precious a treasure; and we cannot afford to lose that life which measures with the life of God. Now what is our work?*10LtMs, Ms 12, 1895, par. 24*

Fathers and mothers, are you teaching the commandments of God as He told you to do from the pillar of cloud, as He commanded Moses to teach Israel—when they go out, and when they come in, and when they rise up, and when they sit down. Do you think that the world would be in the condition of crime and criminality it is, if it was not sounded in their ears all through the pulpits of our land that God has not any commandments? Do you think we would see the robberies, the thefts, the adulteries, and every conceivable evil, if the right instruction had been given in our households, if generations back had taught their children the commandments of God? No, no, God cannot work with the efforts of those that are trampling underfoot His law and making it of no account, making it void in our world; but He calls upon us to be missionaries—missionaries for God in your homes.*10LtMs, Ms 12, 1895, par. 25*

Take your children, that you have brought into the world without voice or consent of themselves, and place them in the channel of light, instruct them every morning, and teach them to pray, bring them to Jesus Christ as the mothers in the days of Christ brought theirs to Him. Now, these are very simple truths I am telling you, but they are weighty with eternity, and I want you to have ears to hear and minds to understand that the love of God is without a parallel.*10LtMs, Ms 12, 1895, par. 26*

Those mothers thought, in the days of Christ, that if they could bring their children to Him, and He could put His hand upon them and bless them, that their burden would be greatly lightened. See that mother starting in the dusty way with her heart burdened because of her children? She sees that the example of wicked men and sinners are on every side. But here is another family. Where are

you going? I am going with my little ones to bring them to Christ. And with quivering lips, she tells them the story of her cares and responsibilities, and her tears begin to fall, and she says, My little flock, my children, I want them to keep the commandments of God and live. I want them to be precious in the sight of the Lord. Well, that family joins her and then another and another. When they come to Jesus, there is quite a little army of children, [and] parents, with their little ones in their arms. *10LtMs, Ms 12, 1895, par. 27*

Well, the disciples see the little flock coming, and they are very much displeased about it, and they say, What right have they to come here and trouble Christ when He is giving these important lessons? And they forbid them to come to the presence of Christ. He caught that sound; He followed those mothers all the way. He knew all their hearts and purposes, and He was very much displeased with the disciples; and He said, Suffer little children to come to me, and forbid them not, for of such is the kingdom of Heaven [*Matthew 19:14*—just such simplicity as those children have; and those children would be representatives of Jesus Christ. He knew their history, and as He placed His hands on their heads and blessed them, as He encircles the little ones, they fall sweet into His arms, and yet He reaches for those who are around Him. *10LtMs, Ms 12, 1895, par. 28*

And as He blesses the children, He looks to the mothers, and gives them a word of consolation. Mothers, the example is for you to follow. Fathers, it is for you to educate your children to be Christians, to be missionaries. Place them where the light and love of Jesus can be in their hearts, and then let them become acquainted with the fact that their little offerings can be presented to Jesus Christ. They can be a little army of missionaries, raised up to forward the work. *10LtMs, Ms 12, 1895, par. 29*

I have thought I would like to have seen the influence of these many years of offerings that have been brought in from Sabbath to Sabbath by the Christian endeavor efforts of the little rivulets, to donate for the work in foreign countries. Now they have acted a part in this, thank God. Now we want the children and the youth to be a large army. *10LtMs, Ms 12, 1895, par. 30*

We want our homes to be garrisoned, that no temptation of intemperance shall be there. No using of tobacco, no using of wine, no using of liquor of any kind, that there the children shall stand in moral integrity for the right, because it is right. And thus we can keep their minds pure, and the understanding that they can be educated, they can be trained, they can be developed, that they should be workmen for Jesus Christ. That is our business in this world. It is not to study fashion plates; it is not to see how much of treasures and riches we can gather to ourselves, but it is to see what virtues we can teach our children and our families to possess, that they shall have an influence upon other families, and thus we can be an educating power, although we never enter into the desk. A well ordered, a well disciplined family in the sight of God is more precious than fine gold, even than the golden wedge of Ophir. *10LtMs, Ms 12, 1895, par. 31*

Now, I could speak to you for hours on these points, and it seems to me I could not be exhausted, for I see its importance. We want the truth as it is in Jesus. We want it for our homes. We do not want a noise, we do not want an idea, but we want the precious truth of heavenly origin. "Sanctify them through thy truth," Christ prays His Father. "Thy word is truth." [*John 17:17.*] Now, we want the Word, we want to know what it says, we want to obey it, we want the eternal weight of glory. *10LtMs, Ms 12, 1895, par. 32*

We want you to train up your children in the most holy faith, and you want a perfect trust in God. Why should we not trust in Him? Why, He has given everything for us. He left the royal courts for our sakes, and became poor. Now what kind of gratitude do we express to God for all His heavenly gifts? We should not turn everything into ourselves. Shall we consider that we are capable of fashioning our lives and characters to enter into the portals of glory? We cannot do it. We are dependent every moment upon the Spirit of God operating upon us and upon our children. *10LtMs, Ms 12, 1895, par. 33*

We have an individuality of our own, and the wife's individuality is never to be sunk into that of her husband. God is our Creator. We are His by creation, and we are His by redemption. We want to see how much we can render back to God, because He gives us the

moral power, He gives us the efficiency, He gives us the intellect; and He wants us to make the most of these precious gifts to His name's glory. Shall we do it? How shall we do it? Think of the interest that heaven has for the inhabitants of the world for whom Christ has given His precious life. *10LtMs, Ms 12, 1895, par. 34*

Angels of God are walking all around in our midst. They are here today. Christ is here today, and He is not the only one. Satan is here, and his angels are here, to take away every particle of influence or effect that the truth shall have. This is his business, this is his work, but shall we allow him to do it? *10LtMs, Ms 12, 1895, par. 35*

Let your prayer dart up to heaven right while you are here. You need not bow upon your knees, but you can let the prayer go up to God, "Teach me thy will; give me a submissive heart. Let the melting, subduing power of God come into my heart, cold heart, and break it in pieces, O God, and make me a little child, that I shall be trustful, that I shall believe God means just what He says, that I shall believe He loves me with a whole heaven of love, because He gave a whole heaven for me, and that He will never forsake one who puts their trust in Him." *10LtMs, Ms 12, 1895, par. 36*

Shall we venture to take Him at His word? Shall we endure the test and trial of our faith? Shall we take our children, and bring them to Jesus Christ in full faith, in full confidence, in full trust, that He will work with their efforts, and with your efforts? But the Lord will not take your children and work a miracle every day against your influence exerted in your homes. He wants your co-operation. He wants you to unite with Him. They are His vineyard. He will ask, What have you done with my flock, my beautiful flock? What have you done with them? Have you educated and trained them for heaven? *10LtMs, Ms 12, 1895, par. 37*

Oh, have you opened to them the gates of heaven, mothers? Mothers, the gates are ajar, and I beg of you to gather the light that's shed from the throne of God, and I beg of you to bring it into your home. It is for you to believe that angels are there. Never let a word be spoken in your home that would make angels weep for your hard-heartedness and wickedness of soul. Never let a word fall

that your children shall gather it up, and that they shall carry out the very example and the very principles that you give them in your home. *10LtMs, Ms 12, 1895, par. 38*

Had we not better talk of Jesus? Had we not better talk of His redeeming sacrifice, and that they are Christ's—body, soul, and spirit—that He has bought them at an infinite price? Had we not better tell them what Jesus suffered in order to save them, that He wants them in the very dew of their youth? He wants them to come to Him just as they are, and He will take them, He will wash away their sins, and they shall shine in the courts of the Lord above. Will you do this? Don't let a day pass over your heads unless you repent of your negligence, unless you tell your children, "I have neglected your salvation. Will you forgive me? Will you help me to save your souls? Will you be submissive? And I will try to overcome my own neglect, my own sins, my own errors, that when I shall enter the gates of the city of God, I shall say, 'Here am I and the children which thou hast given me.'" *10LtMs, Ms 12, 1895, par. 39*

And what do we see then? Oh, we see a retinue of angels on either side of the gate, and as we pass in, Jesus speaks, "Come ye blessed of my Father, inherit the kingdom that is prepared for you from the foundation of the world." [*Matthew 25:34.*] Here He tells you to be a partaker of His joy, and what is that? It is the joy of seeing of the travail of your soul, fathers. It is the joy of seeing that your efforts, mothers, are rewarded. Here are your children; the crown of life is upon their heads, and the angels of God immortalize the name of the mothers whose efforts have won their children to Jesus Christ. *10LtMs, Ms 12, 1895, par. 40*

Here you have the right to perpetuate the memory of Christ, to perpetuate the name of Christ, that the glory of God may be advanced by human lips in praise and glory and thankfulness. God help us to do home missionary work, then we are preparing an army to go forth and work in foreign fields. We are preparing our children that they shall glorify God by putting their arms around the needy, and the oppressed, and the suffering, breaking every yoke, of lifting up the bowed down, of seeking in every way possible to restore the moral image of God in man. Satan is the destroyer, but the human being, under the influence of the Holy Spirit of God, is

reshaping the character of men, that they shall express the image of God, and at last see Him in His beauty.*10LtMs, Ms 12, 1895, par. 41*

I love Jesus. I see in Him matchless charms. I want everybody to love Him, I want that you should love Him. May God help us to stand at our appointed post of duty. God help us to work, not only for time, but for eternity. Eternity will tell of the work you have done in this life to fashion characters after the divine model, and the “well done” will be your reward. [*Verse 21.*] God bless you. How many shall we meet around the throne of God? How many here will see the King in His beauty? How many will work and say, Come, and he that heareth say, Come and partake of the waters of life freely?*10LtMs, Ms 12, 1895, par. 42*

Ms 13, 1895

Redeem the Time, Because the Days Are Evil

Granville, Australia

June 10, 1895

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Christ came to seek the lost pearl, which was buried beneath the darkness of ignorance and perverse iniquity of the earth. He was moved with pity when He saw the condition of His purchased heritage. He saw that children and youth were becoming wise to do evil; continually acquiring greater tact and shrewdness in the service of the world through their contact with men full of selfishness, ambition, and pride. He saw that children grow up to youth, and youth to manhood, and womanhood, they are becoming full of self-sufficiency; maturing all too rapidly their knowledge of evil practices, through constant association with the dishonest, with thieves, with the depraved, dissolute, disobedient elements of society. They learn to be cunning in avoiding detection, [to] become experts in every phase of deception and fraud. They are educated in crime by reading the stories which fill the popular publications of the day. Having no regard for the right because it is right, as they read stories of theft, murder, and every <other> species of crime, they are led to devise plans by which they could improve upon the criminals' methods, and escape detection. Thus these foul publications assist in perfecting the education of the youth in the way that leads to perdition.*10LtMs, Ms 13, 1895, par. 1*

The youth of our cities breathe in the tainted, polluted atmosphere of crime. The evil influence is then communicated to the country, and the whole community becomes contaminated. The rulers are not men of moral worth, but men are well supplied with this world's goods, and they have neither the desire nor the inclination to check the growth of this root of bitterness, which is increasing year by

year, and is fostered and fed by just such publications as are now being sold everywhere, and by such stories and descriptions of criminal practices as are found in the papers of the day. So-called revelations of the future are treated as realities. Revolutions are predicted; many minds catch the evil spirit lurking in these representations of future horrors; they feed upon those things until they become imbued with the same spirit, gradually working themselves into a state of mind which will lead them to do worse, were it possible, than is predicted by the writers.*10LtMs, Ms 13, 1895, par. 2*

Christ, the world's Redeemer, saw this conflict approaching, and sends us the warning to "watch and pray, lest ye enter into temptation." [*Mark 14:38.*] For "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [*Luke 17:26-30.*]*10LtMs, Ms 13, 1895, par. 3*

It is not against the proper participation in <business transactions> that we are warned, but against indulgences, <carrying that which is lawful to excess,> allowing them to shut our minds up against the more important things of eternal life. The indulgence of a perverted appetite, by over-eating and drinking, perverts the whole being.*10LtMs, Ms 13, 1895, par. 4*

Jude describes the condition of our world as we approach the close of earth's history. Through the inspiration of the Holy Spirit this writer has lifted the danger signal that we might understand the perils of our time.*10LtMs, Ms 13, 1895, par. 5*

As we see these things, and consider that Christ gave up everything that He might seek and save that which was lost, that He might recover the lost pearl, what are we as individual followers of Christ ready to do? What sacrifices are we ready to make that we

may find the lost pearl and place it in the hands of our Saviour? As you look upon the cities, so full of iniquity, Satan will tell you that it is impossible to do them any good. The cities are sadly neglected. You will never know the value of the pearl until you seek earnestly to find it. There might be one hundred workers where there is but one, seeking diligently, prayerfully, with an intense interest, to find the lost pearls which are buried in the rubbish of these cities. *10LtMs, Ms 13, 1895, par. 6*

How can we find language to express our deepest interest and desire that every soul should awake and go to work in the Master's vineyard! "Occupy," says Christ, "till I come." [*Luke 19:13.*] It may be but a few years until your life history <shall> close; but you must occupy till then. When the fiat goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," then there will be no more occasion to labor for souls. [*Revelation 22:11.*] Every case will be decided. *10LtMs, Ms 13, 1895, par. 7*

Are not you, who are carrying no burden for lost souls, not ashamed? Are you not afraid some trust has been committed to you for which you will be held accountable? Are you sensible of the responsibility imposed by the talents entrusted to you? Have you misused your time, your strength, your influence? The despised privilege, the wasted hours, the neglected duties, are all registered in the books of heaven; and every individual must meet this record in the judgment, just as it stands. Now what are we going to do? Will you heed the admonition, "Be watchful, and strengthen the things which remain, that are ready to die"? [*Revelation 3:2.*] You may fold your hands saying, "I am only a lay member of the church; it is a hopeless task for me to undertake." But have you yoked up with Christ? Are you laboring in this way? *10LtMs, Ms 13, 1895, par. 8*

O, let it no longer be a source of grief to the heavenly intelligences, and to Him who has paid such an infinite price for souls, that you refuse to be channels of light, that you refuse to co-operate with the heavenly agencies for the salvation of souls! But let us "awake out of sleep," and put all our God-given abilities into the work, that it

may be written in the books that we are “redeeming the time; for the days are evil.” [*Romans 13:11; Ephesians 5:16.*] If we keep our talents in inaction we lose all ability to make use of them. The mind is a gift of God, designed to be improved and developed that we may be able to enlighten others; but it may be perverted and misused in doing Satan’s work. *10LtMs, Ms 13, 1895, par. 9*

The *second chapter of 2 Peter* presents the true condition of the world at this time. And the *third chapter* is full of warnings and counsel for the followers of Christ. *1 Peter 1:1-11* also contains the very instruction that we need. Shall we heed these admonitions of the Lord? *10LtMs, Ms 13, 1895, par. 10*

The Lord Jesus has a special work for His believing, commandment-keeping people to do. He desires that we should be faithful laborers together with God in the salvation of sinners. The servants of Jesus Christ, who know the truth and the power of the grace of God, have an extensive and important mission to fulfill; and every soul is held responsible for the proper exercise of the talents entrusted to him. *10LtMs, Ms 13, 1895, par. 11*

We are justified by faith; but judged by the character of our works. In the parable, before the nobleman went away he “called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.” [*Matthew 25:14, 15.*] There is not one human being to whom is not committed some talent. *10LtMs, Ms 13, 1895, par. 12*

Not one but has a work to do for the Lord. Not one is to be excused. Not one is to remain in idleness; but every man is required to do his best; the talents entrusted to him <are to be used> in consecrated service for the Master. Each member of the family of God is a responsible agent, and all should donate gifts to carry forward His work. *10LtMs, Ms 13, 1895, par. 13*

From the humblest to the most exalted in privilege and position, both in the church and in the world, a strict account of the entrusted talents will be required, with the improvement which they are sure to make if put to use in the Lord’s service. It is practice that enables us to use our abilities to the best advantage. Investments are to be

made in such a way as to accomplish the greatest good for the cause, and to increase the revenue of the Lord's treasury. This need not apply solely to money investments, but to the improvement of our capabilities and opportunities as well. *10LtMs, Ms 13, 1895, par. 14*

The Lord has given to every man his work, and expects returns proportionate to the ability of each. All are expected to perform their duty intelligently, so that the amount entrusted to them shall be doubled by the use they make of it. The fidelity of every human agent is to be tested and tried, and the destiny of the worker is determined by the faithful improvement, or by the lack of improvement, of his talents, according to the amount returned. Christ has paid the penalty, the wages of sin. He has shed His own precious blood to redeem the world from eternal ruin. If we <always> bear this in mind, we shall understand that there is no excuse for our remaining in ignorance. *10LtMs, Ms 13, 1895, par. 15*

The invitation of Christ is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you," engage with me to save all who will believe on Him whom the Father hath sent. Shall we bear the yoke with Christ? Shall we be co-laborers with Him? Listen to what He says, "My yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Those who barricade the soul, refuse the invitation to the gospel feast—those who horde up their talents to rust, unemployed, unimproved—must not think that such action in any way relieves them from responsibility, for God holds us responsible for the good we might do, if we took up the yoke with Christ, lifting his burdens, learning more of His meekness and lowliness of heart day by day. The interest continues to accumulate on buried talents, and instead of decreasing our responsibility, the burying of our talent only increases and intensifies it. *10LtMs, Ms 13, 1895, par. 16*

Let the human agent consider the solemn fact that the day of reckoning is just before us, and that we are daily deciding what our eternal destiny shall be. The Master examine every individual case, dealing personally with the talents entrusted by Him. O solemn day of reckoning! That day which will bring paleness to many faces; that day in which the words shall be spoken to many. "Thou art weighed

in the balances, and found wanting.” [Daniel 5:27.] It will be an awful thing to be found “wanting” when the book of accounts is opened in that great day. *10LtMs, Ms 13, 1895, par. 17*

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened which was the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell (the graves of those who persisted in transgression and sin until death overtook them) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation 20:11-15.] *10LtMs, Ms 13, 1895, par. 18*

Upon the decisions reached in that day depends the future, eternal interest of every soul. We shall have unspeakable joy, or unutterable woe and misery, the horrors of despair. O, how Jesus will love to recompense every true worker! Every faithfully performed duty will receive His blessing. It is then that He pronounces the benediction, “Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.” [Matthew 25:21.] What is the joy of our Lord? “For the joy that was set before him” He “endured the cross, despising the shame, and is set down at the right hand of the throne of God.” [Hebrews 12:2.] “We then, as workers together with him, beseech you also that you receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in a day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.)” [2 Corinthians 6:1, 2.] Truth, precious truth, is not to be hidden in our hearts. “A city set on a hill cannot be hid.” [Matthew 5:14.] *10LtMs, Ms 13, 1895, par. 19*

When we consider that Christ died for the ungodly while they were sinners, we are led to realize how willing and even anxious He is to bless us, that we may be a blessing to others. This is the word

which He sends unto us, "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance and in all knowledge: even as the testimony of Christ was confirmed in you: so that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ." [1 *Corinthians* 1:3-7.]¹⁰*LtMs, Ms 13, 1895, par. 20*

Ms 14, 1895

Diary

Cooranbong, N. S. W., Australia

August 10, 1895

Portions of this manuscript are published in *Ev 278; 6MR 4*.

This day has been a most precious season of refreshment to my soul. The little company here are organized into a church, and I met with them to celebrate the ordinances. I spoke from *John 13*, and precious ideas were impressed upon my mind in regard to the ordinance of humility. When my head becomes rested, I may write upon this subject. There is much in this simple rite that is not seen and appreciated. I was blessed in partaking of the symbols of the broken body and spilled blood of our precious Saviour, who became sin for us, that we might become the righteousness of God in Him. He was our sin-bearer. *10LtMs, Ms 14, 1895, par. 1*

The meeting today was a very solemn occasion for all present. The testimony meeting was excellent. Everyone whose name was called responded willingly. I know that the Lord Jesus was in the midst of us, and all heaven was pleased as we followed the example of Christ. On these occasions the Lord manifests Himself in a special manner to soften and subdue the soul, to expel selfishness, to imbue with His Holy Spirit, and to bring love and grace and peace into hearts that are contrite. As the meeting closed and we turned our tents in the woods, a soft, sweet, holy influence pervaded our hearts. My soul was filled with sweet peace. *10LtMs, Ms 14, 1895, par. 2*

Heaven, I long for heaven; Christ is the center of attraction. Our future state is a continuation of our work in coming to God in probationary time. Heaven is the ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. The eternal weight of glory is not taken in all at once, but it pours its tide, wave after wave, of glory into the mind and heart. *10LtMs, Ms 14, 1895, par. 3*

When Christ said, Come unto me, He means us to walk with Him in this life, and be filled with love, satisfied with His presence in this world. All that human nature can bear, we may receive here. But what is this compared with the hereafter? Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.*10LtMs, Ms 14, 1895, par. 4*

When Jesus says, Come, learn of Me in this life, He knows that through His coming we shall have life eternal. Come, He says in the future life. There we shall have fulness of joy. There is continually increasing joy. Come, (He says) ye blessed of my Father (to be blessed of God in an eternity of bliss), inherit the kingdom prepared for you. Before Jesus left the disciples, He said unto them, Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. The day of Christ's coming is called the day of the Lord. And we must seek a preparation for that great event which decides our eternal destiny. Are we forming such characters that we may abide the day of His coming, and may meet Him in peace?*10LtMs, Ms 14, 1895, par. 5*

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." [*1 Thessalonians 5:4.*] The day of Christ's coming was kept before the disciples for their encouragement and warning. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." [*Matthew 24:44.*] All heaven is engaged in preparing a place for the true believers in Christ. There are many who claim to believe, but who do not give evidence of their faith by a pure and upright life and holy character. They have not accepted Christ as their personal Saviour. They have not that faith that is demonstrated by works, a faith that is sure and abiding, a faith that works by love, and purifies the soul. Genuine faith comprehends much; it transforms the soul and purifies the whole man.*10LtMs, Ms 14,*

August 29

At nine o'clock Fannie Bolton and I rode a mile and a half to mail my letters. The man who keeps the only store in Cooranbong had just returned from Sydney, also Mr. O'Neil, where they had been as witnesses in the suit concerning the school land. This land for the school, 1,500 acres, was sold to us for \$5,500. It was all paid for, and the parties were very glad to get the land off their hands, for they supposed it could not be sold at any price. When the land was surveyed and staked out in lots for sale, the former owners began to think that they might have done the same things, and they trumped up a demand for a month's more interest on the purchase money than had been agreed upon. They went to law about the matter and made considerable expense for the school, as we had to employ witnesses whom we had to bring to Sydney, and the case was delayed, crowded out from day to day, and was finally put off until this week.*10LtMs, Ms 14, 1895, par. 7*

Russel, the storekeeper, told us that the decision was a complete victory for the school, and Mr. White was so pleased about it that he could scarcely contain himself. The judge, in submitting the case to the jury, would not allow them to leave the room. He said it was a mere question of law, and the decision was self-evident, that all the complainants wanted was to wring money from those that held the land justly. The parties who sued are to pay all the costs.*10LtMs, Ms 14, 1895, par. 8*

Mr. Russel said the accusers were furious with disappointment and rage. They said they would bring the case before the court again, but the judge told them that if they did, it would not be accepted at all unless they advanced a large sum of money, £1,000, and they were perfectly sure to lose that sum and more. We have had much prayer over this case, and much anxiety, for we felt that there was no money for us to lose.*10LtMs, Ms 14, 1895, par. 9*

It is supposed that when the parties saw that the land was to be cultivated, and not left to lie idle, as they had left it, they thought we would make something out of the land, and if they could possibly extort a few hundred pounds, it would be money in their pockets.

Their rascality was exposed, and the transaction presents them in no flattering light. This is indeed a victory for us, who are working to the uttermost to stretch our means as far as possible. The Lord favored us by bringing this piece of land to our notice through Mr. O'Neil. The land is paid for, and is our property. Thus far it seems that the parts we are all working, are alone <worth> what we paid for the land. We see the providence of God in directing us to this land, and we see in it hope for the solution of the difficulties that have been rolled in our way.*10LtMs, Ms 14, 1895, par. 10*

The students bear testimony that they can study better and learn more than when they gave their whole time to study. If the youth who have gone from this country to Battle Creek had had a similar experience, a large sum of money might have been saved, and the most valuable treasure might have been secured in the salvation of the souls of these students. It is not the wisest plan to place any student where he will bear but little responsibility, while others must pay out their money to obtain for him advantages that he does not appreciate. There needs to be a most thorough investigation in regard to those who shall be sustained in college who cannot pay their own way. When the teachers see that money is being wasted upon them, they should inform the students, and let them return to their homes and engage in some other employment. Let not money be squandered in indolence and pleasure-seeking.*10LtMs, Ms 14, 1895, par. 11*

In these close, hard times, we should not use our money to encourage youth in spendthrift habits. There are young men who will appreciate the advantages given, and will make every effort to co-operate with those who undertake the responsibility of bearing their expenses. But none should devote themselves so closely to study as to neglect the cultivation of personal piety. Let the students unite physical labor with study, and never fail to co-operate with God. Let this be your motto: "Not slothful in business; fervent in spirit; serving the Lord." [*Romans 12:11.*] If one keeps his heart with all diligence, and is diligent also in the common, every-day duties, he will be a man to be depended upon in trying emergencies. He can be relied on as a diligent worker, and a vigilant watcher for the Lord.*10LtMs, Ms 14, 1895, par. 12*

What does the Lord want of me? The constant trimming of the inner lamp, habitual obedience to the law of God, and diligence as a useful worker. The most we can do is to consecrate soul, body, and spirit to Christ. The fear of the Lord is the beginning of wisdom. The responsibility of each person is exactly measured by the amount of the talents bestowed for each to handle. All are to be workers, and the heaviest responsibility rests on the worker whose opportunities and abilities are greatest. Now is our day of trust.*10LtMs, Ms 14, 1895, par. 13*

God is testing and proving us in this probationary time. To every man He has given his work, and to all He gives sufficient opportunity to develop character after the likeness of Christ. Some will develop the highest amount of capability and will do their best, that they may not disappoint the Saviour. And if all have done their duty in obtaining an education here below, their education will progress through eternal ages. The Lord will mark every one who has learned of Jesus, and will bid him come up to the higher grade. The mansions are prepared for the disciples of Jesus.*10LtMs, Ms 14, 1895, par. 14*

All who choose to be satisfied with a low standard, when by diligent application they might reach a higher standard, will be weighed in the balances and found wanting. Some of the students sent from Australia have given evidence that they know not their calling. They know not their own value. They have been bought with a price, even the precious blood of the Son of God; they are not owners of themselves. They are redeemed by the life of God's dear Son, whether they have accepted and appreciated their emancipation or not. Will such young men and young women fold their hands and rest satisfied? Will they urge their way heavenward, until it can be said of them, "Ye are complete in him"? [*Colossians 2:10.*]*10LtMs, Ms 14, 1895, par. 15*

O, how many will hear the words, "Depart from me, ye that work iniquity." [*Matthew 7:23.*] May the Lord help us while we are learners here below to be diligent. Truth of the highest value is unfolding. Falsehoods present themselves on every hand, but truth is distinct, pure in its operation. Christ has placed every human being under the guidance of the Holy Spirit that will surely lead us

into all truth if we will submit to be led. The Holy Spirit takes the things of God and conveys them as living principles into every obedient heart, and we receive His impress, which is the likeness of Christ.¹⁰*LtMs, Ms 14, 1895, par. 16*

Ms 15, 1895

An Earnest Admonition

Granville, N. S. W., Australia

September [19], 1895

Portions of this manuscript are published in *TM 359-364*.

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.*10LtMs, Ms 15, 1895, par. 1*

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds. Human inventions were made supreme.*10LtMs, Ms 15, 1895, par. 2*

The holy principles that God has given are represented by the sacred fire, but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that must be done, and that must be done, "because it is for the advancement of the cause of God." But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.*10LtMs, Ms 15, 1895, par. 3*

The Lord accepts no such transactions; prosperity will not attend

those moves. Men connected with His work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the Ten Commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions which are not in accordance with the will of God, but are a misrepresentation of His character. *10LtMs, Ms 15, 1895, par. 4*

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things. *10LtMs, Ms 15, 1895, par. 5*

Let no plans or methods be adopted in any of our institutions that will bind mind or talent under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to bring other men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God and exposed to temptation. Satan's methods tend to one end—to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys [man's] faith in God and in the principles which are to control, to purge from guile and every species of selfishness and hypocrisy. *10LtMs, Ms 15, 1895, par. 6*

I have borne abundant testimony, setting forth the fact that the ability to write a book is, like every other talent, a gift from God, for which the possessor is accountable to Him. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house or the conference know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled. *10LtMs, Ms 15, 1895, par. 7*

The Lord God of heaven, who made our world, and who created man, guards the interest of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had. None should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master.¹⁰*LtMs, Ms 15, 1895, par. 8*

Ms 16, 1895

Sermon/Sermon at Armadale Camp Meeting

Campground, Armadale, Australia

October 20, 1895

Portions of this manuscript are published in *UL 307; CG 54-55, 494; CC 35; ML 91, 361*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [*Ephesians 2:1-10.*]*10LtMs, Ms 16, 1895, par. 1*

We need to understand the Word of God, to study it, and make it first among all the studies in our schools. Among everything that may come within our reach, there is nothing to be compared to the Word of God as our instructor. If we will come into close relation with God, if we will yield to God His own—our mind, our heart, and all that there is of [us], we will indeed find peace and happiness that we can obtain no where else.*10LtMs, Ms 16, 1895, par. 2*

What does it amount to live in this world dependent upon the applause and amusements that we can find here. Do these bring us happiness? No; they bring us only unrest and dissatisfaction, and at the same time we are losing the most precious treasure, the richest blessings that God can bestow upon us.*10LtMs, Ms 16, 1895, par. 3*

We need to understand something of the worth of our souls, to know what we shall do, that we may work the works of God. To work these works we must believe on Jesus Christ. He can be to us all that we desire. "If any man thirst," He proclaimed on the last great day of the feast, "let him come unto me, and drink," and again we hear him saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*John 7:37; Matthew 11:28-30.*] Have you tried it? There are many who have and they know that the words of Christ are verity and truth, and that when trouble has come in like a flood, they have looked to Jesus and have been comforted and strengthened.*10LtMs, Ms 16, 1895, par. 4*

Christ has promised that if we yoke up with Him we shall find peace and comfort and hope, and we know that it is true. He wants every one to be saved. "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." "God sent not his Son into the world to condemn the world, but that the world through him might be saved." [*John 3:16, 17.*] Do we not want to be saved? We must not build our hopes upon a foundation that shall be swept away. Do we want a life that shall measure with the life of God? "By grace are ye saved through faith, and that not of yourselves." [*Ephesians 2:8.*] Even when we were dead in trespasses and sins, God provided a way whereby we should be raised up and sit in heavenly places with Christ Jesus, that in the ages to come we might show forth the exceeding riches of His grace in His kindness to us. Any one that does not appreciate this kindness and love, which God has bestowed upon him, is robbing his soul of heaven's richest blessings.*10LtMs, Ms 16, 1895, par. 5*

Jesus Christ knew that humanity had not power in itself to resist the temptations of the enemy of souls, and therefore He clothed His divinity with humanity, left His royal command, and came to this world all seared and marred with the curse, and humiliated Himself, in order to set us an example. For our sakes He became poor. All this He did on our behalf. He came to this world, not to attend horse races, not to attend the theater, but He came meek and lowly, and He invites us to learn of Him, the King of glory. By doing this, we shall obtain the moral power He left the courts of heaven to bestow upon us. By taking humanity upon Himself, He exalted humanity in the scale of moral value with God. *10LtMs, Ms 16, 1895, par. 6*

Every human being should understand that he is not his own, but that he is bought with a price, and what a price! Christ suffered a shameful death that man might be saved! He became our sin-bearer, and suffered more than we can ever know in this life. When we consider that all heaven is looking upon the inhabitants of this earth to see what they will do, whether or not they will accept the moral power Christ is waiting to give them, how careful we should be to perfect a character after the divine model. Christ kept His Father's commandments. Adam fell because he broke them. He lost his connection with God. Christ came to bring to man moral power to keep His commandments. When God gave Christ to us, He gave all that it is possible for a God to give. There could be nothing to excel that gift. And by that gift all heaven is opened to every striving, struggling soul. *10LtMs, Ms 16, 1895, par. 7*

When Christ was crucified and lay in Joseph's new tomb the grave could not hold Him. He broke the fetters of the tomb and came forth from His prison house, and above the rent sepulcher He proclaimed, "I am the resurrection and the life." [*John 11:25.*] That life is free for us to take. Who receives it? Those that continue to transgress? "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] God has given us this probation any time to see who will obey His commandments. Christ died to make a way for us to return to our loyalty. What the world may say of me or you amounts to but very little. God rejoices over every soul that is brought back to Him. *10LtMs, Ms 16, 1895, par. 8*

All heaven is watching the iniquity, the lawlessness, the embezzlements, the murders, and the forgeries that are now going on in the world. And Christ, before He left this earth, warned His disciples on this point. "For as it was in the days of Noe shall it be in the day when the Son of man is revealed." [*Luke 17:26.*] What were they doing then? They were eating, and drinking, marrying and giving in marriage. All of these things in themselves are lawful. It is necessary for us to eat and to drink that we may have physical strength to serve the Lord, but when we carry our eating to gluttony, without a thought of pleasing our heavenly Father, eating just that which is pleasing to our taste, we are doing just as did in the days of Noah. *10LtMs, Ms 16, 1895, par. 9*

And when we are building these great edifices and rearing palaces, we are doing just as they did in the days of Noah. We are robbing God's treasury of what belongs to it. He has made us His stewards, and we are responsible for the means which He has put into our hands. Who gives us the sunshine which makes the earth bring forth and bear? and who the fruitful showers? Who has given us the heavens above and the sun and stars in the heavens? Who gave you your reason, and who keeps watch over you from day to day? Is it not the God of heaven who has created the worlds, and who rested upon the seventh day? He blessed the day and made it holy, and is it more than justice that we respect the day upon which He has set His blessing? *10LtMs, Ms 16, 1895, par. 10*

Every time we look at the world we are reminded of the mighty hand of God which called it into existence. The canopy over our head and the earth beneath, covered with a carpet of green, call to remembrance the power of God, and also His lovingkindness. He might have made the grass brown or black, but God is a lover of the beautiful, and therefore He has given us beautiful things, upon which to look. Who could paint upon the flowers the delicate tint with which God has clothed them? *10LtMs, Ms 16, 1895, par. 11*

Would it not be better for fathers and there instead of taking their children into so-called society, to take them where they can see the handiwork of God? *10LtMs, Ms 16, 1895, par. 12*

"Consider the lilies of the field." We can have no better lesson book

then nature. “Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these.” [*Matthew 6:28, 29.*] Let the minds of your children be carried up to God. It is for this that He has given us the seventh day, left it as a memorial of His created works. Will you rob God of the honor due Him by breaking His Sabbath? If you do, you rob yourself. We must come into harmony with God. Ask not what this man says or that man says, but make sure that you are walking according to the Word of God. Take for your guide what God says.*10LtMs, Ms 16, 1895, par. 13*

Heaven is worth something to me, and if it is worth anything, it is worth everything. I must see the King in His beauty; I must behold His matchless charms. I must hear the song that will rise in heaven to God and to the Lamb for ever and forever. I want to be there, and so I cannot afford to look upon this world, and think what I shall do to please it. I have a Maker in the heavens. We each have the same Lord and Master. He has given us children, and He requires that we educate them. Jesus Christ, who led the children of Israel through the wilderness, instructed Moses as to how they were to teach their children. When they rose up and when they sat down, walking abroad and at home, they were to teach them the commandments of God. And if they did this, He told them that He would bless their fields and their flocks, and bring them forth to serve and glorify Him.*10LtMs, Ms 16, 1895, par. 14*

Heaven is what we want—the heaven we read of in the *14th chapter of John*, where Jesus says, “Let not your heart be troubled. Ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you.” [*Verses 1, 2.*] The life of man at longest is but a little space of threescore years and ten. Peradventure some way exceed that, it is only as a cloud that passeth away, and shall we devote our God-given womanhood and manhood to the pleasures and frivolities of this world? Shall we place the hands of our children in the world and have them brought up in ignorance of God? Shall we have them educated and trained after the world’s order?*10LtMs, Ms 16, 1895, par. 15*

Parents should arouse to understand that there is a heaven to win

and a hell to shun. We must teach temperance in all things. “As it was in the days of Noe, so shall it be in the days of the Son of man.” [*Luke 17:26.*] Shall we show to the world around us what God is to us—what love He has shown to us in giving His well-beloved Son to die in our behalf? Christ came in the garb of humanity that He might help humanity. If He had come as an angel, we could not have endured the sight. We would have fainted beneath it. I want that life that He can give us. You want it. *10LtMs, Ms 16, 1895, par. 16*

Each of us can manifest to the world how much [he] appreciates the sacrifice of Christ. There are in the world many mistaken ideas of God and His work, and we think we have got to keep sinning all the time. But Christ came to take away the sin of the world, and by His grace it is possible for us to have our souls cleansed from sin. Christ wants every human soul to estimate himself in the light of the cross of Calvary. Our brains are of value, our physical strength is of value, because with these we can serve and glorify our Creator. It makes every difference to us whether we are complete in Christ or whether we are deficient in His likeness. *10LtMs, Ms 16, 1895, par. 17*

We are to do what we can to be saved. The Lord says, “Come out from among them, and be separate.” [*2 Corinthians 6:17.*] The world may scorn you; they may talk if you do not come up to their line; they may even imprison you. So they did to John the Baptist. Because he reproved Herod in his sin, they cast him into prison and took his life. One after another, the servants of God have been witnesses for Him, and have signed their witness with their blood. But whatever their enemies did to their bodies, they could not destroy their souls. They persecuted John and Stephen, James and the other apostles. They could immure them in prison walls, but they could not take away their hope or eternal life. *10LtMs, Ms 16, 1895, par. 18*

“He that hath my commandments and keepeth them, he it is that loveth me.” [*John 14:21.*] That is the test of your love. Adam and Eve disobeyed and lost Eden. The human family must obey the light that comes to them in regard to the binding claims of the law of God; they must lift the cross in view of the whole world. *10LtMs, Ms*

16, 1895, par. 19

“He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [Verse 21.] Think ye that John had no companion with him in prison? Christ and His holy angels were there to comfort him. *10LtMs, Ms 16, 1895, par. 20*

The enemies of Christ tried to make the beloved disciple John disown his master, and because he would not do as they wanted, they exiled him to the Isle of Patmos. And do you think that John was separated from the light that shines from the courts of heaven? Did he have no Comforter? “I will love him and will manifest myself to him.” [Verse 21.] When God is with us, we can bear everything. We do not want to wait till tomorrow or next day before we give our hearts to God, because sickness and death may overtake us. We must accept God right where we are. We can say, Lord, I give myself to Thee; I stand from today under Thy bloodstained banner. I want that faith that works by love and purifies the soul. *10LtMs, Ms 16, 1895, par. 21*

Obey God, even at the loss of all things. Come out from among them, and be separate. God will receive you and be a Father unto you. He says, Ye shall be sons and daughters of the Lord Almighty. [2 Corinthians 6:17, 18.] I would rather be a child of God than to have the honor of worldly kingdoms. Jesus can give us rest which kings and princes do not possess. I want to become acquainted with Him. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] *10LtMs, Ms 16, 1895, par. 22*

It is by the mercy of God that we have such golden opportunities for study. The world sinks into insignificance when compared with the worth of a soul. To know God is eternal life. Are you teaching this to your children, or are you teaching them to meet the world's standard? Are you getting ready for the home that God is preparing for you? Do not, I beg of you, wait till the last moment as did the thief on the cross. Till then he had no light, but we have had our duty shown us from the Word of God. Serve him [with] your heart-affection, and with all the brain power that He has given you. Do not

allow Satan to make a workshop of your brain to gratify and please those around you. The warfare between Christ and Satan will be carried on till the close of this world's history, and if you would have the victory, you must be laborers together with God.*10LtMs, Ms 16, 1895, par. 23*

Would you catch the bright beams of the Sun of Righteousness? They are for you, and Christ wants to take away your sins, so that the bright rays of His love may find an entrance into your heart. Do you want to be complete in Him? Then obey His law. He is coming with power and glory in the clouds of heaven to take His loved ones to Himself. He left with us His law, and He wants us to keep it, then He will say, "Child, come up higher"—sons and daughters of Him who dwells in light unapproachable, sons and daughters of Him who lives to all eternity.*10LtMs, Ms 16, 1895, par. 24*

When we set our tables, do we think to thank God for the blessings He has given us? Do we consider the poor, the suffering, and the needy, or do we use food that takes all our money? Thus it was in the days of Noah. We want heaven. And the time we have here we must spend getting ready for it. We must learn how to praise God.*10LtMs, Ms 16, 1895, par. 25*

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." [*John 4:10.*] We must be partakers of the divine nature. Christ wants everyone of you to be a sharer in His kingdom, and He wants you to perfect a character after the divine likeness, so that we can enjoy heaven. If you spend your whole lifetime in the low, sordid things of this world, you will not want to meet Jesus bye and bye. Do you not want to be sons and daughters of God? Do you not want to see the King in His beauty, and be able to say to Him, "Here I am Lord, and the children which thou hast given me? I have tried to tell them of the Saviour that was born in Bethlehem, and how Satan followed Him every step from the manger to the cross."*10LtMs, Ms 16, 1895, par. 26*

Teach your children of the Saviour's life, death, and resurrection. Teach them to study the Bible. It should be the educator in all our

schools. Teach them to form characters that will live through the eternal ages. We must pray as we never have before that God will keep and bless our children. When Christ was here upon earth, He gladly received the children, and we must teach our children that today He is ready to take them to Himself. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." [*Matthew 19:14.*]*10LtMs, Ms 16, 1895, par. 27*

Come to Jesus just as you are, sinful, weak, and needy; and He will give you the water of life. You want a faith that reaches through the hellish shadow that Satan casts athwart your pathway. He is busily inventing amusements and fashions which will so take up men's minds, that they shall not be able to spare any time for meditation. Teach your children to glorify God, not to please themselves. They are His children—His by creation and redemption. Teach them to shun the amusements and follies of this degenerate age. Keep their minds clean and pure in the sight of God.*10LtMs, Ms 16, 1895, par. 28*

What if we do praise God and acknowledge His goodness and mercy from day to day? Is that any more than His due? Whoso offereth praise glorifieth God. Praise God. Let your conversation, your music, your songs all praise Him who has done so much for us. Praise God here, and then you will be fitted to join the heavenly choir when you enter the city of God. Then you can cast your glittering crowns at the feet of Jesus, take your golden harps, and fill all heaven with melody. We shall praise Him with an immortal tongue. Do you not want to be there? We must get an education here that will enable us to live with God through the eternal ages. The education we begin here will be perfected in heaven. We will only just enter a higher grade. We sit in heavenly places with Christ Jesus, He reveals Himself to us, and we learn the mystery of the incarnation of Christ, and the great sacrifice which He made in our behalf.*10LtMs, Ms 16, 1895, par. 29*

God help us to gird on His armor and stand under His banner, that the life that we now live we may live by the faith of the Son of God. Let our faith grasp the unseen realities of the eternal world. And then when Christ shall appear, we shall appear with Him in glory.*10LtMs, Ms 16, 1895, par. 30*

Ms 17, 1895

Strengthening One Another in Christ

Norfolk Villa, Granville, Australia

October 17, 1895

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I was in a council meeting where many things were under consideration; one of the dignity and authority arose, and presented in a clear light the present condition of the work, and its dangers. All were listening with intense interest as the principles upon which we should act in this time of peril were set forth. The words were often repeated, "Where there is unity, there is strength." There is need of an Almighty power to work the human agent if he shall make straight paths for his feet. "If ye keep My commandments ye shall abide in My love." [*John 15:10*.] In order to have unity, we must recognize our dependence upon one another, for everyone is a part of the great web of humanity. But there has come in a servile dependence which leads man to look to his fellow man, and not to our infallible Superior, Jesus Christ. We are all weak, sinful, erring mortals, and unless we look to the Lord continually, we can do nothing in the right spirit, as it should be done. *10LtMs, Ms 17, 1895, par. 1*

When men are encouraged to lean on men, there will manifest a surprising weakness. All the aptitude, all the sharp, clear discernment, becomes mixed with merely human wisdom. "Without Me," says Christ, "ye can do nothing." [*Verse 5*.] Every one must learn to lean on the true support, Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption. It is the grace of Christ alone that makes us overcomers, and this victory is gained through entire dependence upon God, and close examination of self. Our probation is short. The Lord calls for deep humility, earnest, humble prayer. *10LtMs, Ms 17, 1895, par. 2*

At this time I can give only a part of what was presented to me. "Be careful of the words you speak, for they are written in the book." Help one another, strengthen one another, build up one another in

your most holy faith. The truth for this time is to lift up Jesus higher and still higher. Think no evil, speak no evil of another. If you see wrongs, be faithful. In the spirit of Christ, the spirit of meekness and love, go to the one you think in error, and plainly tell him his error and danger, all the time considering thyself, lest thou also be tempted. Seek that faith that works by love, and purifies the soul. *10LtMs, Ms 17, 1895, par. 3*

“Every moment divine power must be combined with human effort, else common, strange fire will be offered instead of the sacred. True faith is an active, working principle. It works by love and cleanses the soul from every moral impurity. Keep a constant guardianship over your individual selves, else strange fire will be offered—human passion proceeding from human prejudice. Weed out from your conversation every careless word. Remember that by your words you will be justified, and by your words condemned. *10LtMs, Ms 17, 1895, par. 4*

“The tongue needs bridling. The words you speak are seeds sown, which produce fruit either good or evil. Now is your sowing time. The good man, from the good treasure of the heart, bringeth forth good things. Why? Because Christ is an abiding presence in the soul. The sanctifying truth is a treasure house of wisdom to all who practice the truth. As a living spring it is welling up unto everlasting life. The one who has not Christ abiding in his heart will indulge in cheap talk, exaggerated statements, that make mischief. The tongue that utters perverse things, common things, slang phrases, that tongue needs to be treated with the hot coals of juniper. *10LtMs, Ms 17, 1895, par. 5*

“You are now deciding your own destiny. If you see one whose words or attitude shows that he is separated from God, do not blame him. It is not your work to condemn him, but come close to his side to help him. The parable of the straying sheep needs to be placed as a motto in every dwelling. The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places, a friendly hand must lift it out. When He discovers the lost one, He does not heap reproaches upon it. He is

only glad that He has found it alive. When He hears its bleating afar off, He encounters any and every difficulty, that He may save His sheep that was lost. With firm, yet gentle hand, He parts the briars, or takes it from the mire; He tenderly lifts it to His shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.”*10LtMs, Ms 17, 1895, par. 6*

Let every one of you consider that your individual self had been thus borne upon Christ’s shoulders. The Sin-bearer carries the befouled sheep; yet so precious is His burden that He rejoices, singing, “I have found my sheep that was lost.” [*Luke 15:6.*] Let not one human being entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep that was lost would ever have entered the fold if the compassionate Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd, and start Him on His quest. Are you, who have this example before you, co-operating with Him who is seeking to save the lost? Are you co-laborers with Christ? This speck of a world was the scene of the incarnation and suffering of the Son of God. Christ did not go to world’s unfallen, but He came to this world, all seared and marred with the curse. The outlook was not favorable, but most discouraging. Yet, “He shall not fail nor be discouraged until he have set judgment in the earth.” [*Isaiah 42:4.*]*10LtMs, Ms 17, 1895, par. 7*

We must bear in mind the great joy manifested by the Shepherd at the recovery of the lost. He called upon His neighbors, Rejoice with me; I have found my sheep that was lost. And all heaven echoes the note of joy. The Father Himself joys over the rescued one with singing. What a holy ecstasy of joy is expressed in this parable! That joy it is your privilege to share.*10LtMs, Ms 17, 1895, par. 8*

Can you not endure suffering, sacrifice, and trial for the love of Christ? There is opportunity for doing good to the souls of the youth and the erring. Consider the humiliation of Christ, and His meekness and lowliness, and work as He worked, with a heart full of sanctified tenderness. “At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found

grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." [*Jeremiah 31:1-3.*] (See *Isaiah 57:15.*) Self must be crucified. It is a painful death, but it is life; life is the soul. *10LtMs, Ms 17, 1895, par. 9*

Ms 18, 1895

Sermon/Sermon at Armadale

Armadale, Melbourne, Australia

October 19, 1895

Formerly Undated Ms 18. Portions of this manuscript are published in *TDG 301; VSS 123* +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not but his disciples,) he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob’s well was there Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.” [*John 4:1-6*.]^{10LtMs, Ms 18, 1895, par. 1}

The King of heaven, the Majesty of glory clothed His divinity with humanity and came into this world, that humanity <might meet> humanity, while divinity laid hold upon the throne of God in behalf of <all> these human agents that Christ came to save, that they should not perish. Behold His humiliation, for He is weary as a man is weary. There was sorrow in His heart as He sought to roll back the clouds of moral darkness <and ignorance> that enveloped this world, because those whom He came to save knew not Him whom God had sent! If they had only understood Christ, if they had only become acquainted with him, the light that he came to bring would have scattered the darkness, which, like the pall of death, hung over the people. And it was because they did not appreciate their privileges that the people did not seek Christ, to make Him first and last and best in everything.^{10LtMs, Ms 18, 1895, par. 2}

Our Saviour was weary! He who was the Commander of all heaven felt weary; and can we then complain of weariness? We shall be oft

weary, but we should not faint nor be discouraged. There is restfulness in Jesus Christ. In Him we shall find peace that passeth understanding. *10LtMs, Ms 18, 1895, par. 3*

“Jesus therefore being wearied with his journey, sat thus on the well, and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus said unto her, Give me to drink. (For his disciples were gone into the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.” [*Verses 6-10.*] *10LtMs, Ms 18, 1895, par. 4*

And this message is meant for us just as surely as for the woman of Samaria. It comes sounding down along the line from age to age, “If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.” [*Verse 10.*] Rivet this in your minds. Every soul should awaken to an understanding of his spiritual need. *Matthew 5:6.* Come to Christ in your soul hunger and thirst, and He will supply every want, whether temporal or spiritual. “If thou knewest the gift of God.” How very many there are that know not the gift of God. They talk of the truth, they talk of heaven and of religion, they talk of faith, but they know it not. They have not an experimental knowledge [of] what faith means, or what it is to trust God, of what it is to drink of the living water of life day by day. *10LtMs, Ms 18, 1895, par. 5*

Are there any here in this assembly that are thirsting for the living water, and feel, O that I might find it. I look to the right and it is not there, I seek it to the left and I find it not. I look before me, and behind me, and yet I cannot find my Saviour. Do you want to know how to find him? Come to him just as needy and dependent as you are, in the simplicity of a little child, in all the confidence that a child has in its parents, and ask your Saviour to pity you in your great necessity. Tell Him that you want the water of salvation. Do not seek for the amusements of this world for help. Come to the Lord

Jesus and tell Him that you thirst, and that you want the water of life.*10LtMs, Ms 18, 1895, par. 6*

Unless we shall drink of the water that Christ gives, we cannot improve our own situation or of those that are around us. Only by being supplied by that grace which Jesus Christ can give us, and is longing to bestow upon us, will the necessities of the souls that are ready to perish be met.*10LtMs, Ms 18, 1895, par. 7*

It was not because this woman was a Samaritan that she did not know Christ, for He came to save the Samaritans as well as the Jews; with Him there is no caste or specially favored people. He came to take away the sins of the world. This He is willing to do for all, Jew or Gentile, and this we must have done for us before we can enter heaven. We must let Him take away our sins, because in Him was no sin. He is our Sin-bearer. Some of you may feel, while here upon the campground, that things do not go just exactly to your mind. You fret over the matter, and you may want to unburden your mind to someone, and put them on the anxious seat also. They will repeat your words to others, and the first thing we know the camp is leavened with something, we hardly know what. Let us be careful what we say.*10LtMs, Ms 18, 1895, par. 8*

The seed that drops from one mind into another should be the most precious seed, not a seed of murmuring and complaint. We do not want that here, for we have come to seek the Lord, and to put away all repining and faultfinding. We have come here to <drink of> the water of life. We must not begin to let jealousy and evil surmisings come in. Let this be a place where God and His angels can walk, where the light of heaven can shine upon us and impart to us rays from the throne of God.*10LtMs, Ms 18, 1895, par. 9*

We have darkness enough <surrounding us in this world.> Let us be careful not to communicate <any> darkness to another mind. Catch the divine rays of light from heaven and flash them upon the pathway of others. I know there are many here who are discouraged, many who are tempted by the enemy, and who will be in danger of yielding, but for this there is a remedy. When Christ left this earth, He gave to us a legacy, not of gold, not of silver, not of real estate. He said, "Peace I leave with you, my peace give I unto

you: not as the world giveth give I unto you.” [John 14:27.] This is the gift that cometh down from heaven. His peace He leaves with those who will accept it. Let us walk in the footsteps of Jesus, in order that the Holy Spirit, which is the representative of Christ, may be our Counsellor to guide us in every perplexity. In your trouble, go to the Lord in prayer. He knows everyone of us by name, and He knows all our temptation. If we come to Him in our perplexity, and say, Lord, I cast my helpless soul upon Thee; I want Thy help; you will <receive> help. <He that hath a meek and contrite spirit will receive the heavenly anointing.> *10LtMs, Ms 18, 1895, par. 10*

“If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water.” [John 4:10.] Today each one of us needs that living water. We should not let the sun set in the heavens tonight, or let the holy influence God has placed over the Sabbath pass away, till we understand that we can drink of the water of life. Pray for it with all your heart, your intelligence, and your strength. Christ has opened a fountain in which we can be washed free from every stain. His blood, shed upon Calvary’s cross gives virtue to the fountain. Have we not something to pray for? If you are hungry or thirsty <for the water of life> do not hang your souls upon humanity. We must be supported by Christ. <We must drink of the living water.> *10LtMs, Ms 18, 1895, par. 11*

I am so thankful that we can grasp the promises by living faith, and hold Him, so that we can say with Jacob, “I will not let thee go except thou bless me.” [Genesis 32:26.] Do you think if we were to say that, that Christ would tear Himself away? No indeed. He never will do this. Just as soon as Peter <began to sink beneath the white-capped waters, [and] he> cried out <in terror,> “Lord save me, I perish,” the Lord was there to support him. [Matthew 14:30, 31.] And Christ reproved Him for his lack of faith. What we all want is to take Christ at His word, and believe that He will do exactly as He has promised. But, you say, I <cannot> originate faith. No; faith is the gift of God, and <the Lord responds> [to] every soul that has true faith <which is> the living fire of God’s own kindling <for you to use in prayer.> The human being is to look to God and lay hold of His promises <day by day> by living faith. God will hold and protect us, and keep us from falling. We will then be partakers of the divine

nature, having escaped the corruption that is in the world through lust.*10LtMs, Ms 18, 1895, par. 12*

If a parent were to promise a child some gift, and then when the child came to him for the favor, he were to fail in the fulfillment of his promise, he would certainly fail in his duty. God understands a parent's duty, and when we come to Him in faith, He will fulfill to us His promises. We want to have a faith that does not remain rolled up and hidden, but faith that works by love and purifies the soul, working constantly to cleanse away every moral impurity from the being. We want a faith that depends upon the power of God.*10LtMs, Ms 18, 1895, par. 13*

The world is watching to catch every mind, that it shall be interested in cheap forbidden amusements. Whatever may be your business, for God has His carpenters and farmers, lawyers, judges, and juries, and He has every branch under His supervision, He does not ask you to go into any business where you will not be able to serve Him with your whole heart and mind and soul and strength. He does not want your business to eclipse Jesus from your view. If you cannot work at your business and serve and glorify God, then give up that kind of business and work where God can bless you, that His joy may remain in you and that your joy may be full, because you are connected with Jesus, because you walk with God. When Enoch walked with God, he found satisfying company. There is fulness in Jesus, and when you are constantly learning of Him, the water of life will be given you in a living current from Jesus.*10LtMs, Ms 18, 1895, par. 14*

"But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*John 4:14.*] The water that Christ gives us is a living well-spring that never fails. "The woman said unto him, Sir, give me this water, that I thirst not, neither come hither to draw." [*Verse 15.*] She had no understanding that the water to which Jesus referred was <spiritual.> Christ can supply the temporal necessities, but then He was speaking of the spiritual necessities. "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." This is

the same as the sacred fire that God <kindled for> His people anciently. They were to put this sacred fire on the censors to be offered when the prayers of the people ascended to God, that its fragrance might go up before God with the prayers <of His waiting, praying people.> *10LtMs, Ms 18, 1895, par. 15*

We must have an insight into what Christ is to us and we are to Him. Every day we need the water of life which Christ has to give. He does not give it one day, and then wait till there is a drouth; the water which He gives is a living well-spring. "Whosoever drinketh of this water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." [*Verse 14.*] How precious it is to know that every one of us may be partakers of the divine nature. *10LtMs, Ms 18, 1895, par. 16*

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." [*John 6:27.*] If there is <an education> which endureth through the eternal ages, do we not want it <now>? Do we not want the knowledge which will teach us what that meat is? We do not leave behind the experience we obtain here in heavenly things; we take it with us. Those who shall partake of the bread of life which the Father gives us shall find joy in Jesus Christ. Precious intelligence, that we can live upon this, even though circumstances change! Let trouble and difficulty come, and we do not sink under them, because we have a living connection with Jesus Christ, and He supplies all our necessities. "Lo I am with you alway, even unto the end of the world." [*Matthew 28:20.*] *10LtMs, Ms 18, 1895, par. 17*

"What shall we do that we might work the works of God?" [*John 6:28.*] Is the answer in any of your minds? Listen to what Jesus says, "If ye love me keep my commandments." [*John 14:15.*] "This is the love of God that ye believe on him whom he hath sent." [*John 6:29.*] Our faith must take right hold of Jesus Christ, and He will supply all our spiritual necessities, so that we can overcome the world, the flesh, and the devil, and have our souls linked to the heart of infinite love. If the rich stream of His salvation flows to us, it will be in us a well of water, springing up into everlasting life. *10LtMs, Ms 18, 1895, par. 18*

The water Christ gives does not lie like a pool of stagnant water. If we are possessed of His love those around will see “that we have been with Christ” [*Acts 4:13*], and out of our abundance we will be able to help those around us who shall come asking help. In us there will be a well spring, out of which will flow a current of love from Jesus Christ. Jesus wants us to bless those around us and so be laborers together with God. We are frustrating the purpose of God unless His love flows from us, imparting its healing vigor to [others]. Our probation will close ere long, and we want the water of life. What shall we do? Believe on Him whom God has sent.*10LtMs, Ms 18, 1895, par. 19*

“They said therefore unto him, What sign shewest thou,” and that day he had fed five thousand with only a few loaves and fishes. [*John 6:30.*] And yet they asked for a sign. We have had evidence upon evidence of what Christ is doing for us and what He has done. Take His life and study it. That is the bread of life. Ponder over His matchless love in laying off His royal robes and kingly crown and coming to this world to work among those who were seared and marred with the curse. For our sakes He became poor, that we through His poverty might be <made> rich. Are you improving your opportunities and laying up in heaven a treasure that faileth not? Are you seeking to perfect a Christian character through the grace of Jesus Christ?*10LtMs, Ms 18, 1895, par. 20*

Everyone here has had heaven brought within his reach. All heaven—its blessings its advantages, its privileges—has been offered to us that we might be fitted for the mansions that Jesus has gone to prepare for us. <The Lord Jesus> has promised to come again and receive us unto Himself. All we have to do is to believe on the Lord Jesus Christ, and receive His grace into our hearts. You cannot be your own sin-bearer. Christ Jesus <alone> will <bear our sins and> cleanse us from all moral and spiritual defilement. Take right hold of Him and do not let Him go. If the enemy tells you that you are a sinner, tell him that you know that you are <a sinner,> and that is why you are <coming to Christ, that He may take away your sin.> If he tells you that Jesus will not hear you, say, Yes, He will, <for He said, I come> not to call the righteous, but sinners to repentance.*10LtMs, Ms 18, 1895, par. 21*

If in any business you are surrounded with drinkers and smokers <and swearers, exercise the wisdom of God,> begin to talk to them of the blessed hope. This you will do if <you are drinking of the living fountain,> the water of life. We are God's witnesses in this earth, and we have a testimony <of both mercy and hope> to bear to the world. We are Christ's representatives to show <in our own character> what the truth can do for humanity. Teach them that you believe in Christ, and that everyone who believes in Him works on His principles. He is working constantly that humanity shall receive the gift of God, and we are to co-operate with Him. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but should have everlasting life." [John 3:16.] *10LtMs, Ms 18, 1895, par. 22*

When you believe on Jesus Christ, when you have hold of Jesus Christ by a firm grip, you can look forward to eternal life. Our faith will enter, then, within the vail. And He has left with us His Holy Spirit to enable us to have that living faith that shall fasten upon the promises, and then we will not despair, but our souls will be filled with hope and courage. Satan's temptations will come but our faith will reach hold of that which is within the vail. Our faith will be stronger than the temptation—an anchor to the soul both sure and steadfast—and therefore we will be able to impart the heavenly blessings to those around us. *10LtMs, Ms 18, 1895, par. 23*

I thank God that there are many in our world that have not bowed the knee to Baal since they accepted the Lord Jesus Christ. They are not afraid to trust their souls to Him, and He will clothe them with His righteousness. *10LtMs, Ms 18, 1895, par. 24*

Then said they unto him, "What sign shewest thou then, that we may see and believe thee? what dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat." They had their eyes fixed upon Moses instead of upon Christ. They were sitting in Moses' seat, and supposed that they were communicating the light and truth that the people should have, but Jesus said, "Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." Through the wanderings of the children of Israel, Christ was their beneficent friend, and He is yours today. You must regard Him thus. "For the

bread of God is he which cometh down from heaven, and giveth life unto the world.” [*John 6:30-33.*] Talk of Jesus every day. He loves us with a love that is beyond knowledge. We cannot explain it, but we can realize its effects. We may talk always of the love of God, and yet we only just make a beginning. It will take all eternity to reveal its fulness. *10LtMs, Ms 18, 1895, par. 25*

“For God sent not his Son into the world to condemn the world but that the world through him might be saved.” [*John 3:17.*] And our work is not to condemn. If we want to let light into the mind, declare, It is written. Have the chambers of your mind bright with the light from the Holy Scriptures, and frame <them and hang them in> memory’s hall with the promises of God. <You can have confidence and faith.> Repeat over and over what Christ has done for you. It is as seed sown that will spring up and bear fruit. He that believeth on Christ is not condemned, because we have a faith that takes hold of the Saviour that died on Calvary’s cross. He that believeth is not condemned. But believing does not mean to go to meeting once a week and believe <for a short period.> It means to believe every day, and all the day, all the way, <every step> from here to heaven. Believe on him today right where you are. Say to Him, “Lord, I believe; take me and cleanse my heart from all impurity. Give me Thy robe of righteousness, a robe woven in the loom of heaven without a thread of <deficient> humanity in it, a robe that is divine.” God help us that we may believe on Christ. *10LtMs, Ms 18, 1895, par. 26*

Let everyone that is drinking of the water of life feel that he has a special work to do in imparting to those around him the words of Christ. They are spirit and they are life. We want the richest blessings of God to come upon us during this meeting, and we want to carry His blessing away with us. We must seek God for ourselves; we must plead with Him alone, if we have to go by the seaside in the early morning. Christ <oft was in some retired spot in> the early hours for prayer that He might commune with God, and we need <hours of> communication with God also. We need the strength that comes from Him alone, that we may be as a light that shineth in a dark place. Then we will win souls for God. Let us, during this meeting, put away everything that has a tendency to fault-finding or complaint. Let us have in our hearts the peace of

God as a living, abiding principle.¹⁰*LtMs, Ms 18, 1895, par. 27*

Praise God because He is the tree of life from which we can eat.
Praise Him because He is the water of salvation from which we can
[drink]. [Manuscript ends here and may be incomplete.]¹⁰*LtMs, Ms
18, 1895, par. 28*

Ms 19, 1895

Diary/"Today I received a letter..."

Duplicate of *Lt 25c, 1895*.

Ms 20, 1895

True Education

NP

November 10, 1895

Portions of this manuscript are published in *8MR 250, 280-283*.

True education is the inculcation of those ideas which will impress the mind with the knowledge of God the Creator, and Jesus Christ the only begotten Son of God. This education, which will ennoble the intellect and expand the mind, may be gained from a study of God's words: "In the beginning was the Word, and the Word was with God, and Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. ... He was in the world, and the world was made by him, and the world knew him not." [*John 1:1-5, 10.*]*10LtMs, Ms 20, 1895, par. 1*

In delivering the children of Israel from their four hundred years of bondage, God was seeking to make known His holiness, His grace and His love to the idolatrous Egyptians. Christ, the Light of the world, was revealed to Moses in the burning bush, and Moses was appointed to make known the superiority of Jehovah over every false deity.*10LtMs, Ms 20, 1895, par. 2*

The education gained in our schools by the study of objectionable authors has not been of that order, that will mark the character of our schools with religious piety and consistency. When students enter school, their minds should be drawn to the Word of God; they should be taught to feed upon the words of Christ. As year after year passes into eternity, and as we draw near the end of this world's history, increased responsibility rests upon every teacher in our schools. The results of a rich and varied experience are shining upon our pathway, and teachers need to work in harmony with the increase of light, in order that their spiritual development may be proportionate to the light given. The treasures of the Bible, which,

during the last few years have been rescued from the rubbish and re-set in a frame work of truth, place God's commandment-keeping people upon vantage ground. If this divine light is received into the mind, it will sanctify the soul and equip it to stand, by the grace of God, through the coming conflict. *10LtMs, Ms 20, 1895, par. 3*

The education given in our schools should be of that character which will strengthen the spiritual intelligence and give an increase knowledge of God and of Jesus Christ. This kind of education will qualify men to become missionaries who can bear the last message of mercy to a world whose inhabitants are as were the inhabitants of the Noachic world and we were the people of Sodom and Gomorrah. God has given to man a probation, in order that through divine power he may return to his loyalty [to God]. At infinite cost to Jesus Christ, God has devised and undertaken to save man from Satan's power. He longs to bring him back to his allegiance, that, through the exceeding riches of Christ's grace, he may be fully in harmony with God. *10LtMs, Ms 20, 1895, par. 4*

The knowledge of God is eternal life; the wisdom of God is true wealth. The fear of God ruling in the heart, the love of Christ, constraining those who receive Him as their personal Saviour, is the highest education the human family can receive. By walking humbly with God, obeying His commandments and bearing the cross daily, we obtain a knowledge which will fit us for this life and for the future life. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus." [1 Timothy 2:3-5.] *10LtMs, Ms 20, 1895, par. 5*

Every man and woman who has been converted to God is called upon, as a burning and a shining light, to dispel the moral darkness and bring light and knowledge into the world. Every Christian can grow in capability by using his talents; but every branch of the living vine that remains stationary is pruned off and cast away as rubbish. If, as the results of their education, young men and women lose what religion they had when they entered school, they had better change the character of their education, even though they have to disconnect themselves from the school. The student who is fitting

for the service of God should be gaining daily in moral resources, that he may fight manfully the battles of the Lord.*10LtMs, Ms 20, 1895, par. 6*

I appeal to the teachers in our educational institutions for Christ's sake, and their own, not to let religious earnestness and zeal retrograde. If you do not go backward, you will advance. But unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place. Broader views must be held, stronger faith and deeper piety must exist in regard to the work to be done, and when this is so, students will not be advised to take a course of study at Ann Harbor or any other college where the Word of God is not made the root and branch of all wisdom and all intellectual attainments.*10LtMs, Ms 20, 1895, par. 7*

When the converting power of God takes hold of the teachers in our schools, they will consider that a knowledge of God and of Jesus Christ covers a much broader field than the so-called scholastic education does. But unless they have a much broader view in regard to what constitutes education, they will experience great hindrance in preparing missionaries to go out and give their knowledge to others. In all our education, we should remember the words of Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid." [*Matthew 5:14.*] Of ourselves we cannot shine, but if the Word of God abides in our souls, we will shine, for nothing can eclipse the light of heaven or retard the truth.*10LtMs, Ms 20, 1895, par. 8*

Wherever they may turn, the youth will see examples of unholiness. If they go with the multitude to do evil, their influence will be cast on the side of the adversary of souls; they will mislead those who have not cherished principles of unswerving fidelity to God. Warnings will not be heeded, and in their self-sufficiency they will say, I know enough not to be misled by any corrupting influence. Not seeking safe paths for their feet, they become unguarded, and, charmed with the careless recklessness of those who pride themselves upon their knowledge of evil, they will take fatal steps in the path which leads to death, for influence is power. But one person in a school who has a conscientious regard for truth and a true conception of duty, who will make straight paths for his feet lest the lame be

turned out of the way, can do much in Christ's lines. *10LtMs, Ms 20, 1895, par. 9*

If those youth who have opportunity to gain an education will put the Word of God first, seeking to obtain that wisdom which comes as sacred fire from heaven, they will learn lessons highly essential for them to know. As students enter upon their school life, they are in danger of receiving from other students impressions that will endanger their principles of right, and they need to fasten their hold more firmly upon God, relying by faith upon His promises, and inquiring at every step, How can I best acquire a knowledge of God? How shall I shun the road leading to destruction, for I cannot take one false step without leading others by my precepts and example. *10LtMs, Ms 20, 1895, par. 10*

Teachers must be qualified to be ministers of righteousness. Their pathway must be kept free from any hindrance, in order that students may find in the school which they attend, a city of refuge. They should help those whom they are educating to disconnect from worldly influences and worldly associations, teaching them to obey the Word of God, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters." [2 *Corinthians* 6:17, 18.] What honor and exaltation is here given to humanity. Shall we not obey this invitation with grateful hearts? *10LtMs, Ms 20, 1895, par. 11*

Ms 21, 1895

Sermon/Address Given By Mrs. E. G. White at the Armadale Camp Meeting

Armadale, Australia

November 1895

This manuscript is published in entirety in *2SAT 110-114*.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear; we shall be like him; for we shall see him as he is.” [1 *John* 3:1, 2.] *10LtMs, Ms 21, 1895, par. 1*

From the commencement to the close, of this chapter is full of precious lessons of instruction. We are to make the Bible the man of our counsel, and instead of taking from it that which we think will sustain us in our own opinions, we are to see in it the lessons of instruction God has given for us. There is truth for us in this Word, and that truth we must dig for as for hidden treasure. *10LtMs, Ms 21, 1895, par. 2*

We may search for the truth as those have in past ages, thinking that we have a flood of light and yet only comprehend a small portion of the real instruction, the efficiency, and the fullness contained in the Scriptures. But when we search with our heart and mind put to the utmost test, we shall know for ourselves what we must do that we may have eternal life; for in the Bible there is something to meet the wants of each one. An invisible Instructor will be by our side, and we will find that the Author of this Word is not only the Author but the Finisher of our faith. His Word standeth fast from everlasting to everlasting, and we want to learn from it lessons of eternal interest. *10LtMs, Ms 21, 1895, par. 3*

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [*Verse 1.*] We cannot find words to express the love of God, but He calls upon us to

behold it. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." [*John 3:16, 14.*]*10LtMs, Ms 21, 1895, par. 4*

It is not because God has given His Son that He loves the world, but because He loved the world He gave His Son, "that whosoever believeth on him should not perish, but have everlasting life." [*Verse 16.*] As you connect yourself with Jesus Christ you connect yourself with eternal life. His life is in you; you are hid with Christ in God, "and when he who is your life shall appear, then shall ye also appear with him in glory." [*Colossians 3:3, 4.*]*10LtMs, Ms 21, 1895, par. 5*

We have seen enough of what the world calls perfection to know that all such is valueless, "for the earth is corrupt under the inhabitants thereof." [*Isaiah 24:5.*] But if we hide our life in Christ, we are the happiest mortals on the face of the earth. We have a faith that works by love and purifies the soul, for Christ is the purifier and the cleanser of everyone. Is Christ to you the first, the last, and the best in everything? If He is, you have a hope that goes beyond the dark shadows which, like a pall of death, cover the world; your hope is cast within the vail. You do not drift hither and thither, but have a firm foundation, even Christ Jesus.*10LtMs, Ms 21, 1895, par. 6*

The gospel was first proclaimed in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] But through ages of sin the image of God was almost obliterated from the earth. Satan said, Humanity cannot keep the law of God. I can take their minds and mold and fashion them so that they will not regard the law of God. But God looked down upon our earth, and seeing that the time had come, Christ the King of glory was born a helpless babe in Bethlehem. He who is from everlasting, and who is enshrouded in light unapproachable, He who fills all heaven with the train of His glory, looks upon sin as the only hateful thing that there is in our world, and yet He consented that His only begotten Son, sinless and holy, should take the sin of the world upon

Himself. *10LtMs, Ms 21, 1895, par. 7*

Leaving the royal courts of heaven, Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." [*Hebrews 2:14.*] He could not come in the form of an angel, for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. *10LtMs, Ms 21, 1895, par. 8*

He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity, and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man. *10LtMs, Ms 21, 1895, par. 9*

After Christ had been placed in the tomb, Roman guards were stationed round to protect His body. But a mighty angel from the court of heaven parted the darkness from his track, and descended to where the Son of God lay. When his light fell on the guards, they fell as dead men to the earth. But if the light from one angel caused men to fall to the earth as dead, Christ could not have come with even that glory. He took humanity that we, by partaking of His nature, might receive the impress of Jehovah, and stand as witnesses before men and angels, and before the whole army of the powers of darkness, of the efficacy of a crucified Saviour. *10LtMs, Ms 21, 1895, par. 10*

Humility marked the path of Christ from the manger to the cross. He was a man in this small atom of a world, yet He conquered the power of Satan and released humanity from his grasp. "The Spirit of the Lord is upon me," He said, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” [Luke 4:18.] *10LtMs, Ms 21, 1895, par. 11*

Step by step Christ descended the path of humility, pursued by the enemy. He wrestled not against “flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” This is our work, and therefore the exhortation is given, “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [Ephesians 6:12, 13.] In our fight we are barricaded by the ten commandments. “If ye do them,” says Christ, “ye shall live in them.” [See Leviticus 18:5.] *10LtMs, Ms 21, 1895, par. 12*

Christ entered the tomb that man might pass through the tomb and rise with a resurrection-life. He burst the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, “I am the resurrection and the life.” [John 11:25.] And when the last trump shall sound, the Lifegiver will open the prison houses and those who have fallen asleep in Christ will come forth to a glorious immortality. *10LtMs, Ms 21, 1895, par. 13*

Christ died for the sins of the world that we might have an opportunity of showing to the universe loyalty to God and His law. Today He is making an atonement for us before the Father. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” [1 John 2:1.] Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, “I have graven thee upon the palms of my hands.” [Isaiah 49:16.] The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption. It will open to him line upon line, here a little and there a little. *10LtMs, Ms 21, 1895, par. 14*

By transgression man was severed from God, the communion between them was broken. But Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the

gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf and points to the bridge by which it is spanned, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] God gives us a probation in which we may prove whether or not we will be loyal to Him. Christ calls upon us to lay our sins upon Him, the Sin-bearer, that we may represent God. But if we refuse to let them go, taking the responsibility ourselves, we will be lost. We may fall upon Christ, the living stone, and be broken, but if that stone falls upon us, it will grind us to powder.*10LtMs, Ms 21, 1895, par. 15*

In our warfare we have Christ's promise, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:21.*] He manifested Himself to John, who had been banished by his persecutors to the lonely isle of Patmos. But there He who rules the earth and keeps the waters in their appointed channel, manifested Himself to John. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last," "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." [*Revelation 1:9-11, 8.*]*10LtMs, Ms 21, 1895, par. 16*

Christ manifested Himself to Peter, and delivered him from prison by the hand of an angel. He manifested Himself to Stephen, and he, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." [*Acts 7:55, 56.*] So Christ will manifest Himself to us if we are faithful. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." [*Romans 8:38, 39.*]*10LtMs, Ms 21, 1895, par. 17*

Now is the time when we may prove whether we will obey the law of God, or whether we will transgress. When a sinner unloads his burden at the foot of the cross, then it is that peace and happiness comes to him. And there is joy in heaven over one sinner that repenteth more than over ninety and nine who need no repentance. "The Lord God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." [*Zephaniah 3:17.*] All heaven appreciates the struggles of those who are fighting for the crown of everlasting life, that they may be partakers with Christ in the city of God, the very streets of which are pure gold, "as it were transparent glass." [*Revelation 21:21.*] God wants you there, Christ wants you there, the heavenly host wants you there. The angels are willing to stand in the outer circle, and let those who have been redeemed by the blood of Jesus, stand in the inner circle. *10LtMs, Ms 21, 1895, par. 18*

Do you realize your value in the sight of God? He says, "Ye are laborers together with Me." [See *1 Corinthians 3:9.*] Are you letting your light shine in clear rays to a fallen world? Are you seeking to exercise every faculty and every power which God has given you? You may not be a minister, but you can be a witness. You may not be an eloquent speaker, but you can be eloquent in living Christ, you can be eloquent in letting your light shine before men. You will have to travel a rough path; you will have to meet with the powers of darkness; but you do not meet them alone, for God has given you a General. *10LtMs, Ms 21, 1895, par. 19*

Christ Himself, the Majesty of heaven, leads the children of God against their enemies. Thousands of holy angels wait to help those who are seeking for immortality and eternal life. A crown of glory waits for all who fight the good fight of faith, and when the warfare is over, they will be greeted with the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] Then, casting their glittering crowns at the feet of Jesus, and touching their golden harps, the redeemed host will fill all heaven with rich music. *10LtMs, Ms 21, 1895, par. 20*

Ms 21a, 1895

An Appeal for the Southern Field

NP

1895

This manuscript is published in entirety in *SWk 25-30*.

Dear Brethren and Sisters in America:

I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. “Even Christ pleased not himself” [*Romans 15:3*]; but we are to consider the fact that the field is no more discouraging to those who would be laborers together with God than was the field of the world as it presented itself before the only begotten Son of God. When He came to earth to seek and to save that which was lost, He did not consult His own ease or pleasure. He left His high command, He laid aside His heavenly honor and glory, He laid off His glorious diadem and royal robe, and left the royal courts in order that He might come to earth to save fallen man. Though He possessed eternal riches, yet for our sakes He became poor, that He might enrich the human race.¹⁰*LtMs, Ms 21a, 1895, par. 1*

By accepting the Son of God as their Redeemer, by exercising faith in Him, the sons and daughters of Adam might become heirs of God and joint heirs with Jesus Christ. The apostle says, “Ye know the grace of our Lord Jesus Christ, how that though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich.” [*2 Corinthians 8:9*.] Christ was willing to come to a world that was seared and marred with the curse—the result of Adam’s transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God’s character. He was willing to come to bring back to loyalty those who were not subject to God’s moral government. In the grand counsels of heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of His only begotten Son. He

came to earth to be the true light which lighteth every man which cometh into the world. *10LtMs, Ms 21a, 1895, par. 2*

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed His divinity with humanity, and came into the world, in order that His humanity might touch humanity and His divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom He came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:11, 12.*]*10LtMs, Ms 21a, 1895, par. 3*

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded one robbed, bruised, and beaten. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside. Since the slaves gained their freedom at terrible loss of life both to the North and the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin had degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was One with the Father came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. *10LtMs, Ms 21a, 1895, par. 4*

Christ, the brightness of His Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption,

depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless condition. They marveled that God would tolerate a race so foul with sin as to be a blot upon His creation. They could see no room for love, but Christ saw that souls must perish unless an arm strong to deliver was reached forth to save. *10LtMs, Ms 21a, 1895, par. 5*

Satan is the destroyer, but Christ [is] the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon His law, and cast contempt upon His precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause that he should fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well directed, persevering missionary labor. *10LtMs, Ms 21a, 1895, par. 6*

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Why should not many, instead of a few, go forth to labor in this long neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people and work for them just where they are? *10LtMs, Ms*

There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to love God supremely and their fellow men as themselves? In the Southern field there are thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up His ease, His riches, and His life?*10LtMs, Ms 21a, 1895, par. 8*

Christ gave up all in order that He might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through His merits man might be reconciled to God. Why is there not an army of workers enlisted under the bloodstained banner of Prince Emmanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world?*10LtMs, Ms 21a, 1895, par. 9*

We should teach those who are filthy how to cast away their old sin-stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy life. We should live such a life before them that they will discern the difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way.*10LtMs, Ms 21a, 1895, par. 10*

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have

permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted, because men who claimed to be workers together with God were not daily converted and were not by looking unto Jesus transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in Christ, we shall grow in likeness to Christ's character. *10LtMs, Ms 21a, 1895, par. 11*

We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hid with Christ in God. When this is our experience, we shall find that the angels of God will co-operate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when He said, "Without me ye can do nothing." [*John 15:5.*] We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed while we wear the yoke with Christ and are preparing to be a temple for the indwelling of the Holy Ghost. *10LtMs, Ms 21a, 1895, par. 12*

Men who have faith and hope and love are partakers of the divine nature and have overcome the corruption that is in the world through lust. Such men are successful workers, for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls who shall stand before the throne of God. *10LtMs, Ms 21a, 1895, par. 13*

Christ said to His disciples, "They that are whole need not a physician, but they that are sick. ... I came not to call the righteous, but sinners to repentance." [*Luke 5:31, 32.*] Those who realize their guilt feel their need of the Saviour. Why, O why has not more been

done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. *10LtMs, Ms 21a, 1895, par. 14*

Those whom the Lord sees neglected by us have been entrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so-called Christian nation. They have been left by the wayside, and decided efforts have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the element of the greatness in Christian character. *10LtMs, Ms 21a, 1895, par. 15*

Many of the black race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help, for they were neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side as the priest and Levite passed by the bruised and wounded one. There are souls among the colored race who can be reached, and the very kind of labor which their circumstances require should be put forth that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellow men, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others. *10LtMs, Ms 21a, 1895, par. 16*

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity has locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help they will be

lost. But they may be taught to know God and Jesus Christ whom He has sent. The bright beams of the Son of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God.*10LtMs, Ms 21a, 1895, par. 17*

It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the Lost and lowly, for Jesus has made a divine inter-position in their behalf. He is able to reach to the lowest depths, and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.*10LtMs, Ms 21a, 1895, par. 18*

Ms 22, 1895

The Bible the Most Important Book for Study in Our Schools

NP

January 9, 1895

Portions of this manuscript are published in *FE 444-452*.

The Bible is the revelation of God to our world, telling us of the character we must have in order to reach the paradise of God. We are to esteem it as God's disclosure to us of eternal things, the things of most consequence for us to know. By the world it is thrown aside, as if the perusal of it were sufficient, but a thousand years of research would not exhaust the hidden treasure it contains. Eternity alone will disclose the wisdom of this book. The jewels buried in it are inexhaustible, for it is the wisdom of an infinite mind. *10LtMs, Ms 22, 1895, par. 1*

At no period of time has man learned all that can be learned of the Word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God—His benevolence, His mercy, His long forbearance, His example of perfect obedience. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." [*John 1:14*.] This would be a most valuable study, taxing the intellect and giving strength to the mental ability. *10LtMs, Ms 22, 1895, par. 2*

After diligently searching the Word, hidden treasures are discovered, and the lover of truth breaks out in triumph, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [*1 Timothy 3:16*.] "Let this mind be in you which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man." [*Philippians 2:5-7*.] *10LtMs, Ms 22, 1895, par. 3*

The Bible, fully received and studied as the voice of God, tells the human family how to reach the abodes of eternal happiness and secure the treasures of heaven. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy* 3:16, 17.] Are we then so dull that we can not comprehend it? Shall we cultivate a deep hunger for the production of great authors, and disregard the Word of God? It is this great longing for something they never ought to crave, that makes men substitute for knowledge that which can not make them wise unto salvation. *10LtMs, Ms 22, 1895, par. 4*

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And the voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy: wherefore ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old times by the will of men, but holy men of God spake as they were moved by the Holy Spirit." [2 *Peter* 1:16-21.] *10LtMs, Ms 22, 1895, par. 5*

"For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." *10LtMs, Ms 22, 1895, par. 6*

It is by the perusal of the Bible that the mind is strengthened, refined, and elevated. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future immortal life. Those who study the Word, taking it in faith as the

truth, and receiving it into their characters, will be complete in Him who is all in all. Thank God for the possibilities set before humanity. But a study of the many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life. In the Bible [are] specified distinctly man's duties to God and to his fellow men, but without a study of the Word, how can these requirements be met? We must have a knowledge of God, for "this is life eternal," said Christ, "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." *[John 17:3.]10LtMs, Ms 22, 1895, par. 7*

There are in this world lords many and gods many, and "reverend" and "right reverend" is attached to the name of men who have robbed God of His title to make themselves gods in the earth. Only once in the Scriptures is the word "reverend" used, and there it is applied to Him who dwells in light unapproachable. It is the name given to an exalted God, and no sinful mortal should think to appropriate it to himself. *10LtMs, Ms 22, 1895, par. 8*

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and His righteousness endureth forever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion. He hath given meat unto all that fear Him: He will ever be mindful of His covenant. He hath showed His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." *10LtMs, Ms 22, 1895, par. 9*

Then how dare men, ignorant through disobedience, think to make themselves equal with God? He condemns them for assuming to climb up and be as gods, clothing themselves with sacred vestments to render them sacred in the eyes of the world, for God does not design that fallen man shall exalt himself to be equal with God. In placing "reverend" before their names, men evidence that they are ignorant of God and of His holiness. Did they view God as Moses viewed Him, they would be meek and lowly. *10LtMs, Ms 22, 1895, par. 10*

And Isaiah tells us what effect a sight of the Lord had upon him. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." [*Isaiah 6:1-7.*]*10LtMs, Ms 22, 1895, par. 11*

Let not man's assertions be considered as truth when they are contrary to the Word of God. The Lord God, the Creator of the heavens and the earth, the source of all wisdom, is second to none. But these suppose great authors, who give to our schools their text books for study are received and glorified, even though they have no vital connection with God. By such study men have been led far from God into forbidden paths; their minds have been wearied to death through unnecessary work in trying to obtain that which is to them as the knowledge which Adam and Eve disobeyed God in obtaining. If Adam and Eve had never touched the tree of knowledge, they would have been where the Lord could have imparted to them knowledge from His Word, knowledge which would not have had to be left behind with the things of this world, but which they could carry with them to the paradise of God.*10LtMs, Ms 22, 1895, par. 12*

But today young men and women spend years and years in acquiring an education which is but wood and stubble, to be consumed in the last great conflagration. Many spend years of their life in the study of books, obtaining an education that will die with them. Upon such an education God places no value. This supposed wisdom, gained from the study of different authors, has excluded and lessened the brightness and value of the Word of God. Many a

student has left school unable to receive the Word of truth with the reverence and respect that they gave it before they entered, their faith eclipsed in the effort to excel in the studies. The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them. *10LtMs, Ms 22, 1895, par. 13*

There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let students seek to grasp these God-given truths, let them seek to measure these precious things, and their minds will expand and grow strong in the effort. But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled, because only put to the task of dealing with commonplace material. It has not been put to the task of considering the high, elevated disclosure coming from God. *10LtMs, Ms 22, 1895, par. 14*

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] As the mind is summoned to the consideration of these great themes, it will rise higher and higher in the comprehension of these subjects of eternal importance, leaving the cheaper and insignificant matters to drop as a dead weight. *10LtMs, Ms 22, 1895, par. 15*

All unnecessary matters need to be weeded from the course of study, and only such studies placed before the students as will be of real value to them. With these alone they need to become familiar, that they may secure for themselves that life which measures with the life of God. And as they learn of these, their minds will strengthen and expand as did the mind of Christ and of John. What was it that made John great? He closed his mind to the mass of tradition taught by the teachers of the Jewish nation, opening it to the wisdom “which cometh down from above.” *10LtMs, Ms 22, 1895, par. 16*

Before his birth the Holy Spirit testified of John, “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to

the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” *10LtMs, Ms 22, 1895, par. 17*

And in his prophecy Zacharias said to John, “And thou child, shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of sins, through the tender mercy of our God; whereby the day spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in the deserts till the day of his shewing forth unto Israel.” [*Luke 1:76-80.*] *10LtMs, Ms 22, 1895, par. 18*

Simeon said of Christ, “Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to lighten the Gentiles, and the glory of thy people Israel.” “And Jesus increased in wisdom and stature, and in favor with God and man.” Jesus and John were represented by the educators of that day as ignorant, because they had not learned under them. But the God of heaven was their teacher, and all who heard were astonished at their knowledge of the Scripture, having never learned. Of them, they had not, truly; but from God they had learned the highest kind of wisdom. *10LtMs, Ms 22, 1895, par. 19*

The judgment of men, even of teachers, may be very wide of the mark as to what constitutes true education. The teachers in the days of Christ did not educate the youth in the correct knowledge of the Scriptures, which lies at the foundation of all education worthy of the name. Christ declared to the Pharisees, “Ye are both ignorant of the Scriptures and the power of God,” “teaching for doctrine the commandments of men.” [*Matthew 22:29; 15:9.*] And He prayed for His disciples, “Sanctify them through Thy truth, Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.” [*John 17:17-19.*] *10LtMs, Ms 22, 1895, par. 20*

“And the Lord spake unto Moses, saying, Speak ye also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you.” “Six days may work be done; but the seventh is the Sabbath of rest, holy unto the Lord; whosoever doeth any work in the Sabbath of the Lord shall surely be put to death.” Has Satan succeeded in removing the sanctity from the day thus distinguished above all others? He has succeeded in putting another day in its stead, but never can he take from it the blessing of the Lord. “Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant.” [*Exodus 31:12, 13, 15, 16.*] What can be more positive and clear than these words? And has God changed? He will remain the same through all eternity, but man “has sought out many inventions.” [*Ecclesiastes 7:29.*]*10LtMs, Ms 22, 1895, par. 21*

The Bible is full of knowledge, and all who come to its study with a heart to understand, will find the mind enlarged and the faculties strengthened to comprehend these precious, far-reaching truths. The Holy Spirit will impress them upon their minds and souls. But those who give instruction to the young, need first to become fools that they may be taught. If they ignore a plain “Thus saith the Lord,” and pluck from the tree of knowledge that which the Lord has forbidden them to have, which is a knowledge of disobedience, their transgression brings them into condemnation and sin. Shall we extol such men for their great knowledge? Shall we sit at the feet of those who ignore the truths which sanctify the soul?*10LtMs, Ms 22, 1895, par. 22*

“As I live, saith the Lord, surely with a mighty hand and with an outstretched arm and with fury poured out will I rule you.” Why do not the educators of today heed this warning? Why are they stumbling, not knowing at what they stumble? It is because Satan has blinded their eyes and the stumbling block of their iniquity is presented before others by their precept and example. Thus other eyes are blinded, and those who ought to walk in the light, are walking in darkness, for they do not steadfastly behold Jesus, the Light of the world.*10LtMs, Ms 22, 1895, par. 23*

Great light was given to the Reformers, but many of them received the sophistry of error through misinterpretation of the Scriptures. These errors have come down through the centuries, but although they be hoary with age, yet they have not behind them a “Thus saith the Lord.” For the Lord has said, I will not “alter the thing that is gone out of my lips.” [*Psalm 89:34.*] In His great mercy the Lord has permitted still greater light to shine in these last days. To us He has sent His message, revealing His law and showing us what is truth. *10LtMs, Ms 22, 1895, par. 24*

In Christ is the fountain of all knowledge. In Him hopes of eternal life are centered. He is the greatest Teacher the world has ever known, and if we desire to enlarge the minds of the children and youth and win them, if possible, to a love of the Bible, fasten their minds upon the plain and simple truth, digging out that which has been buried beneath the rubbish, and letting the jewels shine forth. Encourage them to search into these subjects, and the effort put forth will be an invaluable discipline. The unfolding of God, as represented in Jesus Christ, furnishes a theme that is grand to contemplate, and that will, if studied, sharpen their minds, and elevate and ennoble the faculties. As the human agent learns these lessons in the school of Christ, trying to become as Christ was, meek and lowly of heart, he will learn the most useful of all lessons—that intellect is supreme only as it is sanctified by a living connection with God. *10LtMs, Ms 22, 1895, par. 25*

The warning and instruction given in the Word of God with regard to false shepherds should have some weight with the teachers and students in our schools. Advice should be given to the students [not] to take them as their highest authority. What need is there for students to bind off their education by attending Ann Arbor to receive the finishing touches? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth is concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher to glorify teachers who have not ears to hear or minds to comprehend a plain “Thus saith the Lord.” *10LtMs, Ms 22, 1895, par. 26*

In thus honoring those who are educating directly away from the

truth, we do not meet the approval of God. Let the words of the Lord, spoken to the world through the prophet Isaiah, have weight with us. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit." [*Psalms 34:18.*] "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at My word." [*Isaiah 66:2.*] The humble, who seek the Lord, have wisdom unto eternal life.*10LtMs, Ms 22, 1895, par. 27*

The greatest wisdom, and that most essential, is the knowledge of God. Self sinks into insignificance as it contemplates God and Jesus Christ, whom He hath sent. The Bible must be made the foundation for all study. Individually we must learn from this lesson book which God has given us, the condition of the salvation of our souls, for it is the only book that tells us what we must do in order to be saved. Not only this, but from it strength may be received for the intellect. The many books which education is thought to embrace, are misleading, a deception and a delusion. "What is the chaff to the wheat?" [*Jeremiah 23:28.*]*10LtMs, Ms 22, 1895, par. 28*

Satan is now stirring up the minds of men to furnish to the world literature which is of a cheap, superficial order, but which fascinates the mind and fastens it in a network of satanic contrivances. After reading these books, the mind lives in an unreal world, and the life, so far as usefulness is concerned, is as barren as a fruitless tree. The brain is intoxicated, making it impossible for the eternal realities, which are essential for the present and the future, to be pressed home. A mind educated to feed upon trash is unable to see in the Word of God the beauty that is there. Love for Jesus and inclination to righteousness is lost, for the mind is composed of that upon which it feeds. By feeding the mind upon exciting stories of fiction, man is bringing to the foundation "wood, hay, stubble." [*1 Corinthians 3:12.*] He loses all taste for the divine Guidebook, and cares not to study the character he must form in order to dwell with the redeemed ones and inhabit the mansions which Christ has gone to prepare.*10LtMs, Ms 22, 1895, par. 29*

God has most graciously granted us a probation in which to prepare for the test which will be brought upon us. Every advantage is given us through the mediation of Christ. If the human agent will study the Word, he will see that every facility has been freely provided for those who are seeking to be overcomers. The Holy Spirit is present to give strength for victories, and Christ has promised, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]¹⁰*LtMs, Ms 22, 1895, par. 30*

Ms 22a, 1895 [Copy 1]

Interview Regarding the Religious Liberty Question

Armadale, Victoria, Australia

November 20, 1895

Three versions are on file. See copies 2 (*Ms 22b, 1895*) and 3 (*Ms 22c, 1895*), the latter of which is published in entirety in *SpM 19-26*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder W. C. White called a meeting this morning to consider some phases of the religious liberty question. Recent stands taken by some of the brethren seem to indicate a necessity for a more thorough understanding of the principles involved on this subject. *10LtMs, Ms 22a, 1895, par. 1*

The following persons were present: Professor W. W. Prescott, Elders W. C. White, A. G. Daniells, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg and Sister E. G. White, Sister Prescott and Sister Burnham, and Brethren Salisbury, Smith and Caldwell. *10LtMs, Ms 22a, 1895, par. 2*

Several letters were read from and to different parties with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones last May, which had been unavoidably withheld until just lately. *10LtMs, Ms 22a, 1895, par. 3*

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach; and remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in its simplicity, as Jesus did, these very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time." *10LtMs, Ms 22a, 1895, par. 4*

After the letters have been read, the brethren were invited to discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks—many of the points were brought out in answer to questions asked by different ones present.*10LtMs, Ms 22a, 1895, par. 5*

“There is a terrible crisis <which seems to be> just ahead of us <which all must feel, but> especially at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking with regard to the work to be done among the colored people in the Southern states. There is one point I want to lay before those who work in the Southern field. They will have to labor on different lines among the colored people. They cannot take the position of encouraging the colored people to work on Sunday, for the same spirit that has held the colored people in slavery is alive today. Many have the spirit of the devil working in them still. In every way possible will they will oppose everything that has a tendency to lift up the colored race.*10LtMs, Ms 22a, 1895, par. 6*

“Understand these facts as they are: When the whites show the least inclination to help the colored people, it is terribly annoying to some. They do not want them to make their own living. They want them to work their plantations for them <and to feel dependent upon them.>*10LtMs, Ms 22a, 1895, par. 7*

“Just as soon as the truth begins to be proclaimed in the South <more fully,> if there should be a marked difference in regard to the <working on> Sunday, we might just as well <leave the field, for our way will be blocked by counterworking agencies,> for we will have all the whites against us, and they will not work openly, but in secret organizations, and will hinder our work in every way possible, <and stir up the blacks to deeds of cruelty.>*10LtMs, Ms 22a, 1895, par. 8*

“From the light that I have, If you get the truth before these Southern people, you must not encourage them <as a free people> to work on Sunday. There must be some provision made about this, and an understanding of it. You need not publish <that which you purpose to do> in the papers, but you must teach these people as you would children. <Work [as] quickly as possible.> Words must not be spoken to prejudice them or the whites, else the spirit of the

evil one will cut the workers off. There must not be any effort made to have them work on Sunday. *10LtMs, Ms 22a, 1895, par. 9*

“You can see that this will cut off that which Bro. _____ has written. It is not on the right principle. You have to conform to the practices of the people when they do not come in <decided> conflict with the law of God. If you do not <exercise wisdom> you will cut yourself <away from> those for whom you would labor altogether. *10LtMs, Ms 22a, 1895, par. 10*

“Do you understand this? That is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different. We must let the Holy Spirit work. Men and women cannot convince <men > of the wrong traits of character; we must accommodate ourselves to the situation <and let the Lord work for us.> *10LtMs, Ms 22a, 1895, par. 11*

(Question: Should not those in the Southern field go ahead and work on Sunday?) *10LtMs, Ms 22a, 1895, par. 12*

“As soon as <the whites—the members of the church—shall become filled with hatred against the truth, they leaven the colored people with them.> As soon as they can get the slightest chance, they will stir up one another, and pick off them whom they hate. Sunday is not the mark of the beast in such a field at present. The time will come when this test will be made, but not now. *10LtMs, Ms 22a, 1895, par. 13*

“This should not be understood to refer to our own people in that field. I have no light on that, and I cannot advise them so. *10LtMs, Ms 22a, 1895, par. 14*

“Slavery will be revived in the South again, and it will not do for the whites who labor for the colored people to take their stand <against Sunday> as firmly as in other places. If they feel that they have the right and the sanction of those who have brought them the truth, they will take the opportunity to defy their oppressors. *10LtMs, Ms 22a, 1895, par. 15*

“There is certainly a terrible condition of things opening before us. According to the light given me in regard to this Southern field, they

must go as carefully as possible to work on the lines of the lessons which Christ gave. The people will soon find out all you believe and ask you about it; then you can educate them, but not in such a prominent manner as will attract attention to your work and thus cut you right off from work.”*10LtMs, Ms 22a, 1895, par. 16*

(Question: Should the same position be taken in other foreign fields where the prejudice is so strong?)*10LtMs, Ms 22a, 1895, par. 17*

“Yes. Just the same, exactly. The light that I have is that they should go quietly [to] work preaching the grand truths of the Bible—Christ, and Him crucified. Why, the reason Christ died was because the law is eternal. And the Spirit of the Lord will awaken them, and bring them (the commandments) to their remembrance. You cannot think how [this] has been presented to me: ‘I have sent mine angel to the churches.’ [*Revelation 22:16*.] Have any of you seen His angel? Here is the messenger of heaven right beside those who stand in the desk, God’s chosen messengers. It is not the best way to present those things that will arouse prejudice <as you commence your labor. You need to be guarded at every point. There are honest, sincere people in the South who are hungering for the truth, and there are those who are now deeply prejudiced against white people coming in to the South. If a sure course is pursued, if you can obtain their confidence, souls will be won to Christ.”>*10LtMs, Ms 22a, 1895, par. 18*

(Professor Prescott here related a case that came to his notice: a man kept coming to the meetings hoping that he would hear the Sabbath question taken up. He heard nothing but Christ preached. Still in his mind the truth was constantly being repeated, “The seventh day is the Sabbath.” The Holy Spirit was working on his mind.)*10LtMs, Ms 22a, 1895, par. 19*

Resuming, Sister White said, “These things that I have been presenting to you will need to be brought out with great care.”*10LtMs, Ms 22a, 1895, par. 20*

In answer to a question, she said, “I have given you the light which has been presented to me. If followed, it will change the course of action of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the

work, it should not be done. We should not go out of our way to work on Sunday. We need not take our sawhorse and set it out on the front side walk to let our light shine. *10LtMs, Ms 22a, 1895, par. 21*

“The time has not yet come to be defiant, and go right along as if there was no prejudice—Be as wise as serpents and harmless as doves. If you see that if you do certain things which you have a perfect right to do that you cannot work with human minds, you should refrain from doing that which will close their minds against the truth. There is no use of our cutting our own heads off; there is a world to warn. ‘All things are lawful, but all things are not expedient.’” [*1 Corinthians 6:12.*] *10LtMs, Ms 22a, 1895, par. 22*

“We may put ourselves where we will shut doors against the truth which God has opened. We have no right to do anything which will obstruct the light which is shining from heaven. The issue on the Sabbath question has not yet come, and we may bring on the crisis before the time. You may have all the truth, but you need not let it all flash suddenly on minds, lest it become darkness to them. I have had to come right out against Bro. _____ on this point. He would take his chart, go out and knock at a door, and say, ‘I have come to give you the third angel’s message, and to tell you that the seventh day is the Sabbath.’ Why, even Christ said, I have many things to say unto you but ye cannot bear them now. [*John 16:12.*] We must not go into a place, open up our satchel, show all we have, and tell everything we know. *10LtMs, Ms 22a, 1895, par. 23*

“I tried to bring these out at Harbor Heights. Those who go to these institutions are to live the truth, just as Daniel and Paul did. There is something else they are to do; each one should study to see what is the best way to get the truth into these schools. *10LtMs, Ms 22a, 1895, par. 24*

“The Waldensians went into the schools as students. They made no pretensions; they apparently paid no attention to any one; but they lived what they believed, and their principles became known right off. They never sacrificed principle. This was different from anything the students had ever seen in the schools, and they began to ask themselves, What does this all mean? Why cannot these men be

swerved from the right? And while their minds were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour; and the students were encouraged to make inquiries, and so the simple story of Jesus was told them, and their minds took hold of it. This is what I tried to present at Harbor Heights. You should take those who have the Spirit of God, who have the truth wrought into their very being, and let them go right into these colleges. And let them work point by point. Let them show that they respect all the laws and rules of the school. [The] first thing they know, the leaven begins to work. We can depend much more upon the power of God, manifest in the life of His children, than upon any words that can be spoken; but they should speak in just as pure words as possible. *10LtMs, Ms 22a, 1895, par. 25*

“Jesus was a teacher when He was but twelve years old. He went in before those doctors—He went as a learner—but in every question, He was pouring light into their darkened minds. If He had caused them to suspect that He was trying to teach them, they would have spurned Him. And so it was all through His life. They could not find a single thing to blame Him for, and yet He was at work all the time. He worked in His own home until He did not have any home. His lot was no more pleasant than that of the young people who try to walk in His footsteps now. If all our people would work in this way—in Christ’s way—what a blessing it would be. *10LtMs, Ms 22a, 1895, par. 26*

“Let your light so shine that men may see your good works and glorify your Father which is in heaven. This spirit will inspire others to do the will of the Lord also.” *10LtMs, Ms 22a, 1895, par. 27*

Professor Prescott remarked that where there was the most said about being persecuted there was not always the teachable spirit. Reference was then made to *Ephesians 6:12*. And Sister White said, “Talk about schooling, it’s the Bible we want to be educated in. There is a great deal in that statement that we wrestle not against flesh and blood, but against spiritual wickedness. Christ, when wrestling with Satan over the body of Moses, did not bring a railing accusation against him. He did nothing to stir up the powers of darkness. Taking different individuals and showing them that what

they say is not the truth does not advance the truth. These sayings will be treasured up against us, and the enemy of truth is already taking advantage of them to make the work as hard as possible. We have got to be in the world, but must not be of the world.*10LtMs, Ms 22a, 1895, par. 28*

“This is God’s world, and wicked men are simply permitted to be in it. This earth was deeded to Abraham and his children, and we will come into possession of it before long. We must not feel that we will receive any help from those around, but we must be where we can help them.*10LtMs, Ms 22a, 1895, par. 29*

“When you begin to work with parliaments, that sets the devil to work, and if he cannot make the work hard for us, who can? Do not let your work be known any more than necessary. Let the truth work. Our best course is not to get up an exemption. God has given light that the least said about these things the better. The devil and all his hosts are working to destroy God’s law, and when you begin to work on those lines, he will stir up men be believe that we do not regard their laws, nor obey their decrees.*10LtMs, Ms 22a, 1895, par. 30*

“We are not to reveal all our purposes and plans to men. Satan is working in an underhanded way, and he will continue so to work. He will not work open and above board. His power is to work upon human minds to make a start, to set a powerful movement on foot before the people’s minds are prepared for it.”*10LtMs, Ms 22a, 1895, par. 31*

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them reading?)*10LtMs, Ms 22a, 1895, par. 32*

“From the light that has been given me, we should fear that these men and rulers will take their position against the work and then they will act like the devil; but every advantage should be taken to get acquainted with these men; not in a way produce anything like prejudice. We must appear to them as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice will be removed in a large measure, and their hearts will be open for more. Then we should

not present the Sabbath, but let us present Christ. What if they should begin to oppose you and say, O, that's a Seventh-day Adventist?—Lift up Christ higher and still higher. It means a great deal to be wise as serpents and harmless as doves.*10LtMs, Ms 22a, 1895, par. 33*

“The world is not to be condemned until after they have the light. We must tell them the simple story of conversion. The people are to be pitied, and we want to soften the message to them just as much as we can. This will soften them so that the Spirit of the Lord can mold them. They have been receiving false ideas. If we come close to them, and show them the love of Christ, we can do much more for them.”*10LtMs, Ms 22a, 1895, par. 34*

In answer to a question, Sister White said that there is no harm in the brethren's working out their fines. “Christ, the King of Glory, carried the cross upon which He was about to be crucified. Just think of the indignities to which He submitted. The people had not the slightest semblance of a right to inflict them upon Him, but He did not refuse to submit. Let the servant pay tribute, as the Master did, lest they be offended.”*10LtMs, Ms 22a, 1895, par. 35*

(Question: Would it not be as well for us to present principles rather than to dwell upon what the governments will do?)*10LtMs, Ms 22a, 1895, par. 36*

“We have nothing to do with the government's actions. It is our duty to obey God, and when they arrest you, Take no thought what you shall do. What you are to do is to follow Christ step by step. We need not commence weeks beforehand to examine the question and plan out what we will do when they do so and so, neither what we are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say.”*10LtMs, Ms 22a, 1895, par. 37*

“The light given me is that in our meetings the speakers should keep a reserve force, so that when the enemy begins to work, we need not resort to strange fire, become combative, and kind of throw the sword. We may thus betray the cause at the very point where victory is ours. If we should let loose of Jesus and take up our own spirit, it may take months, or perhaps years, to counteract

that one wrong move. Unless many of us are converted and become as little children, we shall never see the kingdom of God. These are just the lessons we need to bring into our schools. They do not need science so much as these principles.*10LtMs, Ms 22a, 1895, par. 38*

“In cases where we are brought before the courts, we are to give up our rights unless it brings us in collision with God. It is not our rights we are pleading for, but God’s right to our service.*10LtMs, Ms 22a, 1895, par. 39*

“Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour’s words: ‘When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.’” [*Matthew 10:23.*]*10LtMs, Ms 22a, 1895, par. 40*

Ms 22b, 1895 [Copy 2]

Interview Regarding the Religious Liberty Question

Armadale, Victoria, Australia

November 20, 1895 (Recopied August 1, 1896)

Three versions are on file. See copies 1 (*Ms 22a, 1895*) and 3 (*Ms 22c, 1895*), the latter of which is published in entirety in *SpM 19-26*.

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The following persons were present: Elders W. W. Prescott, W. C. White, A. G. Daniells, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, and Sister White and Sister Burnham, and Salisbury, Smith, and Caldwell. *10LtMs, Ms 22b, 1895, par. 2*

Several letters were read from and to different parties, with reference to the points at issue; and then Sister White read a letter written to Elder A. T. Jones in May 1894, which had been unavoidably withheld until just lately. *10LtMs, Ms 22b, 1895, par. 3*

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this point, Sister White said, "According to the light which has been given me, when the heavenly intelligences see that men will no longer present the truth in simplicity, as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time." *10LtMs, Ms 22b, 1895, par. 4*

After the letters have been read, the brethren were invited to

discuss the points treated in them, but all seeming most desirous of hearing from Sister White, she made the following remarks. Many of the points were brought out in answer to questions asked by different ones present.*10LtMs, Ms 22b, 1895, par. 5*

“There is a terrible crisis just ahead of us, and especially will it come at Battle Creek. My mind has been much troubled over the positions some of our brethren are taking in regard to the work to be done among the colored people in the Southern states, and there is one point that I wish to lay before those who work in the Southern field. They will have to labor in different lines from those followed in the Northern field, that is, among the colored people. They cannot go to there and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is alive today. In the minds of many of the white people the same spirit of oppression is still working. In every possible way they will oppose that which has a tendency to lift up the colored race.*10LtMs, Ms 22b, 1895, par. 6*

“Understand these facts as they are: When the whites show the least inclination to help the colored people by educating them to help themselves, a certain class of the white people are terribly annoyed. Those do not want the colored people to earn their own living; they want them to work their plantations for them.*10LtMs, Ms 22b, 1895, par. 7*

“When the whites try to educate the colored people in the truth, jealousy is aroused. Ministers, colored and white, will oppose the truth. The colored ministers think they know how to preach to their own race better than the white minister can, and they think that the whites are taking the work out of their hands. By falsehood, they will create the most decided opposition, and those among the white people who are opposed to the truth will help them to make it exceedingly hard for the work to advance.*10LtMs, Ms 22b, 1895, par. 8*

“Just as soon as the truth is proclaimed in the South, if a marked difference is made in regard to Sunday, we might just as well leave the field entirely, for we shall have all the whites against us. They will not work openly, but in secret organizations, and will hinder our work in every possible way.*10LtMs, Ms 22b, 1895, par. 9*

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage them to work on Sunday. There must be some provision made in regard to this, and an understanding arrived at, but you need not publish it in the papers. You must teach these people as you would children. Not a word should be spoken to create prejudice in their minds, or in the minds of the whites, for if prejudice is created, the spirit of the enemy will work in the children of disobedience. The work will be hindered, and an opposition will be aroused which will endanger the lives of the workers, and of the believers. An effort must be made to teach them to work on Sunday.”*10LtMs, Ms 22b, 1895, par. 10*

“You can see that this will cut off that which Bro. _____ has written. What he has said is not based on right principles. When the practices of the people do not come in conflict with the law of God, you must conform to them. If you do not do this, you will not only stop your own work, but will hinder those for whom you are laboring from accepting the truth.”*10LtMs, Ms 22b, 1895, par. 11*

“Do you understand this? This is the way God has presented it to me. We cannot work so freely among those whose prejudices are so entirely different from those of white people. We must let the Holy Spirit work, for men and women cannot convince others of their wrong traits of character. When introducing the truth, we must as far as possible accommodate ourselves to the situation.”*10LtMs, Ms 22b, 1895, par. 12*

(Question: Should not those in the Southern field work on Sunday?)*10LtMs, Ms 22b, 1895, par. 13*

“If they do this, there is danger that the opposing elements will stir up one another, and to pick off those they hate. At present Sunday is not the mark of the beast in such a field as the Southern states. The time will come when this test will be made, but it is not now. The truth must come more fully before the people. This should not be understood to refer to our own people in that field who understand the truth. I have no light on that, and I cannot advise them.”*10LtMs, Ms 22b, 1895, par. 14*

“Slavery will again be revived in the South, for the spirit of slavery still lives, and it will not do for the whites who labor for colored

people to take their stand as firmly as boldly and openly as they would be free to do were they in other places. If they feel that they have the right, and the sanction of those who have brought them the truth, some of the colored people will take the opportunity to defy their oppressors. They will become presumptuous, but it will be to their sorrow. *10LtMs, Ms 22b, 1895, par. 15*

“A terrible condition of things is certainly opening before us. According to the light given me in regard to the Southern field, I see that the work must be done as wisely and carefully as possible, and in the lines in which Christ worked. The people will soon find out what you believe, for they will question you. Then you can teach them, but not in so prominent a manner as to attract attention to your work, thus cutting you off from other work.” *10LtMs, Ms 22b, 1895, par. 16*

(Question: Should the same position be taken in other foreign fields, where the prejudice is so strong?) *10LtMs, Ms 22b, 1895, par. 17*

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand truths of the Bible—Christ and Him crucified—showing that the reason Christ died was because the law of God is eternal. The Spirit of the Lord will awaken those with whom you work, bringing the commandments of God to their remembrance. I can scarcely describe to you the way in which this has been presented to me. God says, ‘I have sent mine angel to the churches.’ [*Revelation 22:16.*] Have any of you seen this angel? The heavenly messenger is close beside those who stand in the desk, and who are God’s chosen messengers. In preaching the truth, it is not best to present those stirring points of truth that will arouse prejudice when such strong feeling exists as is felt in the South against the North. The Sabbath must be taught in a decided manner, but be cautious how you touch their idol Sunday. A word to the wise is sufficient.” *10LtMs, Ms 22b, 1895, par. 18*

(Professor Prescott here related a case that once came to his notice: In a place where the truth was being presented, a man came to the meetings, hoping that he would hear about the Sabbath. He heard nothing but Christ preached, but still the truth was being constantly impressed on his mind, “The seventh day is the

Sabbath.” In this way the Holy Spirit worked upon his mind and he decided for the truth.)*10LtMs, Ms 22b, 1895, par. 19*

Resuming her talk, Sister White said, “The things that I have been presenting to you will need to be brought out with great care.”*10LtMs, Ms 22b, 1895, par. 20*

In answer to another question, Sister White said, “I have given you the light which has been presented to me. If followed, it will change the course of many. Refraining from work on Sunday is not receiving the mark of the beast, and where it will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday. We need not take our sawhorse, and set it out on the front side walk, and saw wood there in order to let our light shine, as one man living in a large city thought it his duty to do.”*10LtMs, Ms 22b, 1895, par. 21*

“The time has not yet come to work as though there were no prejudice. Christ said, ‘Be ye wise as serpents and harmless as doves.’ [*Matthew 10:16.*] If you see that by doing certain things, which you have a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient.”*10LtMs, Ms 22b, 1895, par. 22*

“We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may put ourselves where we will close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions, we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. I have had to bear a testimony against Bro. _____ on this point. He would take his chart, go out, knock at a door, and say, ‘I have come to give you the third angel’s message, and to tell that the seventh day is the Sabbath.’ But even Christ said to His disciples, ‘I have many things to say unto you, but ye cannot bear them now.’ [*John 16:12.*] We must not go into a place, open our satchel, show all we

have, and tell everything we know about the truth. We must work cautiously, presenting the truth by degrees. *10LtMs, Ms 22b, 1895, par. 23*

“The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to any one; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had ever seen, and they began to ask themselves, What does all this mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it. *10LtMs, Ms 22b, 1895, par. 24*

“These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The heaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines. *10LtMs, Ms 22b, 1895, par. 25*

“There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open

controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.*10LtMs, Ms 22b, 1895, par. 26*

“But I scarcely dare present this method of labor, for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led stray. But this work must be done, and it will be done by those who are led and taught of God.*10LtMs, Ms 22b, 1895, par. 27*

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He led them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.*10LtMs, Ms 22b, 1895, par. 28*

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.’ [*Matthew 5:16.*] This spirit will inspire others to do the will of the Lord also.*10LtMs, Ms 22b, 1895, par. 29*

“This world is God’s. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God’s people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in

contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.*10LtMs, Ms 22b, 1895, par. 30*

“When we begin to work with parliaments, the enemy is roused to exert all his strength against us, and if he cannot make the work hard for us, who can? Do not let your work be known any more than is necessary. The best course to follow is that which will avoid all opposition. The least said about the foolish errors of others, the better. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe that we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.*10LtMs, Ms 22b, 1895, par. 31*

“We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds.”*10LtMs, Ms 22b, 1895, par. 32*

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)*10LtMs, Ms 22b, 1895, par. 33*

“From the light that has been given me, I see that we should fear lest rulers take their position against our work. If they do this, they will act like the enemy of all good. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, ‘O, he is a Seventh-day Adventist,’—lift up

Christ, higher, and still higher.”*10LtMs, Ms 22b, 1895, par. 34*

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)*10LtMs, Ms 22b, 1895, par. 35*

“We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and lay plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.”*10LtMs, Ms 22b, 1895, par. 36*

“When the enemy begins to work, we need not resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.”*10LtMs, Ms 22b, 1895, par. 37*

“The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts so that the Spirit of the Lord can mold them. In the past they have been receiving false ideas. If we come close to them, and tell them of the love of Christ, we can do much for them.”*10LtMs, Ms 22b, 1895, par. 38*

In answer to a question, Sister White stated that there was no harm in the brethren working out their fines. “Christ, the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for

us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.¹⁰*LtMs, Ms 22b, 1895, par. 39*

“When brought before courts, we are to give up our rights, unless by so doing we are brought in collision with God. We are not pleading for our right, but to God’s right to our service. Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour’s words, ‘When they persecute you in this city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.’”
[*Matthew 10:23.*]¹⁰*LtMs, Ms 22b, 1895, par. 40*

Ms 22c, 1895 [Copy 3]

Interview Regarding the Religious Liberty Question

Armadale, Australia

November 20, 1895 (Recopied June 28, 1899)

Three versions are on file. See copies 1 (*Ms 22a, 1895*) and 2 (*Ms 22b, 1895*). This manuscript is published in entirety *SpM 19-26*.

†Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

On the morning of November 20, 1895, a council meeting was called at the large tent on the Armadale campground to consider some questions arising from the discussions of our brethren regarding the religious liberty work. The positions recently taken by some of our brethren indicated that there was necessity for a more thorough understanding of the principles which govern our work. *10LtMs, Ms 22c, 1895, par. 1*

There were present W. W. Prescott, A. G. Daniells, W. C. White, M. C. Israel, L. J. Rousseau, W. A. Colcord, M. G. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham. *10LtMs, Ms 22c, 1895, par. 2*

Several letters were read with reference to the questions at issue, then Sister White read a letter which she had written to Elder A. T. Jones in May, 1894, which had been unavoidably withheld until very recently. *10LtMs, Ms 22c, 1895, par. 3*

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this, Sister White said, "According to the light which has been given to me, when the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time." *10LtMs, Ms 22c, 1895, par. 4*

The brethren were invited to discuss the points treated in the letters, but all were desirous of hearing further from Sister White, and she made the following remarks: "There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in _____. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern states. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They cannot go to the South and present the real facts in reference to Sunday keeping being the mark of the beast, and encourage the colored people to work on Sunday, for the same spirit that held the colored in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South, and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose in every possible way any action which has a tendency to uplift the colored race, and teach them to be self-supporting.*10LtMs, Ms 22c, 1895, par. 5*

"When the whites show an inclination to help the colored people, by educating them to help themselves, a certain class of the white people are terribly annoyed. They do not want the colored people to earn an independent living. They want them to work their plantations.*10LtMs, Ms 22c, 1895, par. 6*

"When the white people try to educate the colored people in the truth, jealousy is aroused, and ministers, both colored and white, will bitterly oppose the truth. The colored think they know now to preach to their own race better than the white ministers can, and they feel that the whites are taking the work out of their hands. By falsehood they will create the most decided opposition, and those among the white people who are opposed to the truth, will help them and will make it exceedingly hard for the work of the message to advance.*10LtMs, Ms 22c, 1895, par. 7*

"When the truth is proclaimed in the South, a marked difference will be shown by those who oppose the truth in their greater regard for Sunday, and great care must be exercised not to do anything to

arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will all have the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and will seek to hinder the work in every possible way. Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition.*10LtMs, Ms 22c, 1895, par. 8*

“From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this, but it need not be published in our papers. You must teach these people as you would teach children. Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the white people against them, the spirit of the enemy will work in the children of disobedience. Thus an opposition will be aroused which will hinder the work of the message, and will endanger the lives of the workers and of the believers.*10LtMs, Ms 22c, 1895, par. 9*

“We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written on this point is not based upon right principles. When the practices of the people do not come in conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor, and hinder them from accepting the truth. On Sundays there is the very best opportunity for those who are missionaries to hold Sunday schools, and come to the people in the simplest manner possible, telling them of the love of Jesus for sinners, and educating them in the Scriptures. There are many ways of reaching all classes, both white and black. We are to interest them in the life of Christ from His childhood up to manhood, and through His life of ministry to the cross. We cannot work in all localities in the same way. We must let the Holy Spirit guide, for men and women can not convince others of the wrong traits of character. While laboring to introduce the truth, we must

accommodate ourselves as much as possible to the field, and the circumstances of those for whom we labor.”*10LtMs, Ms 22c, 1895, par. 10*

Question: Should not those in the Southern field work on Sunday?*10LtMs, Ms 22c, 1895, par. 11*

“If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another, to persecute those who do this, and to pick off those whom they hate. At present Sunday keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath, and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has yet not come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbathkeepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday.”*10LtMs, Ms 22c, 1895, par. 12*

“Slavery will again be revived in the Southern states, for the spirit of slavery still lives. Therefore, it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the Word of God in regard to the Sabbath question and the sanction of those who have brought them to the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth.”*10LtMs, Ms 22c, 1895, par. 13*

“A terrible condition of things is certainly opening before us. According to the light which is given to me in regard to the Southern field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would

work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.”*10LtMs, Ms 22c, 1895, par. 14*

Question: Should the same principles govern our work and attitude toward the Sunday question in foreign fields where the prejudice of the people are so strong?*10LtMs, Ms 22c, 1895, par. 15*

“Yes; just the same. The light that I have is that God’s servants should go quietly to work, preaching the grand, precious truths of the Bible—Christ and Him crucified, His love and infinite sacrifice—showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in *Revelation 22:16*: ‘I Jesus have sent mine angel to testify unto you these things in the churches.’ Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the Word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feeling exist as is felt in the Southern states. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. A word to the wise is sufficient.”*10LtMs, Ms 22c, 1895, par. 16*

“I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interest of the work, it should be done. We should not go out of our way to work on Sunday.”*10LtMs, Ms 22c, 1895, par. 17*

“After the Sabbath has been carefully observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine

missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution are determinedly kept up, let them heed the words of Christ, 'When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.' [*Matthew 10:23.*] *10LtMs, Ms 22c, 1895, par. 18*

"The time has not yet come for us to work as though there were no prejudice. Christ said, 'Be ye wise as serpents, and harmless as doves.' [*Verse 16.*] If you see that by doing certain things which you a perfect right to do, you hinder the work of the truth, refrain from doing these things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. *10LtMs, Ms 22c, 1895, par. 19*

We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the truth. The final issue of the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to His disciples, 'I have many things to say unto you, but ye can not bear them now.' [*John 16:12.*] We must not go into a place, open our satchels, show all we have, and tell everything we know at once. We must work cautiously, presenting the truth by degrees, as the hearers can hear it, but keep close to the Word. *10LtMs, Ms 22c, 1895, par. 20*

"The Waldensians entered the schools of the world as students. They made no pretensions. Apparently they paid no attention to any

one; but they lived out what they believed. They never sacrificed principle, and their principles, put into practice, soon became known to other students. This was different from anything the other students had ever seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it. *10LtMs, Ms 22c, 1895, par. 21*

“These things I tried to present at Harbor Heights. Those who have the Spirit of God, who have the truth wrought into their very being—prudent men, wise in their methods of reaching others—should be encouraged to enter colleges, and, as students, live the truth, as did Joseph in Egypt, and Daniel and Paul. Each one should study the situation, and see what is the best way to represent the truth in the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the school. The leaven will begin to work, for we can depend much more upon the power of God manifested in the lives of His youth than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the Bible doctrines. *10LtMs, Ms 22c, 1895, par. 22*

“There are those who, after becoming established, rooted, and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects, for the teachers of the school need themselves to become Bible students. No open controversies should be entered into, but opportunity given for questions upon Bible doctrines, and light will be flashed into many minds, and a spirit of investigation will be aroused. *10LtMs, Ms 22c, 1895, par. 23*

“But I scarcely dare present this method of labor, for there is danger that those who have not decided connection with God will place themselves in these schools and, instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God.*10LtMs, Ms 22c, 1895, par. 24*

“Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question, He poured light into their darkened minds. Had He allowed them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps.*10LtMs, Ms 22c, 1895, par. 25*

“If all our people would work in Christ’s way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. ‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ [*Matthew 5:16.*] This spirit will inspire others to do the will of the Lord also, in earnest, self-sacrificing effort.*10LtMs, Ms 22c, 1895, par. 26*

“This world is God’s. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and his children, and ere long God’s people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth. Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error.*10LtMs, Ms 22c, 1895, par. 27*

“When we begin to work with parliaments, and with men holding

high positions in governments, the enemy is roused to exert all his strength against us, and he will make the work hard. Do not let your work be known any more than is necessary; the best course to follow is that which will avoid opposition. The least said about the foolish errors of others, the better. Do not speak disrespectfully of ministers. Satan and all his hosts are working to make of none effect the law of God, and when we begin to work on controversial lines, he will lead men to believe the we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday.*10LtMs, Ms 22c, 1895, par. 28*

“We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds.”*10LtMs, Ms 22c, 1895, par. 29*

(Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter?)*10LtMs, Ms 22c, 1895, par. 30*

“From the light that has been given me, I see that we should fear lest rulers take their position against our work. Every opportunity to become acquainted with these men should be embraced; but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice, in a measure, will be removed; their hearts will be opened to the truth. Do not abruptly present the Sabbath; present Christ. Should they begin to oppose you, saying, ‘O, he is a Seventh-day Adventist,’ lift up Christ, higher and still higher.”*10LtMs, Ms 22c, 1895, par. 31*

(Question: Would it not be as well for us to present principles, rather than to dwell upon what the governments will do?)*10LtMs, Ms 22c, 1895, par. 32*

"We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you shall say or do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question, and laying plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God.*10LtMs, Ms 22c, 1895, par. 33*

"When the enemy begins to work, we need not allow our feelings to control, and resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus.*10LtMs, Ms 22c, 1895, par. 34*

"The world is not to be condemned until after it has had the light. We must tell the people the simple story of the cross. They are to be pitied, and just as much as possible, we must soften the message we bring to them. This will soften their hearts, so that the Spirit of the Lord can mold them. In all their past life they have been receiving false ideas. If we come close to them and tell them of the love of Christ, we can do much for them."*10LtMs, Ms 22c, 1895, par. 35*

(Question: Is it wrong for our brethren to work out their fines?)*10LtMs, Ms 22c, 1895, par. 36*

"Christ the King of glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partakers of His sufferings? Let the servant pay tribute as the Master did, lest others be offended.*10LtMs, Ms 22c, 1895, par. 37*

"When brought before courts, we are to give up our rights, unless

by so doing we are brought in collision with God. We are not pleading for our rights, but for God's right to our service. Instead of resisting the penalties unjustly imposed upon us, it would be better to take heed to the Saviour's words, 'When they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.'" *[Matthew 10:23.]10LtMs, Ms 22c, 1895, par. 38*

Ms 23, 1895

The Australian Camp Meeting

Melbourne, Australia

November 19, 1895

Portions of this manuscript are published in *RH 01/07/1896*.

The Australian camp meeting was held this year in Armadale, one of the suburbs of Melbourne. The meeting was well attended throughout, and with the exception of one or two days when the wind blew quite hard, the weather was all that could be desired. Many souls have received new light upon the Word of God, and some are rejoicing in the light of the third angel's message. *10LtMs, Ms 23, 1895, par. 1*

We will try and give the readers of the *Review and Herald* a short sketch of the meetings, referring briefly to the evidence of the workings of the Lord among the people. *10LtMs, Ms 23, 1895, par. 2*

The campground was located near one of the suburban railway lines, about five minutes' walk from Armadale Station, in a fair sized vacant lot. The soil was of a sandy nature, and as it was quite dry, we were not troubled with dampness in the tents. The tents, of which there were about sixty-five, were plainly seen from the passing trains, which advertised the meetings better than newspapers. *10LtMs, Ms 23, 1895, par. 3*

Our party left Sydney October 17, and reached here the next day about noon. Brother Israel had secured a nice little cottage for me about three minutes' walk from the ground. I was afraid to risk living in a tent in this climate. We found the following ministers in attendance at the meeting: Professor W. W. Prescott, Elders Daniells, Corliss, Wilson, Israel, Colcord, and Dr. M. G. Kellogg, and Elder Rousseau arrived the next day. These, with Willie and myself, made up the ministerial help; but there were a number of good Bible workers besides. *10LtMs, Ms 23, 1895, par. 4*

The interest steadily increased from the commenced of the

meetings. Services were held every evening during the week, and at eleven and three Sabbath and Sunday. Each afternoon during the week there was also either a Bible study or speaking. On Sabbath, October 19, Elder Corliss gave some valuable instruction in the forenoon, and in the afternoon I spoke from *John 14*, dwelling especially on the Samaritan woman's case. The Lord strengthened me to bear my testimony in the name of the Lord. A testimony meeting followed, in which praise and glory were given to God for His unspeakable goodness and matchless love to fallen man in giving Jesus His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there. We felt much pleased to see so large an attendance. *10LtMs, Ms 23, 1895, par. 5*

Sunday morning Elder Wilson, from New Zealand, spoke to those who assembled under the tent. He gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under-shepherd represents the Chief Shepherd. In the afternoon the pavilion was full to overflowing. Quite a number stood on the outside, and all listened with deep interest. The Lord strengthened His servant as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the *seventeenth chapter of John*. In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full and many stood around the outside. All seemed to be fascinated with the Word, as he presented the truth in such new lines to those not of our faith. Truth was separated from error and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveal the divine in the human sanctifying the character. *10LtMs, Ms 23, 1895, par. 6*

In visiting the people with the *Echoes* to invite them to the meetings, one of the workers met a women who had been keeping the Sabbath for about twelve months. She had never heard the living

preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings and feasting upon the truth. There are many interesting cases developing, who are just on the point of taking their stand. *10LtMs, Ms 23, 1895, par. 7*

The Lord is working in power through His servants who are proclaiming the truth, and He has given Brother Prescott a special message for the people. The power and spirit of the truth come forth from human lips in demonstration of the Spirit and power of God. The Lord has visited Brother Prescott in a most remarkable manner. We are sure that the Lord has endowed him with His Holy Spirit, and the truth is flowing forth from him in rich currents. And these truths have been listened to by both preachers and people not of our faith. After the meetings some have begged Brother Prescott to give them a copy of his discourse. Ministers say, "I want to give that to my congregation." Sunday school teachers say, "I want to give these points to my scholars." Maggie Hare, my reporter, takes the discourse down in shorthand, and copies have been given to some, who accept them eagerly. Entire families are interested. They say the Bible is to them a new revelation. The camp meeting has been held a full month, prolonged on account of the deep interest. *10LtMs, Ms 23, 1895, par. 8*

We cannot speak of all the meetings particularly, but they have all been characterized by a spirit of seeking after the truth. At the Brighton meeting two years ago, there were many who came on the ground out of curiosity; but there have been very few of that stamp here. They come straight into the meeting tent, sit down quietly, and listen intently to the discourse, and then go right home, unless they want to stop and ask the speaker some questions. Sometimes I have hardly been able to get out of the tent, so many strangers have pressed forward to speak to me and tell me how they have been blessed by what they have heard. I have spoken eighteen times, besides a number of short talks. *10LtMs, Ms 23, 1895, par. 9*

(A man by the name of Stewart took up a position two Sundays on the opposite side of the street to the campground and railed against the truth. But he can do nothing against the truth, but for the truth. Some of the people went over to hear him after our meeting was

over, but he is doing nothing special. He mentioned my name in an objectionable light, and a man who had just heard me speaking said he would give more for one fiber of Mrs. White's brain than he would for his whole brain and body; and many voices hissed him for attacking a woman. Our Lord is cognizant of the conflict His people will have with satanic agencies in these last days.)*10LtMs, Ms 23, 1895, par. 10*

With the greatest simplicity and candor He points out the dangers; He shows as the plan of the battle, the hazardous nature of the work to be done, and bids us count the cost before entering the conflict. At the same time He encourages all to take up their weapons and join the heavenly host to battle in defense of truth and righteousness. Although the confederacy of evil is arrayed against us, He bids us be strong and fight valiantly, for there is a heaven to win, and we have more than angels in our ranks—a mighty General of armies leads on the armies of heaven. God has promised us all power.*10LtMs, Ms 23, 1895, par. 11*

It is not great talent that we want now, it is humble hearts who will engage in direct, consecrated, personal effort—watching, praying, working with all perseverance.*10LtMs, Ms 23, 1895, par. 12*

Camp meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here; and some have taken their position now in obedience to the truth. Twenty were baptized Sunday, November 10. I understand these were not all new converts, but some came from other places to be baptized. The harvest truly is great and the laborers are few. The people in the suburbs of Melbourne are calling: "Set up your tents in our locality and let the people hear the things you have preached in Armadale; we all need the words that you have spoken there." If we only had a supply of workers and money, we could keep several tents going in these suburbs.*10LtMs, Ms 23, 1895, par. 13*

I must get my books published, as soon as possible, so that the people can have the light God has given me. And I want to use the

royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities, and in the byways also. Already inquiries are being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity of preparing a place where the sheep and lambs can be called into the fold as soon as they leave their churches. Meetinghouses must be built. It will not do to leave the people without a place where they can assemble to worship God. Oh, we see so many places to be worked! And where is the means? Every shilling is precious; there are so many ways that shillings can be invested. There is enough work to employ twenty workers right here in Melbourne and its suburbs. *10LtMs, Ms 23, 1895, par. 14*

But our forces must be divided now. Elders Daniells and Prescott remain here to continue the work, while we go to Tasmania, where another camp meeting is to be held November 28 - December 9th. Professor Prescott may be able to attend toward the close of the meetings. If the interest in Hobart demands it, we may extend the meeting another week. *10LtMs, Ms 23, 1895, par. 15*

At this meeting we have had seasons of silent communion with God; a time set apart when every soul could feel that he could study the Word of God without interruption, that they might sharpen their weapons to do the best and most essential work in God's great harvest field. We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray, Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love in the God of our salvation. I refrain, exclaiming with John, "Behold." [1 *John 3:1.*] *10LtMs, Ms 23, 1895, par. 16*

Ms 24, 1895

Sermon/Address by Mrs. E. G. White at Armadale, Australia

Armadale, Australia

November, 1895

Previously unpublished.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [*Matthew 6:19-23.*]*10LtMs, Ms 24, 1895, par. 1*

If we keep our eyes fixed upon Christ and His teaching, we will discern those things which are of supreme importance, and our course of action will be in harmony with that discernment. Our desire will be to please Christ, and we will keep inquiring, What shall I do to be saved? At best our life here is “as a vapor, that appeareth for a little time, and then vanisheth away.” [*James 4:14.*] We know not how soon the hand of death may be laid upon us, and it is of the highest importance for us to know that we have made our peace with God.*10LtMs, Ms 24, 1895, par. 2*

“God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [*John 3:16.*] But our faith must be more than a casual assent to the idea that Jesus has come to our world and died; it must be a faith that makes Christ a personal Saviour. All the world may believe, but it will not help you one whit, unless you know that Christ is your Saviour.*10LtMs, Ms 24, 1895, par. 3*

You may attend meeting and make every effort, apparently, to enjoy religion, but that is not enough. You must understand that you have

that faith that centers in Jesus, so that you can say, He saves me. *10LtMs, Ms 24, 1895, par. 4*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, ... but lay up for yourselves treasures in heaven.” [*Matthew 6:19, 20.*] The treasures you have—your intellect, your talents, your influence—are not your own, but are gifts lent you by God, that you may develop a character which will be worthy of eternal life. Every soul that works in God’s lines is working for his own present and eternal good. As reasonable beings we should strive most earnestly for the gift of eternal life. *10LtMs, Ms 24, 1895, par. 5*

We may be surrounded by influences that would take our attention from God and heavenly things; it was so in the days of Noah. It is no more favorable to form a character for the future eternal life now than it was then. But the Lord would have saved every soul that obeyed. He gave the inhabitants of the Noachic world one hundred and twenty years of probation, but they refused His offers of mercy, and perished in the waters of the flood. “Whatsoever a man soweth, that must he also reap.” [*Galatians 6:7.*] No blast blights that crop, no palmer worm destroys it. The reaping time will come, for we have a God who understands every action of our lives. *10LtMs, Ms 24, 1895, par. 6*

All who have an eye single to the glory of God will know how to lay up their treasure in heaven. They will be “laborers together with God” [*1 Corinthians 3:9*], wearing Christ’s yoke and bearing His burdens. Their ambitious prospects, their ideas of what they will do, will be lost, for they will realize that they are not their own. We have but a little time here in which to develop such a character that God can say to us, “Child, come up higher. I have proved and tested you, and I can trust you to enter heaven’s courts and not rebel.” But those that are selfish, those that are living for themselves, can never enter the kingdom of God. “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb’s book of life.” [*Revelation 21:27.*] *10LtMs, Ms 24, 1895, par. 7*

Our Saviour has given us directions as to how we may win eternal

life. He left His heavenly home, and clothing His divinity with humanity came to this world to show that only by becoming connected with divinity could man keep the law of God. Humanity of itself is a tainted, corrupted offering, but through Jesus Christ, moral power has been brought to man. It was in answer to His prayer, a prayer that cleft the shadow of hell and entered the holy place of God, that the heavens were opened and the glory of God, like a dove of burnished gold, hovered over the Son of God, and from the highest heaven was heard the voice, "This is my beloved Son in whom I am well pleased." [*Matthew 3:16, 17.*] *10LtMs, Ms 24, 1895, par. 8*

The long human arm of Christ encircles the race, while with His divine arm He grasps the throne of the Infinite. Satan will tell you that you are a sinner, and that it is of no use for you to pray; but sinners are just the ones who can pray, for Christ said, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] Christ has opened the way for our prayers to ascend to God, and the fragrance of Christ's righteousness ascends with the prayer of every repentant sinner. His spotless character is imputed to all who will come confessing their sins. We are not left in this world as orphans, for Christ has united fallen man to the Infinite God. No one who comes to the Father through Him is left helpless. *10LtMs, Ms 24, 1895, par. 9*

Christ has been tempted on all points like as we are. In the wilderness He met the temptations which beset man, and did not fall over a single point. Baffled on every point, Satan left the field a conquered foe. He has left us an example that we should follow in His steps, and if we fail to do this, that perfect example will come up before us on the day of judgment, leaving us without excuse. God has furnished His people with power, in order that they may stand in their own God-given manhood, and be victorious in this world, the scene of the conflict between Christ and Satan. *10LtMs, Ms 24, 1895, par. 10*

Christ has overcome on our behalf. He suffered and died that we might be conquerors. He told His disciples what they would meet; He showed them the plan of the battle, but told them that they were not to be afraid, for He was the Captain of their salvation. "We

wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [*Ephesians 6:12.*] “In this world ye shall have tribulation, but be of good cheer, I have overcome the world.” [*John 16:33.*]*10LtMs, Ms 24, 1895, par. 11*

Christ claims every individual in this world as His. He died just as much for the sinner who does not accept Him as for those who do. By creation and redemption we are His; our minds, our reason, our strength belongs to Him; all that we are and have is His. What are you doing with the power God has given you? You may say, This is a big world, and I can do so little. But let each one do what he can. His duty is right where he is. It may look to you that it does not amount to much, but in the books of heaven it is written, He has done his best, and I can trust him with heavenly treasure.*10LtMs, Ms 24, 1895, par. 12*

To every man God has given his work. Their time, their intellect, their money are to be used to God’s glory. How are you glorifying God? What words have you spoken that will be a blessing to those around you? If we would be like Christ we must do the work He did. “The Spirit of the Lord is upon me,” He said, “because the Lord hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” [*Luke 4:18.*]*10LtMs, Ms 24, 1895, par. 13*

We are dependent upon God for everything that we have, and with all the power that He has given us we should work for His glory. Bring God into everything you do. Connect with the One upon whom you depend for all the necessities of life. Let your prayers continually ascend to heaven for that grace which you must have in order to be an overcomer. The tempter is near, and he is working, and you must bring religion into all the business transactions of life if you would keep him out. Give God all the power of your mind, and you will receive help and strength for the warfare.*10LtMs, Ms 24, 1895, par. 14*

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other.

Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." [Matthew 6:24-29.] *10LtMs, Ms 24, 1895, par. 15*

It is the duty of parents to teach their children to be missionaries. You claim to be servants of the living God. Are you giving to the younger members of the Lord's family the care which they should have in their character building? Do you feel the burden of bringing them to Christ as in the days of Christ, when mothers came with their children to Jesus? The disciples would have sent these mothers away, but that Saviour who had been a child Himself, and who in His childhood had hungered after sympathy, watched the mothers as they travelled the dusty road in order to bring their children to Him, and He said to the disciples, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.] Would that mothers could believe that and would surround their children with care and hallowed influences, keeping away every association that has a tendency to corrupt them. Would that they might bring their children in prayer to the Master, pleading with Him for help to train them for the courts above. By doing this, they would be laying up treasure in heaven. *10LtMs, Ms 24, 1895, par. 16*

Beside the value of one soul, the whole world sinks into insignificance. The heavenly intelligences, thousands upon thousands, and ten thousand times ten thousand, wait for men to fix their eyes upon Jesus; living not for self but for the glory of God, they may co-operate with them in the work of saving souls. "I, if I be lifted up," said Christ, "will draw all men unto me." [John 12:32.] Why then do men not come to Christ? Ask yourself that question. What idol have you erected in your heart in the place of God? What stumbling block have you placed in the way of sinners, over which

they will fall on their way to the city of refuge? Do you devote your time to the study of trying to keep pace with the ever-changing and never-satisfied fashions, or are you taking your position on the platform of eternal truth, that you may be as a light set on a hill, living epistles read and known of all men? *10LtMs, Ms 24, 1895, par. 17*

No language can express the love of Jesus Christ for the human soul. Leaving His home on high He came to seek for the lost sheep, and there was joy in heaven when He returned, saying, "I have found the sheep that was lost." [*Luke 15:6.*] "The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [*Zephaniah 3:17.*] Let not your hearts be troubled. Jesus has not forgotten you. He is preparing mansions in the kingdom of glory for every one who will believe on His name. Whosoever cometh to me, He says, I will in no wise cast out. [*John 6:37.*] Do not lose eternity out of your reckoning. Are you prepared for that life that measures with the life of God? Are you prepared to see the King in His beauty and cast your golden crowns at His feet? "Yet a little while, and he that shall come will [come] and will not tarry." [*Hebrews 10:37.*]*10LtMs, Ms 24, 1895, par. 18*

Ms 25, 1895

Diary/December 1895

Cooranbong, N. S. W., Australia

December 29, 1895

Portions of this manuscript are published in *Ev 95*, 652.

On Christmas day, in company with W. C. White and Sister Sarah Belden, I came to Avondale, Cooranbong. After our two months' absence from New South Wales, in attending the camp meetings in Melbourne and Hobart, we see that a decided change has taken place in the forests here. The drought has been general in N.S.W. as almost everywhere in Australia. When we left, the cattle were suffering for want of feed. But the precious blessing of heaven has come, in the showers of rain, and as we rode up from the station, four miles to our home in the forest, we marked that the cattle were in excellent condition. The "apple tree oak" was in blossom, and everything in nature was fresh and beautiful. We found on my piece of land a comfortable, convenient cottage, which has been erected under the direction of Brother Shannon. There are three tents standing near by, my large family tent, my dining tent, and one other. We are pleased with our location. It seems restful to be here among the trees.*10LtMs, Ms 25, 1895, par. 1*

Since coming here we have had meetings for counsel and prayer in regard to the immediate erection of buildings for our school. We feel that no time is to be lost. We must have a place for worship. On Sabbaths, we have crowded into the dining room of the building that has been occupied by the industrial school, but the weather is now too warm for this. We cannot invite our neighbors to attend the meetings, for there is no room for them. It is a necessity to erect a building that will accommodate the worshippers on the Sabbath, so that we may welcome every one who desires to come. In these forests we shall not prepare for an aristocratic class, who are seeking for a popular religion, a worldly piety. We must make preparation for the development of a piety that God shall approve.*10LtMs, Ms 25, 1895, par. 2*

We have little means, and must build carefully and solidly, exercising the greatest economy, but ever keeping in view the eternal interests of all who shall make their home in Cooranbong. We wish to open a way for all who shall settle in this section for the purpose of giving their children opportunity to receive a proper education for the higher life. *10LtMs, Ms 25, 1895, par. 3*

We shall not try to ape any class of people by seeking for outward show in grand buildings, but we need plain, healthful buildings, just such as God can approve, and such as will be appropriate for the work that is to be done. Neatness, convenience, and healthfulness are all to be considered, for God demands this of us. *10LtMs, Ms 25, 1895, par. 4*

Faith and perseverance will overcome serious obstacles. Hitherto the land here has been left uncultivated, because the first trial did not bring the results hoped for, but we mean not to be guilty of pursuing the same course. The Lord gave Adam a garden, and work to keep him employed. He was required to subdue the land, to till it, and this is the very thing that we are required to do. While we are to pray for God's blessing, we are to second our prayers by most diligent, thorough, earnest labor. *10LtMs, Ms 25, 1895, par. 5*

The Lord would have all who are in His service to be learners. The tillers of the soil, the mechanics, the men who have learned their trades, are still to be learning better methods, expanding, enlarging in their ideas. Those who do not think they can learn anything are not the ones who can be a blessing in the enterprises in which we are engaged. We want now, without delay, to give all that God has given His human agents to help in advancing the work. Those who are willing to learn are wanted, for our God is continually instructing and leading; and through the mediation of Christ, the communication with heaven is still open. *10LtMs, Ms 25, 1895, par. 6*

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones. For I will not contend forever, neither will I be always wroth, for the spirit would fail before

me, and the souls which I have made. For the iniquity of his covetousness was I wrote, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him, and to his mourners." [*Isaiah 57:15-18.*]*10LtMs, Ms 25, 1895, par. 7*

Young men are needed here who will combine physical labor in agricultural lines with the exercise of mind and muscle in the work of building. These are the ones who, if they will put heart and soul, and unselfish endeavor into the work, will help us now. Genius is wanted, ability to devise and plan and work harmoniously. We want those who will labor, not merely to benefit themselves, receiving all they can get for their work, but who will labor with an eye single to the glory of God, for the rapid carrying forward of the work in various lines. This is a precious opportunity to reveal their devotion to the Lord's work, and their capability for it. To every man is given his work, not for the purpose of glorifying himself, but for the glory of God. And all are to bring in, not only the means, but the ability God has given them.*10LtMs, Ms 25, 1895, par. 8*

As workers together with God, we are not to study critically how we can give just such an amount of strength, and measure out our moments to an exact limit, and confine our interest and efforts to the particular thing expected of us individually. We should be ready to see what needs to be done in any line, and do it as if in view of the whole heavenly universe. Let none come merely to get all the advantages they can gain for themselves. This is selfishness and covetousness. God cannot put His seal upon the work that shall be done with the spirit of selfishness. Whatever is done is to be done to the glory of God. We are in a school, and individually we are developing character.*10LtMs, Ms 25, 1895, par. 9*

The Lord is weighing moral worth. He is watching the spirit that is brought into the work. There are men and women in abundance who are waiting to be carried, but who are not unselfish and earnest and thorough and faithful to the interests of the work that is to be done. At this time of financial depression, it is very hard to obtain means for erecting school buildings, meeting houses, and for doing the work that must be done; and workers who would measure out

just the jot and tittle that they suppose is their part, and do nothing else although there is abundance in need of being done, belong to the class who are excused from this enterprise.*10LtMs, Ms 25, 1895, par. 10*

All who have a hand in the work will need to be constantly learning how they can serve to the very best advantage, working for the advancement of the cause of God. It is to the earnest, faithful workers that the “Well done” is to be spoken. “Thou hast been faithful over a few things, I will make thee ruler over many things.” [*Matthew 25:21.*] “He that is faithful in that which is least, is faithful also in much.” [*Luke 16:10.*] We are all required to do our best in time and in labor. Those who shirk responsibilities are not the ones whom God can look upon with favor.*10LtMs, Ms 25, 1895, par. 11*

All who devote themselves unselfishly to the work of God will receive a continual blessing, for they are continually learning how to do better and more faithful service. Those who are older in experience will be an example to the younger workers. In the right performance of physical labor there is a valuable education to be obtained. All the workers are under the watchcare of the great Master Worker. Christ never brought a thread of selfishness into His labors, and those who place themselves under His guidance will be learning how to work to advance the interests of His cause. They will have enlarged ideas of what constitutes faithful service, and while working in common lines of business where Providence has placed them, they will gain broader views of their duties and privileges in the divine life. Those who shun every duty not directly specified to be theirs will bring into their spiritual life the very same disposition to do as little as possible.*10LtMs, Ms 25, 1895, par. 12*

Just the same spirit and principles that one brings into the common day labor for his employer will be brought into the whole life work and cause of God. Were employees as careful to work diligently and thoroughly during all the hours of labor as they are not to exceed the specified time, there would be an entirely different showing from that which is generally made.*10LtMs, Ms 25, 1895, par. 13*

Those who want to help the cause of God in any emergency will be

appreciated. Those who keep self prominent, and study how they can give as little as possible of their physical, mental, and moral power are not those whom God can bless. Their example is contagious. Self-interest is the ruling motive. Those had better not come to the work in this locality, who need to be watched, and who enter into the work only as every duty is specified to them. Young men are wanted who shall bear the impress of integrity and faithfulness, taking up one line of work after another, ready to do anything that has to be done. Self is a terrible tyrant. It encloses the soul in a very narrow compass. The example is not worthy of imitation, and if followed will do great harm.*10LtMs, Ms 25, 1895, par. 14*

We are all to be faithful in that which is least, looking about to see how each can employ his time in thoughtful service to make himself profitable.*10LtMs, Ms 25, 1895, par. 15*

Whatever work they undertake, let all bear in mind that we are individually a spectacle to the world, to angels, and to men. In probationary time we are developing before the heavenly universe the spirit that has a controlling power upon our being. By our own course of action we are deciding our eternal destiny. The character is faithfully chronicled in the books of heaven, as the countenance is reflected from the polished plate of the artist. God reigns everywhere. In whatever position you may serve in this life, you are developing character, revealing motive. If you make God your guide, if you receive His Word as the rule of your life, then in whatever sphere of action you work, you will be faithful in that which is least. Christ and conscience are to be consulted. You cannot in any service be beyond the domain of God.*10LtMs, Ms 25, 1895, par. 16*

There is a great amount of false reasoning to the effect that we need not do anything that has not been specified as our individual work. To carry out this principle is to work out your destiny without guidance from God. You have taken your case into your own hands. Whatever you see is necessary to be done for the interests of the one who has employed you, that is your duty. Your employer expects you to work for his interests in every line. And true religion will reveal itself in faithfulness in all these matters. The standing and

success of young men is determined by their usefulness and their unswerving fidelity. Those who are faithful and diligent will be always in demand. Those who slight a thing because they can will not hear the "Well done, thou good and faithful servant." [*Matthew 25:21.*] The Lord has much work for faithful, conscientious workers. The young men who have the fear of God before them, and will keep the way of the Lord to do justice and judgment, may be sure that there is need now for the help that each one can give. *10LtMs, Ms 25, 1895, par. 17*

Money is in the fullest sense an entrusted talent from God, and is committed to us to use as His cause shall demand. Every penny that we handle is the Lord's. The whole portion we have is the Lord's. He has shown His love for us in trusting us with His goods. Our own necessities He supplies. "The silver is mine, and the gold is mine, saith the Lord of hosts." [*Haggai 2:8.*] Will all, who can, help now in the work that needs to be done in this locality, Saying, "Of thine own we have freely given thee?" [*1 Chronicles 29:14.*]*10LtMs, Ms 25, 1895, par. 18*

When the need for money in the Lord's cause is presented, some may feel that the appeal has not much bearing upon them, because they have very little of this world's goods; but if every believer will study economy in the use of the pennies, praying for wisdom from God, all will find that they can put something into the treasury in the present emergency. Those who really believe present truth will seek to do what they can, and every effort will give them a deeper sense of their privilege and positive duty in this respect. They will not fail of giving to the Lord His own money to advance the work which means the salvation of souls. *10LtMs, Ms 25, 1895, par. 19*

"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." [*2 Corinthians 5:14, 15.*] "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. ... If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." [*2 Corinthians 8:9, 12.*]*10LtMs, Ms 25, 1895, par. 20*

The Lord calls for genuine free will offerings, the giver to receive no return for his money other than the promise of God. And those who cannot give thus, let them loan money without interest. We do not think that money or gifts drawn from people unwillingly will be acceptable to God. There are many who can find money to gratify their desire for holiday excursions, but the Lord invites His people to prove Him by bringing all their tithes into the store house, and see if He will not open the windows of heaven, and pour them out a blessing that there shall not be room enough to receive it. We call upon all whose hearts are in the work to do their best. *10LtMs, Ms 25, 1895, par. 21*

Ms 25a, 1895

The Essential Education

NP

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“Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptedness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed; having no evil thing to say of you.” [*Titus 2:6-8*.] *10LtMs, Ms 25a, 1895, par. 1*

There is need of strong young men to be endued, not with foolishness and love of amusement, but with the Spirit of Christ. Such youth will love learning and will consider the precious moments of time as golden. The love of the truth will impart a sufficient stimulus to lead to a diligent, persevering application of the mind. They will cultivate the faith that works by love and purifies the soul. The heart is enlisted in the work, and they study to a purpose. Let every youth who loves God put away all indolence and cheap conversation, for these things are as chaff. Let him keep the eye single to the glory of God, and turn away from the superficial and the false. He who hungers and thirsts after God will seek for an understanding of the laws which the God of wisdom has impressed upon His creation. These are a transcript of His character. They must control all who enter the better and heavenly country. *10LtMs, Ms 25a, 1895, par. 2*

All such studies are to be encouraged as are essential to the development of Christlike character. The great Teacher calls for every youth to learn the true philosophy of education—What shall I do to be saved? “The fear of the Lord is the beginning of wisdom.” [*Proverbs 9:10*.] It is the privilege of the student to make the most of his opportunities; they are above price. It should not be his great ambition to stand highest in book-learning, but to learn methods of

increasing his efficiency to do good in spreading the knowledge of Christ in the world. By diligence and fidelity, he is constantly enlarging his capacity for knowing God, and this knowledge Christ recognizes as eternal life to the receiver. He is able to comprehend more and more of the great plan of salvation, and he yokes up with Christ, cooperating with the Redeemer in His work.*10LtMs, Ms 25a, 1895, par. 3*

Will any one venture to misapply his entrusted power, to squander his talents, by exalting his own requirements, and separating from Christ in his education? Will he bury his talents in the world? Will he lay them at the feet of Satan? Thousands upon thousands, millions upon millions, are educating themselves to gratify their ambition, and are offering their talents at Satan's shrine. But the Lord is to judge the world in righteousness, with impartiality. Every case is to be fairly tried, and God will demand His own with usury. Young men are the chosen instruments of God to co-operate with the heavenly intelligences in saving souls for Christ. The exhortation of Titus to young men, which I have quoted, will in the judgment condemn those who have perverted and wasted their Lord's goods.*10LtMs, Ms 25a, 1895, par. 4*

God has given His Son in order to give man a chance to form characters for the school above. The mind is to be fitted to receive the gift of immortality. It is capable of appreciating the goodness, the mercy, the love of God; and to appreciate is to glorify. But what if man's life proves a failure? What if he has proved false to his fearful and solemn responsibility? Then his education has been the means of strengthening Satan's kingdom. God will judge him for that which he might have done, which God furnished him ability to do, but which he did not do. We must render to God an account proportionate to the intelligence and opportunities He has granted us.*10LtMs, Ms 25a, 1895, par. 5*

Let every youth feel, "I am not my own. I am bought with a price." [See *1 Corinthians 6:19, 20.*] His talents and opportunities are his only to improve, and conscientiously to improve for the honor of His Creator. With this conviction, he cannot be idle, he cannot waste time, he cannot be a trifler. A sense of our responsibility to glorify God is the most powerful of all incentives to the improvement of the

intellect. Let the student have the most important lesson kept before him. Let him labor as in full view of the great sacrifice that Christ has made, and he will study as for eternity. He will put forth patient, taxing labor to make the most of himself possible, that he may yoke up with Christ and work to His name's glory. And his perseverance and industry will be rewarded. *10LtMs, Ms 25a, 1895, par. 6*

He will always be in earnest, his heart will be filled with heavy-inspired gratitude and thankfulness. He discerns that the only return he can make to God is to make known to others that which has been made known to him. He works to please God and to glorify His name. As he wears Christ's yoke, he will not stray into the by-paths of sin. His heart is warmed with the love of Christ, and all the power of His God-given faculties is enlisted to co-operate with God in the great and solemn work that Christ has left us to do. He studies as under the eye of God, knowing that all heaven is enlisted in the education and training of his powers, as was evident in the case of the four Hebrew youth in Babylon. *10LtMs, Ms 25a, 1895, par. 7*

God weighs motives. He reads the thoughts and purposes of the soul. O that all youth would see and consider their possibilities and probabilities! O that they would arouse every dormant energy! Faith, faith, living, earnest, unwavering faith, will remove mountains of difficulty which unbelief presents. Faith, hope, and love, have each their place to fill in their character and work. If the will of God rules in the heart, the youth will make the most of their God-given powers in order to become efficient in every line. They will be noble-minded, generous, kind, courteous, that they may be Christlike. This is the heavenly science of education. This is the condition of success in working for the salvation of souls. They are to be ever learning in the school of Christ, overcoming all selfishness, disciplining the soul, cultivating every virtue that will fit them for vigorous, ample development. Heart and mind work in perfect harmony. *10LtMs, Ms 25a, 1895, par. 8*

The value of heavenly wisdom, of the impartation of gifts from God, has been lost sight of in unsanctified ambition to glorify self. O, what precious endowments are waiting to be bestowed upon youth who have diligently trained all their powers to work in harmony with God.

I appeal to youth to surrender all to God and lay hold of help from above, that you may put your educated ability into work for the Master. What is education that is enduring unto eternal life? The first thing to learn is, that “Ye are not your own, ye are bought with a price.” What is the principle that is to characterize the life? “Therefore glorify God in your body, and in your spirit which are God’s.” [*Verses 19, 20.*] *10LtMs, Ms 25a, 1895, par. 9*

I feel deeply solicitous that every one who claims to be a Christian should be making advancement. To every one the Lord has given his work, according to his ability. We see that there is need of revival all through our churches. There are babes and dwarfs, when there ought to be, in their place, men and women, growing up into Christ, their living head. I have labored most earnestly with our people, and have become fully convinced of the great need of a different kind of labor from what the churches have had. There has been the need of much dwelling upon the law, but the faith of Jesus has also to be presented in connection with the necessity of keeping the commandments of God. In every church there is need of the simplicity of living, abiding faith. Our teachers have not all been skillful in appropriating the work of righteousness, applying the truth to their own hearts, and to the hearts of their hearers. Many are dull of hearing. Their spiritual perceptions are not acute. They are not quick in discerning the work of the Spirit of God. *10LtMs, Ms 25a, 1895, par. 10*

The people are starving for the bread of life. Every soul needs his portion of meat in due season. The teachers of the Word need the unction from the Holy One. They will then be skillful in giving the right kind of instruction. There is commonness, an earthliness, a carnality, in the experience of many who claim to believe the truth—making them bodies of darkness, rather than of light. Their usefulness in the church has been very limited, because the common and carnal forces had obtained the ascendancy over the spiritual life. As the result, there have been jealousies, envyings, and divisions. Zeal for Christ is not perceptible. If those who are in this condition would cease trying to patch up an old experience, and would repent of their heart backslidings, and redeem the time by doing in the future that which they had neglected to do in the past, we should see a far more healthful condition of things in the

church.*10LtMs, Ms 25a, 1895, par. 11*

There must be an altogether different spirit manifested in many respects. The Phariseeism, the strife for supremacy, the wicked spirit revealed by some when things do not agree with their ideas, all this must be put away. Let the truth be presented as it is in Jesus, then selfishness, pride, and self-exaltation will not predominate. There will be a growth in the graces of Christ. (See article in *Gospel Workers*, 313-320, [1892 edition].)*10LtMs, Ms 25a, 1895, par. 12*

Glory and majesty and power belong to God. Why, then, I ask you, should those to whom God has given reasoning powers refuse to render perfect obedience, and pure service and praise, to Him who has redeemed them by the price of agony and blood? Why do we worship idols? Why do we extol the creature above the Creator? "Whom beside thee, O Lord, do we fear, and whom beside thee do we fear and worship?" Is not our God worthy of honor, glory, praise, more than mortals can ever bestow? Is He not to be acknowledged as all in all? Can there be any question in regard to God's will and purpose? His wisdom is past finding out. The soul that turns away from a living connection with God is worthless. Many among us are grieving away the spirit of truth and enclosing their souls in darkness, because they have not responded to the light and humbled their hearts before God. They have not accepted the invitation of the Spirit, but have braced themselves against conviction.*10LtMs, Ms 25a, 1895, par. 13*

No greater or more convincing rays of light can enter the chambers of the mind or take possession of the soul until they shall humble themselves before God and become doers of His Word. The praise of God is not upon their lips. They have refused to open the windows of the soul and let in the bright beams of the Sun of Righteousness. They choose darkness rather than light, but the light is dimmed or eclipsed by this; only their own souls have lost its bright beams. The glory is shining forth to others.*10LtMs, Ms 25a, 1895, par. 14*

God's entrusted talents are wasted, His gifts abused by being appropriated to wrong purposes, deceptive aims. Many give

evidence that they are represented by the man who hid his talents in the earth, complaining all the time that the Lord was not dealing fairly with him. *10LtMs, Ms 25a, 1895, par. 15*

The work for this time is increasing, for this is a worldwide message. It has reached a point in history where there is a positive necessity for cultivated and consecrated talent. There must be more earnest attention given to education that will impart a knowledge of God. Not only men, but women, can become educators, teaching what saith the Scripture. The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. There are men and women who, if a chance is given them, will make literary attainments that, united with piety and good sense, will qualify them for any position that the Lord may call them to fill. *10LtMs, Ms 25a, 1895, par. 16*

Unsanctified ambition takes men away from the work; they think that their learning and eloquence are not appreciated by Seventh-day Adventists, and they must seek a broader field, where their wonderful ability will be recognized and rewarded. But God has opened before our youth, both young men and young women, a large field of labor. They are offered partnership with Christ in holding forth the Word of life to souls ready to perish. In winning souls to Christ, they will themselves be receiving training, educating for eternal life. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] This is an education which is preparing souls for the heavenly courts. *10LtMs, Ms 25a, 1895, par. 17*

God's bestowment of powers upon men places upon them a responsibility for the use and the risk of abuse of these powers. There is a whole eternity of blessedness for the human agent who makes a right use of the powers given him of God by co-operating with the divine instrumentalities. There is a loss of eternal blessedness for all who misuse the powers that God has given them and refuse to co-operate with the divine. *10LtMs, Ms 25a, 1895, par. 18*

Said one with whom I was conversing, "I know that I ought to be a Christian." "And you know," said I, "That God cannot save you

unless you give Him your affections, your will. Why have you not responded to the efforts put forth by the Father and the Son in your behalf? Why have you stood out in defiant resistance to the earnest appeals made to you? You have had some things not favorable to the development of Christian character. But in the providence of God your circumstances and surroundings have changed so that you have had every reasonable opportunity and privilege for seeking the salvation of the soul. But you closed every avenue whereby God could reach you, and have refused to become a child of God. You have resisted the drawing of God, and whose child are you? The child of the wicked one, walking in your own way, in the pride of your will.”*10LtMs, Ms 25a, 1895, par. 19*

The Lord has done wonderful things for us, and we should awaken to a sense of our accountability to Him. All His commandments and promises, His reasonings and remonstrances, His invitations and denunciations, are, through the mind and conscience, addressed to the will. Man possesses power to use his physical, mental, and moral capabilities in a right way or in a wrong way. It is God’s purpose to reach certain rich, glorious ends through the endowments given to man, as the human agents co-operate with the divine. Their God-given abilities may be improved and enlarged to greatly increase the happiness of men in this life, and they have the improvement of their talents to give back to God who created them.*10LtMs, Ms 25a, 1895, par. 20*

A man may neglect his God-given powers, or pervert them to a wrong use, and as far as he himself is concerned, may defeat the purpose of God. But he makes himself miserable as he dishonors His Maker. He may stand apparently unimpressed by the grand themes of redemption. He may, by his course of action encourage others to follow his example, and show positive disrespect to God, His ways, and His will. But he who does this is receiving an education that is a curse to him. In a corresponding degree, there are benefits to be derived from obedience; the right use of the powers bestowed will bring an eternal reward. (See *Romans 1:4-11*.)*10LtMs, Ms 25a, 1895, par. 21*

Genuine conversion brings the soul into living connection with Christ and makes the individual a channel of light to the world. If the

person is a minister, he may, through the grace given to him of God, say to his flock, "Be ye followers of me, even as I also am of Christ." [1 *Corinthians* 11:1.] (See 2 *Corinthians* 6:1-8.) The apostle Paul exhorted Timothy, a youthful minister, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy* 2:15.] And Peter exhorts, (See 1 *Peter* 5:2-11.) *10LtMs, Ms 25a, 1895, par. 22*

My brethren in the ministry, we have a solemn, sacred, testing truth to present to the world. That truth is to be presented as a sanctifier, as a refiner. Every one of us is in this world on trial. We are probationers. The whole period of our existence in this world is to be employed in gaining a fitness for the world to come. We are in a school to prepare for the higher school above. We are here to gain knowledge that may be taken with us into the higher grade. The life of Christ is a copy, revealing the lessons we must learn and practice in this life, that we may represent Christ in character. Jesus came to live the law of God, to give the higher class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. Like Moses we may behold Him who is invisible. *10LtMs, Ms 25a, 1895, par. 23*

The Lord has represented to me in many ways, at many different times, how carefully we should deal with the young. It is the nicest and most responsible work in the world to deal with human minds. All who have to do with the education and training of the youth need to live very close to the Great Teacher, else they cannot possibly live according to the divine plan. Lessons have been given to me which have been interwoven in my character and life work. *10LtMs, Ms 25a, 1895, par. 24*

The religion of Christ is a constant refiner, a divine purifier. It never degrades the receiver, or makes him coarse and rough, or unkind in thought or feeling toward those for whom Christ has died. Everything that encourages a disposition to notice the defects of others, and to expose their mistakes, is wrong. It cultivates distrusts and suspicions which are contrary to the disposition of Christ and detrimental to the minds that are exercised in this line. Those who are engaged in this work grow away from the true spirit of Christianity. While the gospel never brings its receiver down upon a

low level, while it elevates, ennobles, and sanctifies, its influence never leads one to cherish exalted ideas of his own ability and merits in contrast with those of others. The gospel never nurtures pride or self-esteem. *10LtMs, Ms 25a, 1895, par. 25*

Young men and young women need to have the right principles kept before them in their student life; for is not heaven the goal they are seeking? The youth generally need plain, simple lessons as to what constitutes the Christian life. In the pride of their will they set themselves in controversy with God. Their tempers, tastes, and tendencies are contrary to the heavenly tendencies. In order that the means and appliances of the Gospel may be efficacious, the worker must realize the material he is working upon in the beings over whom he is trying to exert a saving influence. All who would be co-workers with God in this broad field, the world, must work as Christ worked. They cannot be severe in watching, in criticizing and condemning. *10LtMs, Ms 25a, 1895, par. 26*

We are to be doers of the Word of God, and this is what is represented by eating Christ's flesh and drinking His blood. The Bible is to stand as the great educating Book above all other books in our schools. The divine Teacher came down from heaven, and clothed His divinity with humanity that He might reveal Himself as the Way, the Truth and the Life. In (*John 6:28-71*) Christ has, in simple language, given us the great lesson. Thus important instruction was given in answer to the question, "What shall we do that we might work the works of God?" The answer to this question we need to understand, or we shall miss heaven. "This is the work of God." This is what God requires "that ye believe on Him whom He hath sent." [*Verses 28, 29.*] The price of heaven is the only begotten Son of God. The way to heaven is by faith in Jesus. First you require to believe, next to work. "This is the work of God that ye believe on Him whom He hath sent." Teach the students in our schools to believe in Christ, then they will work the works of God. *10LtMs, Ms 25a, 1895, par. 27*

Ms 26, 1895

Our College

Refiled as *Ms 2, 1881*.

Ms 27, 1895

The Tasmanian Camp Meeting

NP

December 1895

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Our first camp meeting in Tasmania was held in Hobart, November 28 to December 9. It was located just opposite the Newtown Post Office, two miles from the center of Hobart. We were much pleased with the campground. It was elevated considerably above the surrounding streets and was reached by a flight of steps. A hawthorn hedge shut in the enclosure, so that the encampment was hidden until we reached the entrance. Then the white tents, in their orderly arrangement in that grassy retreat, were an attractive sight. Hobart is surrounded by hills, rising one above another, and stretching away in[to] the distance. Often they brought to our minds those precious words, "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even forever." [*Psalm 125:2.*]*10LtMs, Ms 27, 1895, par. 1*

Besides the large meeting tent, the children's tent, and the reception, book, and dining tents, there were on the ground thirty-two family tents, occupied by our people. At the beginning of the meeting, there were about sixty in the encampment, and toward the close, one hundred and seven. This was a larger number than we had expected, being fully half of all the Sabbath-keepers in Tasmania. Some who had thought it impossible to attend the meeting gratefully acknowledged the providence of God in opening the way for them to come.*10LtMs, Ms 27, 1895, par. 2*

As there was no conference business to divide the time of the meetings, the ten days were spent in the study of the Word. The early morning hour was devoted to private study and prayer. At 8:30

there was a general social meeting, at 10 a.m. a lesson on some line of Christian work, at 2 p.m. a Bible study, and at 7:45 a sermon. The evening meetings were mostly conducted by Elders Prescott and Corliss. Much interest was manifested by the public, and the large tent was well filled, except in rainy and threatening weather. *10LtMs, Ms 27, 1895, par. 3*

A very profitable series of Bible studies with the youth was held each morning. There were about twenty in attendance. Children's meetings were held twice a day. After the morning lesson, on pleasant days teachers and children took a long walk, and during the walk, by the banks of the river, or in the grassy fields, a halt was called and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp. The attendance at the morning meetings when only the children of the camp were present was thirty. In the afternoon, when the school children from the neighborhood came in, there were from fifty to sixty. *10LtMs, Ms 27, 1895, par. 4*

On the afternoon of the first Sabbath I spoke from (*Luke 21:36*): "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." My soul was hungering and thirsting for the bread and water of life and for every other soul. I realized that very much depends upon the presence and blessing of God at the first of the meeting. This is the best time to humble the soul before God, and to seek Him right earnestly. I knew that many present were longing for the realization that Christ was their personal Saviour. Christ was knocking, knocking at the door of their hearts. Would they let Him come in as an honored guest? or would they, by dwelling upon commonplace matters, allow their God-given faculties to become dwarfed and narrowed? Would they allow themselves to become overcharged with surfeiting and drunkenness and cares of this life? *10LtMs, Ms 27, 1895, par. 5*

There is a world lying in wickedness, in deception and delusion, in the very shadow of death, asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future when the signal will be given, "Behold, the

Bridegroom cometh! go ye out to meet him.” [Matthew 25:6.] But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. *10LtMs, Ms 27, 1895, par. 6*

“God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.” [James 4:6-10.] This was the work we needed to have done. I felt that this was a precious opportunity to invite souls to seek the Lord with us. All who were afflicted and troubled in mind, all who were in sorrow and despondency, all who had lost their first love, were invited to come forward, that we might unite with them in sending up the prayer of faith for the manifestation of the Holy Spirit. *10LtMs, Ms 27, 1895, par. 7*

A large share of the congregation came forward. I went down among the people, and going to the last seat in the tent, addressed several youth, inviting them to give their hearts fully to Jesus. All five of them went forward. Young girls whose hearts had been made tender were weeping; I invited them also to come, and they responded. I knew that the angels of God were in that assembly, and my heart, that for the last five weeks had been sadly burdened and oppressed, seemed at rest, full of peace and trust in God. O, the riches of His goodness and love can never be expressed! *10LtMs, Ms 27, 1895, par. 8*

There were those who had been living in unbelief, doubting their acceptance with God. This distrust had made them miserable, but the Lord revealed Himself to their souls, and they knew that He had blessed them. One sister had desired an interview with me, but I had been forced to ask her to wait unto I was stronger. That day she took her trouble to Jesus, and found rest in His love. Many others testified that they had realized more of the presence of the Lord <during this meeting> than ever before, and their hearts were filled with thankfulness. *10LtMs, Ms 27, 1895, par. 9*

On Sunday I spoke again, and several times through the week. The next Sabbath we had another revival effort, and most of the congregation came forward for prayers. I knew that the members of our churches needed a work done for them, in order that they might let their light shine to the world. A formal religion is powerless. Only the religion of the heart, intense and earnest, will move upon the hearts of the careless and world-loving. *10LtMs, Ms 27, 1895, par. 10*

There is a great need of heeding the words of Christ, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of Christ freely." [*Revelation 22:16, 17.*] Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others. Some will say, "I am not fit to serve God. How can I do this work of communicating truth. The opposition to the commandments of God is so strong, what can I, a poor weak creature do?" It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do? *10LtMs, Ms 27, 1895, par. 11*

The arm of the Lord is not shortened that it cannot save. His ear is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the heart and make the human agent a vessel unto honor. Take the Word, read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads, look with confidence to God, trust Him to qualify you for His service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the victory. Christ has brought light and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe, walk by faith, not by sight. *10LtMs, Ms 27, 1895, par. 12*

There are many souls yearning unutterably for light, for assurance

and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. <Beseech the Lord in fervent prayer for help.> Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned. But take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved.*10LtMs, Ms 27, 1895, par. 13*

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul who is seeking Jesus. Satan works to drag the inquiring souls away from the cross; but Christ is drawing them, and all who are co-operating with Christ will exert a compelling influence in bringing others to Him.*10LtMs, Ms 27, 1895, par. 14*

As laborers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained. But let it be the truth as it is in Jesus. Work while it is day, for the night cometh, in which no man can work. Sow the seed in faith, and with an unsparing hand. Work as if you could behold the whole universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are willing to examine and understand the truth will find the precious, priceless hidden treasure.*10LtMs, Ms 27, 1895, par. 15*

Never forget that we cannot assimilate to the world and be God's people. There is divinity in the Word. In presenting the Word to others, never make it a "suppose so," a "guess," or a "maybe." Speak as one who has authority from God through His Word.

Declare with Peter, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. ... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” [2 *Peter* 1:16, 19.] *10LtMs, Ms 27, 1895, par. 16*

Throughout the meeting, the Lord sustained me by His grace, so that I was able to speak to the people from time to time till the very close. Altogether, the meeting was a pleasant surprise to our own people, and to the people of Hobart. Many said, “I thought this meeting would be a failure because of the hard times, and the difficulties that attend families leaving home for ten days, but it is a complete success. I rejoice to see so many here, and most of all that I am here, and that I hear the stirring truths from the Word, and that God has let light into my heart and soul, and has given me courage for the conflict with temptation and sin.” *10LtMs, Ms 27, 1895, par. 17*

Some said, “My feet were slipping, I was losing faith in the message, and did not realize the shortness of time, nor see our present danger. Now I rejoice that I came to this meeting. The presence of the Lord has been here. His Spirit has touched many hearts. He has greatly blessed me. I shall go to my home with a determination to work for the Master.” Some who for years have been praying that members of their families might give their hearts to God were filled with joy at the fulfillment of their prayers. *10LtMs, Ms 27, 1895, par. 18*

The theme of the addresses and Bible studies was Jesus Christ—His love, His sacrifice, His obedience to the will of God, His life as an example, His exaltation, His ministry, and His messages to the church. Much of the Spirit and power of God were felt as these things were dwelt upon, and all were impressed that our religion must be more a matter of the life, and less a matter of theory. *10LtMs, Ms 27, 1895, par. 19*

Sabbath afternoon, December 7, there were several who expressed desire for baptism. On Sunday fourteen were immersed in the water

of the bay as witness of their death to sin, and resurrection to the new life.*10LtMs, Ms 27, 1895, par. 20*

At the close of the camp meeting, it was decided to continue evening meetings in the large tent for a week or two on the same grounds. Much interest is manifested to know more of the message, and there are many who need only the courage of their convictions to take their stand with us. The members of the Hobart church are greatly encouraged and strengthened, and they are now proposing to build a meeting house of their own.*10LtMs, Ms 27, 1895, par. 21*

Our prayer is that the year 1896 may be a year of prosperity and growth for the cause in Tasmania; and it surely will be if those who have received light and blessing will labor in faith to present the same to others.*10LtMs, Ms 27, 1895, par. 22*

Ms 28, 1895

Education

Hobart, Tasmania

December 9, 1895

Previously unpublished.

We feel very deeply interested in regard to the school question. This question was presented to me twenty-one years ago, and for about two years we contemplated it, considering it in the light God had given. Since I have come to this country, the matter has revived in my mind, and many things have been unfolded to me by the Holy Spirit, showing how those who have accepted the truth are to work in these last days. We must have schools, but they must not be molded after the fashion of the schools of the world. The advantage of having schools where our children can be educated in Bible principles was presented to me, unfolding more and more as we near the close of this earth's history, to show the importance of having the right kind of education. *10LtMs, Ms 28, 1895, par. 1*

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." *John 17:3*. If this is the kind of education our youth should have, we must work to that end. God would have us separate as distinctly as possible from the world, that our children may not be associated with those whose example will be injurious. The things taught by those that are making void the law of God is not the education they need. They need an education which will lead them to respect the authority of home and of God. *10LtMs, Ms 28, 1895, par. 2*

Unless our children are brought up in the nurture and admonition of the Lord, they will be deficient in that education which develops a character after the Bible standard. *10LtMs, Ms 28, 1895, par. 3*

At the time when the education question was presented to us, there were many who thought that our schools ought to be near the large cities; but as they discussed this, the Lord presented the matter before me, forbidding any such thing. What would the youth see in

the cities? A people wholly given up to wickedness; God's holy day trampled upon by unholy feet; and amusement and holidays exalted high. God did not send His Son into the world to teach people how to get the highest kind of amusement and selfish gratification out of life. Christ came to teach men how to honor God, to teach them righteousness. *10LtMs, Ms 28, 1895, par. 4*

Centuries before, when enshrouded in the pillar of cloud, He had given the children of Israel instruction as to how they were to teach their children. "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [*Deuteronomy 6:6, 7.*] If our youth had that knowledge they could attain all the rest that was essential, but if they did not have that knowledge, all the knowledge that they could obtain from the world would not place them in the ranks of the Lord. They might gather all the knowledge books could give, and yet be ignorant of the first principles of that righteousness which would give them a character which God could approve. *10LtMs, Ms 28, 1895, par. 5*

From the light I have received, if we locate our schools near the cities, the youth will have many temptations to meet. The school buildings should be erected in some locality where the youth can be educated in useful employment, and where nature can be used to illustrate the principles of the truth. In cultivating the soil, in disciplining and subduing the land, lessons may constantly be learned. No one would expect to settle upon a raw piece of land and expect it at once to blossom like the rose. The soil must be cultivated, and unless hard work is bestowed upon it, it will not bring forth a harvest. And so with the soil of the human heart—the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God. *10LtMs, Ms 28, 1895, par. 6*

Loyalty to God should be the sum and substance of all education. It should be presented as the foundation of education. "The fear of the Lord is the beginning of wisdom" [*Proverbs 9:10*]; and when the fear of the Lord is taught, the wisdom of God comes with it. But the devil has gained supremacy in the world, and that is why education

in this line has not been given before. The authors of many of the books studied in the various schools of today are infidels. It is not according to God's order that such books shall be studied. He would have everything in the educational work in harmony with heaven, that the youth may be transferred to the higher grade and take with them the education they have received here.*10LtMs, Ms 28, 1895, par. 7*

God would have us educated, not merely to use the brain, but to tax the muscles equally with the intellect. This will keep the human machinery in the very best possible condition to obtain an all-sided education.*10LtMs, Ms 28, 1895, par. 8*

The young are full of life and spirits, and if this overflow is not expended in useful labor, it will come out in objectionable amusement and in transgression of the law of God. Train the youth to habits of perseverance and stick-to-itiveness; train them to habits of order; and at the same time educate them in the Christian life. It is of the highest importance that we give the youth the best education possible.*10LtMs, Ms 28, 1895, par. 9*

Before the destroying angel passed over the land to destroy the first born of the Egyptians, the direction was given to the Israelites to gather their children into their houses with their parents. That lesson is for us. As far as possible we are to keep our children from the association of those who would dim their ideas of God and of heaven. The influence of schools generally is calculated to obliterate the image of God from the soul. When the destroying angel passed over the land of Egypt, every soul who had gathered his children to Him and had distinguished his house by the blood upon the doorpost was saved. This was presented to me as a lesson overlooked by our people. We should leave no stone unturned to take our children from the ranks of unbelievers.*10LtMs, Ms 28, 1895, par. 10*

Again it was presented to me that we do not, one fiftieth part, recognize the importance of home influence in placing our children upon the right basis. The lessons they receive when in the home circle stay with them for life.*10LtMs, Ms 28, 1895, par. 11*

Jesus Christ, the Saviour of the world, did not attend the schools of

the rabbis, and neither did John the Baptist. It was presented to John that the best lessons were to be learned from nature. There God could instruct him; for he would not be influenced by the false maxims which were being taught even by those whom God had made the repositories of His law. But they had departed from God, and when the angels came to announce the birth of Jesus Christ, they could not go to Jerusalem because the inhabitants of that city were not looking for Him. They went to the humble shepherds, and to them they gave the glorious message of Christ's appearing.*10LtMs, Ms 28, 1895, par. 12*

John did not receive his education in the schools, but away from the schools. God was his educator. God has given the light that our schools should be more after the schools of the prophets. There the Spirit of God was so manifested that even when Saul, when pursuing David to kill him, came under the atmosphere of the school, he too received the Spirit of God, and began to prophesy. God wants us to have our schools of that order, as nearly as possible. In them the Bible must stand supreme, as the main basis of study. And as we study His Word, God will fulfill His promise and bring all things to our remembrance, whatsoever He has said to us. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." [*John 5:39.*] What we need is that the Word of God shall be brought into our practical life. When the Scriptures are taught in the right way, God will bring to our remembrance the things of Him.*10LtMs, Ms 28, 1895, par. 13*

As the blood circulates in the body, so the Word of God, as a living current, is to be brought into the life, fortifying the soul against the temptations that are without number. These temptations will come stronger and stronger, and our youth need an education which will enable them to stand. The teachers in our schools must be taught of God, that those who come to school may receive that class of education which will make them workers with God. This is the education which will strengthen and fortify the mind. No study of any books in the world will give such power to the intellect, such strength to the mind, as a study of God's Word. The true science of education is in the Word of our God. It is the study of the angels of God and of all the heavenly universe to obtain that education.*10LtMs, Ms 28, 1895, par. 14*

Ms 29, 1895

Converted Men Needed In All Departments of the Work

NP

1895

Portions of this manuscript are published in *PM 58-59; 3MR 37-38; MRmnt 123*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

None should be employed in any branch of the cause who have not a living connection with God. It is only in the humble, contrite heart that Christ abides. When men reveal that they have not, and do not see the necessity of having, a pure, clean heart, do not place them on any council, whatever their calling, influence, or position may be. Better choose humble men who honor God and keep His commandments than those who have long been connected with the work, but who by their practice have brought it down on a level with common business transactions.*10LtMs, Ms 29, 1895, par. 1*

Converted men, who love and honor God, will fear to move in their own counsel. They will realize that their efforts can prove successful only as recognized by Him without whose blessing there is no prosperity. Apart from God, nothing is wise, nothing is holy; but His blessing, the one who practices unrighteousness cannot receive. It is a most terrible thing to place common and sacred things on a level. For years this has been becoming prevalent and is separating the human agents from God. To handle sacred things as common matters is an offense to God. That which God has recognized and set apart to do Him service in giving light to our world is holy, and when men undertake to pronounce judgment upon it, they are attempting a work which God has not given them.*10LtMs, Ms 29, 1895, par. 2*

In the publishing house the machinery of the manufacturing department may be run by men who understand and are skillful in its management. But how easy it would be to leave one little screw,

one little part of the machinery out of order, because the memory was not as faithful as it should be. How disastrous might be the result. A great loss might be sustained, and lives be sacrificed. Who has prevented casualties? The angels of God have supervision of the work. If the eyes of those who run the machinery could be opened, they would discern the heavenly guardianship over all the work. A divine intelligence moves upon the human mind and keeps the memory active. In every room in the publishing house where work is done, there is a witness taking note of the spirit in which the labor is performed, and making the fidelity and unselfishness revealed. *10LtMs, Ms 29, 1895, par. 3*

Many have failed to realize the sacredness of the work in which they are engaged. Its exalted character should be kept before the workers, both by precept and example. Let all read the directions given by Christ to Moses, requiring every man to be in his place, and to do the part of the work to which he was appointed and set apart. If, in putting up or taking down the tabernacle, any man was found out of his place, or ventured upon any officious action in handling the sacred ark or bearing it, that man was put to death. *10LtMs, Ms 29, 1895, par. 4*

Nadab and Abihu, sons of Aaron, were not careful to cherish a high sense of the sacredness of the sanctuary service. They “took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. And there went out fires from the Lord, and devoured them, and they died before the Lord.” Mark the following words: “Then Moses said to Aaron, This is that the Lord spake saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.” [*Leviticus 10:1-3.*] Will we consider this? Special directions were given that none should show signs of mourning. There was to be no uncovering of the head, no rending of the garments. Not a semblance of reflection should be cast upon God, whose judgment had fallen upon these desecraters of holy things. *10LtMs, Ms 29, 1895, par. 5*

The special charge was given to Aaron, “Do not drink wine or strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever

throughout your generations.” Mark the reasons given: “That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.” [*Verses 9-11.*] Read the whole of the *tenth chapter of Leviticus*. *10LtMs, Ms 29, 1895, par. 6*

The Lord gave special directions in regard to everything connected with His work. He is jealous for His honor. He says, “I will be sanctified in them that come nigh me, and before all the people I will be glorified.” [*Verse 3.*] The proclamation of His truth, that is to shine amid the moral darkness of the world, is a work over which God and the heavenly angels have supervision. And those who have any connection with that work are to walk, not in the vanity of their own spirit and wisdom, but in the wisdom of God. *10LtMs, Ms 29, 1895, par. 7*

Where are the special monuments of God’s workings among men, if not in our institutions, which are His instrumentalities to preserve the knowledge of His honor and glory, that His name should be feared? The publishing house has been solemnly dedicated to God. It should be looked upon as the Lord’s, a place where His work is being done, and where men are to walk uprightly, being divested of selfishness and covetousness, which is idolatry. *10LtMs, Ms 29, 1895, par. 8*

If, after a sufficient period of trial, it is found that any of the workers have not a conscientious regard for sacred things; if they slight the messengers whom God sends; if they turn their hearts away from the message and show no interest in the special work for this time, they should be separated from the work, and others should be chosen to engage in it who will receive the light God sends to His people, and will walk in the light. Whenever men think themselves at liberty to reject or accept the Word of God by His servants as they please, those in charge of the work should take action in their case. It is not safe to retain them in the work, for they are rejecting the only means by which they could be reproved or corrected. The enemy will work through such ones to carry out his own devices, and those who retain them in any position of trust, after their refusal to receive admonition, are dishonoring God. *10LtMs, Ms 29, 1895,*

This work should have been faithfully done years ago. Every year that it has been neglected has confirmed men in their resistance and defiance. Let any man become elated with the idea that he is a necessity, that the work cannot go on without him, and the whole work will bear the impress of his presumption and his disregard of sacred things. *10LtMs, Ms 29, 1895, par. 10*

Whatever the position we are called to fill, our only safety is in walking humbly with God. The man who glories in his supposed capabilities, in his property, in his position of power, in his wisdom, or in anything else than Christ, will be taken in Satan's net. Not a ray of glory is to be diverted to any human agent. He who fails to walk humbly before God will find a spirit rising up with him, prompting the desire to rule others connected with him, and causing him to oppress those who are human and erring like himself. He appropriates to himself the honor, which belongs to God, of jurisdiction and control over other men. This is not to be tolerated. *10LtMs, Ms 29, 1895, par. 11*

The worst thing that can be done is to uphold those who have little respect for God's authority or for His manner of working in giving the truth to the world. To keep such men in high office, the very highest and holiest positions that mortals can have, where they are called upon to make decisions that affect the prosperity of the work of God, is to assume a fearful responsibility. They may be honored as counsellors, but God is not honored or glorified by them as chosen representatives of His work. They do not recognize God in the work He has given His messengers to do. It is not possible for men to have a living connection with God while they refuse to receive the message He sends. They may lay plans which may be thought to be wise, but without God as a counsellor, their plans will prove to be a snare. *10LtMs, Ms 29, 1895, par. 12*

The last dream which God gave to Nebuchadnezzar, and the experience of the king in connection with it, have lessons of vital importance to all who are connected with the work of God. The king was troubled by his dream. It was evidently a prediction of adversity, and none of his wise men would attempt to interpret it.

The servant of God was summoned. *10LtMs, Ms 29, 1895, par. 13*

The faithful Daniel stood before the king, not to flatter, not to misinterpret in order to secure favor. A solemn duty rested upon him, to tell the king of Babylon the truth. He said, "My Lord, the dream be to them that hate thee, and the interpretation to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O king, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion unto the ends of the earth. *10LtMs, Ms 29, 1895, par. 14*

"And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou know that the Most High ruleth the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." [*Daniel 4:19-27.*] *10LtMs, Ms 29, 1895, par. 15*

Do we regard the kingdom of Babylon as of more importance in the estimation of God than are the instrumentalities and responsibilities He has entrusted to His chosen people, upon whom the ends of the world are come? We have here the workings of the great I AM to change even the heart of an heathen king. There is a Watcher just

as really taking cognizance of all the works of the children of men, but in a special sense of those who are to represent God by receiving His sacred truth into the heart and revealing it to the world. The workers in our institutions are far more accountable than was the king of Babylon, for his course of action is laid out before us, and we may learn therefrom the lesson God desires to teach us. *10LtMs, Ms 29, 1895, par. 16*

There are those who need to learn that the heavenly universe is acquainted with all the works of the children of men. I pray that the Lord God of Israel may impress it upon our responsible men that if they turn from His word to their human ideas and plans, they are without excuse. A spirit has been coming in that God abominates—a spirit of selfishness, self-exaltation, pomposity. It is time that there was a change in the program. He that sitteth in the heavens requires that a different spirit shall control the proceedings of councils and committees. The principles practiced are not only detrimental to all within the sphere of their action, but they will lead to development of character so objectionable that its possessor cannot find a place among the redeemed. In all your assemblies there is present a Watcher who will not long bear with the perversity of men that have had so great light and so great opportunities. *10LtMs, Ms 29, 1895, par. 17*

In the dream of Nebuchadnezzar, the true object of government is beautifully represented by the great tree “whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation.” [*Verse 21.*] Now, if God had called a man, or any set of men at Battle Creek to rule in any sense, that representation of the tree shows the only kind of ruling acceptable to Him—a government that protects, restores, relieves, but never savors of oppression. The poor, especially, are to be kindly treated. “All ye are brethren.” [*Matthew 23:8.*] Aid is to be given to the oppressed, and not one soul that bears the image of God is to be placed at the footstool of a human being. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. *10LtMs, Ms 29, 1895, par. 18*

As king Nebuchadnezzar walked in his palace, he said within

himself, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [*Daniel 4:30.*]10LtMs, Ms 29, 1895, par. 19

The God of heaven read the heart of the king and heard its whisperings of self gratulation. "While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon king Nebuchadnezzar." [*Verses 31-33.*]10LtMs, Ms 29, 1895, par. 20

That Watcher who is guarding the interests of all men, sees all that has been done in Battle Creek. Every individual is before Him. There is not a thought of the heart that is unnoted. There is not a plan or imagination but the Lord sees. Nothing can be hid from Him. His ear can hear the secret whispering, and every secret thing is to be brought into judgment. Let those who suppose that the Lord has given them a measuring line, wherewith to measure character, and who climb upon the judgment seat to pass sentence upon others, remember that in all the secret councils as well as the open councils, there is a Watcher. God's eye is reading men, measuring men. Unless they humble their hearts before Him, those who have responsibilities to bear will make grievous mistakes.10LtMs, Ms 29, 1895, par. 21

What was the sin of king Nebuchadnezzar? Pride; he placed himself where God should be. What was the retribution? Degradation; his reason was taken from him. The Lord will chastise His people. Those who are true at heart will see that His purpose is not merely to separate the sin from the sinner, but by His own light to reveal the sin which led the soul away from God, and which would be its ruin unless corrected.10LtMs, Ms 29, 1895, par. 22

From the history of characters described in the Word of God, we learn that prosperity is dangerous to spiritual life. It is not those who

have lost their property that are most likely to forget God; it is those who have a measure of prosperity or who have been successful in their plans. The cup that is most difficult to carry, is not the one that is empty, but the one that is full to the brim. This must be balanced with nice precision. *10LtMs, Ms 29, 1895, par. 23*

To be restricted for want of means is, as I can testify, a great inconvenience; but prosperity too often leads to self-exaltation. Men feel that they are masters, and that others are dependent on them. Here is deception, delusion, and presumption, the putting forth of the finger and speaking vanity. These deceived ones turn away their fellow men from their rights. Every man in a position of trust is to respect and treat kindly every other man. Let none feel that they are too great and too wise to follow the example of Christ. When a little power is placed in their hands, let them not do as did the king of Babylon in his self-approbation. *10LtMs, Ms 29, 1895, par. 24*

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” [*Malachi 4:1, 2.*] *10LtMs, Ms 29, 1895, par. 25*

When in the synagogue at Nazareth Christ read to the people from the roll of the prophet Isaiah, He stood as the divine Interpreter of the Scripture which He Himself had inspired holy men to write. He read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel unto the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [*Luke 4:18, 19.*] How terrible the blindness of the men of Nazareth that after their hearts had responded to the Holy Spirit’s power, they became so enraged as to try to take the life of the Son of God. That history should be kept before you as an exhibition of the result of hardening the heart in unbelief and pride. *10LtMs, Ms 29, 1895, par. 26*

How different the course of king Nebuchadnezzar. Under the

rebuke of God, his proud heart was humbled. He acknowledged Jehovah as the living God: Come, all ye that fear God, and I will make known what he hath done for my soul. I have seen the greatness, I have tasted the goodness of God. It is now my wish that all the people of my realm shall learn what I have learned, that the God that they should worship is no golden image, but He who made the heavens and the earth.*10LtMs, Ms 29, 1895, par. 27*

“At the end of the days I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase.” [*Daniel 4:34-37.*]*10LtMs, Ms 29, 1895, par. 28*

Thus the king upon the Babylonian throne became a witness for God. He presents himself as a living epistle, giving his testimony, warm and eloquent from a grateful heart, that was partaking of the mercy and grace and righteousness and peace of the divine nature.*10LtMs, Ms 29, 1895, par. 29*

Ms 30, 1895

Prepare to Meet the Lord

Refiled as *Ms 32a, 1896*.

Ms 31, 1895

Consolidation of the Publishing Work

NP

1895

This manuscript is published in entirety in *PH150 6-11*.

The subject of consolidating our publishing work, to bring it under one management, has been presented to me, and I have been shown what the outcome would be. It would result in bringing all the publishing houses under the control of a man made power at Battle Creek, which already has far too extensive a rule. It will be urged that since the publishing interest in Battle Creek is under the supervision of the General Conference, matters are placed on a different basis, and that the objections to consolidation are removed. But the same influences that have been leading away from the principles upon which our publishing institutions were founded are working still. There is a change of name, but to a great degree the management is the same. It is no time now for any institution among us to act out the principles of Rome in seeking to bring everything under its own control.*10LtMs, Ms 31, 1895, par. 1*

The General Conference is assuredly embracing altogether too many weighty responsibilities. It cannot carry them with the present corps of workers. It is best for our brethren in Battle Creek to think more deeply and pray more earnestly before they shall make any further moves to enfold all the publishing interests. You are in need of the teachings and leadings of the Holy Spirit of God. Let your managing forces walk humbly with God, and seek wisdom from Him to manage the interests that have already accumulated at Battle Creek. You will need a much more efficient staff than you now have to do even this. When the present inefficient corps undertakes the management of the publishing work in the whole field, they are acting contrary to the will of God. I protest against it in the name of the Lord.*10LtMs, Ms 31, 1895, par. 2*

If the publishing house at Battle Creek had kept clear from all encroachments upon the rights of others, the responsible men

would have had a decidedly different record in the books of heaven. The record of the books is soon to be opened. The time is at hand when the vision of the prophets is to be fulfilled: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." [*Revelation 20:11.*] Daniel, speaking of the destruction of earthly kingdoms, says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known. ... what shall come to pass hereafter: and the dream is certain, and the interpretation sure." [*Daniel 2:44, 45.*]*10LtMs, Ms 31, 1895, par. 3*

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works; and death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." [*Revelation 20:12-15.*]*10LtMs, Ms 31, 1895, par. 4*

Let all take heed as to the principles that govern their dealings with one another, for all their works are to be brought into judgment. There must be no confederacy to ignore the individuality of the publishing work on the Pacific Coast. Let not our brethren attempt to submerge the identity of the Pacific Press in the publishing house at Battle Creek, thinking to increase the strength of both. The Pacific Press has been led to depend too largely upon Battle Creek. Its managers should have discerned the talents to be found on the Pacific Coast, and would have shown true wisdom in securing all the ability possible in order to make their work a complete whole.*10LtMs, Ms 31, 1895, par. 5*

Let the Battle Creek Publishing House and the Pacific Press regard each other as sister institutions. In co-operation they can exert a healthful influence upon each other, but not in consolidation. These institutions are not to become merged into one. The managers in Battle Creek have indulged unchristian, unbrotherly feelings even envy and jealousy, toward the Pacific Publishing House. They have had a feverish desire to belittle that institution, and to bring it under their own jurisdiction, but the light that I have had for years is that these institutions must stand separate, each preserving its own individuality. A nearer relation than this will tend to the injury of both.*10LtMs, Ms 31, 1895, par. 6*

The arrangement for the General Conference to take the supervision of the publishing work will not remove the difficulties that have existed, unless there is a decided renunciation of the principles and methods which are not in the wisdom of God, nor for the interests of the work. Methods which God does not approve have leavened the minds of men who do not discern the outcome of these ambitious plans. They give their assent to that of which they know very little.*10LtMs, Ms 31, 1895, par. 7*

I fear that the managers of the Pacific Press have accepted propositions without the careful and prayerful consideration which should have been given them. No proposition should be accepted, no matter from [whom] it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord. Spread out the writing before Him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. As you ask for wisdom, believe that you receive, and you shall have; for God has promised it.*10LtMs, Ms 31, 1895, par. 8*

Brother Olsen may, with the purest motives, make propositions that have no appearance of injustice toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. Some of the men on the other side have purposes in view which they do not clearly define. From the light I have had, the Pacific

Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results. *10LtMs, Ms 31, 1895, par. 9*

I repeat, the fact that the General Conference has taken the control of the publishing work does not remove the objection to consolidation. Matters are presented to me as in no more favorable condition than before. The very foundation of the evil has not been removed. The same men are acting in the interests of the publishing work at Battle Creek, and their policy will be essentially the same as in the past, bearing the signature of men, but not the endorsement of God. *10LtMs, Ms 31, 1895, par. 10*

I am anxious to publish the testimonies that have so long been in the hands of a few. The people are in ignorance as to the significance of the decisions of your councils, for they have not the light which you have received. As soon as other work can be completed, I mean to publish the testimonies that have been waiting so long. But if our brethren persist in their efforts to consolidate the publishing work, and bring the Pacific Press under the management of the authorities at Battle Creek, I shall feel it my duty at once to gather up and publish the writings that have for the last twenty years expressed the will of God on this point. O, may God save His people in this perilous time! Wisdom seems to have departed from the prudent. The truth is hidden from wise men, and is revealed to babes. The cause of God will not be left in unconsecrated, unskillful hands. *10LtMs, Ms 31, 1895, par. 11*

Ms 32, 1895

Words of Comfort

Refiled as *Ms 41, 1896*.

Ms 33, 1895

Relation of the G. C. Committee to Business Interests

NP

1895

This manuscript is published in entirety in *14MR 278-279*.

The General Conference Committee has a weighty responsibility in caring for the interests of our people and of the work which is committed to them. As the field of our work widens, this responsibility becomes greater. It is not the will of God that those who are called to this position should so lade themselves down with business cares that they are crippled in the work to which they have been chosen. *10LtMs, Ms 33, 1895, par. 1*

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business, for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to its spiritual interests. Let him have time to understand the spiritual needs of the churches. *10LtMs, Ms 33, 1895, par. 2*

The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the G. C. Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God becomes a place of merchandise, and the ministers of God's house as common businessmen. Their work is brought down on a level with common things. Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the work, which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight. *10LtMs, Ms 33, 1895, par. 3*

God does not intend that the G. C. Committee should embrace financial responsibilities that call for a large amount of labor, for the churches are thus deprived of the very help they need. And the decisions of the conference will come to be regarded as on a level with the opinions of business men. The sacred authority with which God has invested His servants is lost. *10LtMs, Ms 33, 1895, par. 4*

The *sixth chapter of Acts* should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work. *10LtMs, Ms 33, 1895, par. 5*

Ms 34, 1895

White, Edson

Refiled as *Lt 83, 1895*.

Ms 35, 1895

The Sufferings of Christ

NP

September 13, 1894 [Filed in 1895]

Formerly Undated Ms 47. This manuscript is published in entirety in *BTS 09/1915, 10/1915*.

The sufferings of humanity ever touched the heart and called forth the sympathy and love of Christ. He exercised pity and compassion toward those who were afflicted in soul or body. His example in the matter of treating the suffering and afflicted should teach us how to have compassion and pity for the sufferings of His creatures. *10LtMs, Ms 35, 1895, par. 1*

Christ suffered in the flesh. He had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset. He knew what it was to suffer keen pangs of hunger, and He has given special lessons in regard to feeding the hungry and caring for the needy poor, and has declared that in ministering to the needy we are ministering to Himself in the person of His saints. He says, "I was an hungered and ye gave me meat." [*Matthew 25:35*.] He knew the discomfort and suffering of thirst, and He declared that a cup of cold water given in His name to any of His disciples should not lose its reward. [*Matthew 10:42*.] *10LtMs, Ms 35, 1895, par. 2*

He was often weary, oppressed with poverty, and He experienced the taxation of acting His part to support the family of which He was a member. He suffered reproach and experienced the bitter hostility of those who knew Him not. In His own home He was made to suffer the discomfort and sorrow that result from envy and jealousy. His brethren through it was their privilege to exercise authority over Him, and to presume to dictate to Him what should be His course. The misapprehension of His relatives was most painful to Him because His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But His own

brethren oft wounded and grieved His heart. They desired that He should concede to their wishes and ideas when such a course would be utterly out of harmony with His divine mission. The statement is made in the Scriptures, "Neither did his brethren believe on him." [*John 7:5.*]*10LtMs, Ms 35, 1895, par. 3*

O, if His brethren, the members of His own family, had been His friends, what a comfort they might have been to Him! The life of Christ was far superior to the life of His home relations. They were not all converted, and they looked upon Christ as one in need of their advice and counsel. They judged Him from their human standpoint, and they thought that if He would only be advised by them, and speak only such things before the Scribes and Pharisees as would not arouse their hostility, He would avoid all the disagreeable controversy that His words aroused. They charged Him with blame for many things that He said, and declared that He ought to have left them unsaid.*10LtMs, Ms 35, 1895, par. 4*

They could not fathom by their short human measuring line the divine mission which He came to fulfill, and therefore could not be partakers with Him of His trials. Their coarse, unappreciative words revealed the fact that they had no conception of the fine texture of His character, and did not discern that the divine blended with the human. They often saw Him full of grief, but instead of comforting Him, their spirit and words only grieved His heart. His sensitive nature was tortured, His motives misunderstood, His work uncomprehended.*10LtMs, Ms 35, 1895, par. 5*

So pained was Christ by the atmosphere of misapprehension in His own home, that He felt relieved when He could be in a place where it did not exist, and where His spirit could rest. He loved to visit the home of Lazarus, Martha, and Mary. Here His spirit found rest. He was not ordered or dictated to, neither were His motives and words misconstrued and misapprehended.*10LtMs, Ms 35, 1895, par. 6*

His brethren often brought forward the philosophy of the Pharisees which was hoary with age and threadbare, and presumed to think that they could teach Him who understood all truth and comprehended all mysteries. He was the Author of truth, and His soul was wearied and distressed.*10LtMs, Ms 35, 1895, par. 7*

He found relief in being alone, and in communing with His heavenly Father. His brethren thought that their wisdom was far superior to that of Jesus, and did not apprehend that He was the fountain of all wisdom and knowledge. They freely condemned that which they could not understand, and their reproaches probed Him to the quick. They avowed faith in God, and thought they were vindicating God, when God was with them in the flesh, and they knew Him not. These things made His path a thorny one to travel.*10LtMs, Ms 35, 1895, par. 8*

From the manger to Calvary, His life was one continual experience of disappointment and suffering. Christ was the only begotten of the Father, and yet He was pressed with grief; but His suffering in the garden of Gethsemane was an awful anguish that would forever remain a terrible mystery to the human family. The record says, "Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." [*Matthew 26:36, 37.*]*10LtMs, Ms 35, 1895, par. 9*

With what awe, with what reverence, should the disciples have regarded the sufferings of the Son of God! As He draws nigh to the center of the garden, the agony of the sins of the world was weighing upon His divine soul. The curse of the world's iniquity was shadowing the light of His Father's face from His vision. O how could He escape from it? how avoid standing under the curse that sin had wrought, and be alienated from His own beloved Father? He turned to His disciples and said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." [*Verse 38.*]*10LtMs, Ms 35, 1895, par. 10*

At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart and be alone. The hosts of darkness are there to make sin appear as extensive, deep, and horrible as possible. In His hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions that it would make atonement seem impossible, so that the Son of

God, who sought to save a lost world, should be crushed beneath the curse of sin. *10LtMs, Ms 35, 1895, par. 11*

The working of the vigilant foe in presenting to Christ the vast proportions of transgression caused such poignant pain that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly beloved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man's Substitute, Jesus Christ, the only begotten of the Father. *10LtMs, Ms 35, 1895, par. 12*

In the garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O my Father, if it be possible, let this cup pass from me:" but if there is no other way by which the salvation of fallen man may be accomplished, then "not as I will, but as thou wilt." [*Verse 39.*] Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. The power that inflicted retributive justice upon man's substitute and surety was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law. *10LtMs, Ms 35, 1895, par. 13*

It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the Infinite God, when he bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God. *10LtMs, Ms 35, 1895, par. 14*

Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering, for the human existed in the divine nature and created a capacity for suffering to endure that which resulted from the sins of a lost world.*10LtMs, Ms 35, 1895, par. 15*

The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner.*10LtMs, Ms 35, 1895, par. 16*

Ms 36, 1895

“I have been listening to the words...”

Formerly Undated Ms 19. Refiled as *Ms 115a, 1897*.

Ms 37, 1895

True Education

Refiled as *Ms 20, 1895*.

Ms 38, 1895

To the Church in Hobart

Glenorchy, Tasmania

May 1895

This manuscript is published in entirety in *2MR 264-285*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have presented general principles to the church in Hobart, as did our Lord and Saviour Jesus Christ when He presented truth to the people, and I hoped that as these general principles were presented, advancement would be made along the lines where advance was needed, but I see that a more definite prescription is required to remedy the evil that exists, which, unless corrected, will prove disastrous to the church. *10LtMs, Ms 38, 1895, par. 1*

There is one thing in this world which is the greatest object of Christ's solicitude. It is His church on earth, for its members should be representatives in spirit and character of Him. The world is to recognize in them the representatives of Christianity, the depository of sacred truths in which is stored the most precious jewels for the enrichment of others. Through the ages of moral darkness and error, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations to the present time, the pure doctrines of the Bible have been unfolding within her borders. *10LtMs, Ms 38, 1895, par. 2*

But in order that the church on earth may be an educating power in the world, it must co-operate with the church in heaven. The hearts of those who are members of the church must be open to receive every ray of light that God shall choose to impart. God has light to impart to us according to our ability to receive, and as we receive the light, we shall be capable of receiving more and more of the rays of the Sun of Righteousness. *10LtMs, Ms 38, 1895, par. 3*

When the light has become dim in the church of God, when zeal has diminished, it is because the church of Jesus Christ has yielded to the outward influences that Satan has employed to make of none effect the truth; but if we follow on—not stand still—to know the Lord, we shall know that His going forth is prepared as the morning. We should study the revelation of Christ in His providences from creation to the present time, that we may be led on in the path of holiness, peace, and rest.*10LtMs, Ms 38, 1895, par. 4*

Every one of us is upon probation, in school, where we are required to be diligent students. It is enjoined upon us to walk in the light, as Christ is in the light. It is by walking in the light that we learn of God, and “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom Thou hast sent.” [*John 17:3*.] These are the words of Him who was with the Father before the world was, and He uttered these words while praying for all those who should believe in God through the words of His disciples. To know God in His works is true science. Let us follow on to know the Lord till we shall know that His goings forth are prepared as the morning.*10LtMs, Ms 38, 1895, par. 5*

God has His faithful witnesses, through whom He has given testimony to revive, to restore, to build up His people in the most holy faith. He has faithful sentinels who will warn the church against false theories and doctrines, which would corrupt their faith and would bring into the church distraction, discord, and strife. In every age the Lord has raised up watchmen to bear a faithful testimony to the generation in which they live. These faithful sentinels carried forward the work, and impressed upon others the necessity of consecrating all to God, and when they were called upon to lay off their armor and leave the work, there were other hands to carry it forward. Faithful souls have constituted the church of God on earth, and He has taken them into covenant relation with Himself, uniting His church on earth with His church in heaven. He has sent forth heavenly angels to minister to His church, and the gates of hell have not been able to prevail against His people.*10LtMs, Ms 38, 1895, par. 6*

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. The Lord Jesus is among

men. His angels walk among us unrecognized and unacknowledged. We are saved from many snares and unseen dangers that through the machinations and hostility of our foe are placed in our path to destroy us. O, that our eyes might be open to discern the watchful solicitude and tender care of the messengers of light. If those who politely acknowledge the favors which they receive from earthly friends would realize how much they owe to God, their hearts would respond in grateful thanks for precious favors that are now unnoticed and unacknowledged. *10LtMs, Ms 38, 1895, par. 7*

The light that has been imparted from heaven, that has lighted up our pathway, has been appreciated only by a few. The many have regarded heaven's benefits as though they came as a matter of course, and have not walked in the light, following the footsteps of their Leader. The piety of the church as a whole has not been what it should be. The members of the church have not increased in power, imparting and receiving grace. It is when human agents seek for ability to do the work of God as it should be done that they become successful, persevering agents in advancing His cause. They become aggressive, persistent, and manifest personal piety. Those who advocate truth must live in harmony with the profession they make. It is the truth appropriated that sanctifies the soul. It is the faith that works by love that purifies from every species of selfishness. When the members of the church have this manner of faith, they recognize their mutual obligation and dependence. *10LtMs, Ms 38, 1895, par. 8*

It is God's purpose that His children should not stand isolated from one another, but that they should relate themselves one to another to mutually influence each other. They should realize that it is their duty to promote the happiness one of another. If we will be learners, Christ will be our Teacher. He will train us to make manifest His goodness, mercy, and love. Every soul who will become consecrated to Him will be a channel through whom His love can flow, will be an agent co-operating with divine intelligences, and will find his own happiness increased as he seeks to impart happiness to others. Each one of us is to consider the fact that every uttered word exerts an influence, that every action involves a train of responsibility. Connected with God, it is in our power to transmit a

current of vital influence. No one can live unto himself in this world, even if he would. Each one forms a part of the great world of humanity, and through our individual influence we are linked to the universe.*10LtMs, Ms 38, 1895, par. 9*

Christ has given us an example of the way in which we shall use our influence. He used His influence in drawing men unto Himself. He said that it was His meat and drink to do His Father's will. In how different a way many of the professed Christians of our time act. They consider their own will and their own way as supreme; but the test of human blessedness is a capacity to receive, appropriate, and impart the precious blessings of the wisdom and grace of Christ.*10LtMs, Ms 38, 1895, par. 10*

Every man and woman has strong tendencies towards evil, and peculiar traits of character that make him susceptible to temptation. Each one has to battle with his own passions; each one may see his own perverse habits reproduced in others and reacting upon his own character. Individually, we have a work to do in the strength and grace of Christ. We are to strive most earnestly against our hereditary and cultivated traits of character. If our evil characteristics are not overcome, they will, through exercise, become stronger and stronger, and pollute mind and character. Unless overcomers, we shall not be fitted for a home with the saints in light. But let no one be discouraged. There is a refuge for every tempted soul. We may avail ourselves of the great privileges and blessings brought to us through the grace of Christ.*10LtMs, Ms 38, 1895, par. 11*

But there are those whose names are on the church roll who do not know what it is to be resigned to the divine will. They do not realize that they may have perfect trust and repose in God. They have never gone through the struggle of submitting meekly and humbly to the will of God. It is true that it is hard for self to come to this point, for self ever seeks the supremacy. But the Lord says, "A new heart also will I give you." [*Ezekiel 36:26.*] He has promised to renew the mind, and to make us new creatures in Christ Jesus.*10LtMs, Ms 38, 1895, par. 12*

But in order to have this experience, we must learn the meekness

and lowliness of Christ, and take upon us the impression of His precepts, and follow the example He has given us. We should ask God for strength and grace, for “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” [*Romans 8:32.*] *10LtMs, Ms 38, 1895, par. 13*

The Lord encourages the trust of the most faulty and most perverse. He is able to restore His moral image to the soul, and is not slack concerning His promises. Christ went to the very depths of human extremities, in order that He might meet men where they are, and know how to befriend them in their need. He is our Friend, who has come to save us; and why are we not more diligent in learning of the great Teacher lessons of patience, kindness, forbearance. We may suppose that we have great provocation to feel injured, and to be angry with those with whom we associate; but we may be laborers together with God no matter what may be our circumstances. We may be sustained by faith, inspired by hope, that God in His goodness and mercy will deliver us from evil. *10LtMs, Ms 38, 1895, par. 14*

Many know very little of God’s dealings with His people, but the most hopeless part of their experience is that they do not try to understand His dealings in these precious hours of probation. It is their privilege to know that His afflictions come for the object of purifying them from all evil. The Lord permits trials to come in order that we may look to Him as the source of our strength, and be cleansed from earthliness, from selfishness, from harshness, from sharp un-Christlike traits of character. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He hath sent, in order that we may have deep heart-longings to be cleansed from defilement and to come forth from the trial purer, holier, and happier. We enter the furnace of trial with our souls darkened with selfishness, and, if patient under the crucial test, we shall come forth reflecting the divine character. The Lord is able to deliver the godly out of temptation. *10LtMs, Ms 38, 1895, par. 15*

When trials come, we are not to fret and complain, not to rebel, not to worry ourselves out of the arms of Christ, but humble the soul before God. Cry unto Him that He may give rest and peace. We

should bear the yoke of Christ in time of trouble, and instead of allowing ourselves to be repulsed, we should hear the voice that invites us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] *10LtMs, Ms 38, 1895, par. 16*

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [*Matthew 5:6.*] The word of Christ is eternal truth, and is the bread of life. If we eat of this bread, we must die to self, the narrow sphere of personal, selfish interests must be enlarged, for it is impossible for a Christian to live unto himself. Self must be hidden in Christ, and divine help has been pledged to the aid of all those who will surrender their whole heart to God. It is in order that we may die to self that we are called upon to endure trials. In our sorest distress, Christ comes to our refuge. When every professed follower of Christ will make a covenant with God by sacrifice, will be determined that he will not indulge in selfish gratification, in studying his own ease, but will diligently plan to do God's service, then all will find the Lord a present help in every time of emergency. *10LtMs, Ms 38, 1895, par. 17*

Those who are laborers together with God will have the mind and spirit of Christ and will experience His joy in seeking to help souls who are benighted to find hope in Jesus Christ. The Lord has commissioned us to push forward His work in the earth, but Satan is determined to counteract the work of redemption. He seeks to destroy the moral image of God in man, and to unite the human race with himself and his sympathizers, who swerved from their allegiance to God, and were cast out of heaven. He has sought by every manner of deception to establish his kingdom in the earth, and to conform all men unto his own standing. He is constantly seeking to make men feel the same hatred toward God as he himself feels; but we are to put forth diligent efforts to unfurl the banner of the third angel's message upon which is written, "The commandments of God, and the faith of Jesus." [*Revelation 14:12.*] *10LtMs, Ms 38, 1895, par. 18*

The people of God are to walk in the light, and to be united in the great work of making up the breach that has been made in the law of God by the man of sin. They are to raise up the foundations of

many generations. Not one who really believes the truth will stand feebly by in this perilous time as mere spectators without interest or energy. The flame of love for God must be kindled in every heart and in every home. Pettishness and stubbornness must die. Let all the people offer prayer in simplicity and faith, that the banner of truth may be carried into new territory, and that souls may be brought into subjection to the Lord God of heaven.*10LtMs, Ms 38, 1895, par. 19*

It is true that our foes will be vigilant in opposing the truth, but we shall learn lessons from these trials and become more patient, devoted, and persevering in working in Christ's lines. Our foes are watching to see what we will do next, and how they will meet and oppose every effort of advance; but of our Captain it is written, "He shall not fail nor be discouraged, till He have set judgment in the earth." [*Isaiah 42:4.*] We are to partake of His spirit.*10LtMs, Ms 38, 1895, par. 20*

A decided reformation must take place in the spirit that prevails in the church in Hobart. Brother must be turned to brother and sister to sister before God can work as He longs to work for His people. There must be practice of the prayer of Christ when He prayed that His disciples might be one as He was one with the Father. Earnest efforts must be put forth in order that we shall prevail against Satan and secure harmony among the believers. Who in the church is working in persevering faith for the oneness for which Christ prayed?*10LtMs, Ms 38, 1895, par. 21*

There is need of earnest work to overcome the selfish, overbearing spirit that has been working in the church, and has been deadening its influence. Some have had a spirit to bruise, to hurt, the souls of others, and why have they done this? It is because those they have criticized have not met their ideas of what Christian life should be, and they have judged their neighbors, spoken harsh things, and have made manifest the fact that they themselves were severe, harsh, and denunciatory.*10LtMs, Ms 38, 1895, par. 22*

This practice of speaking critical words of others does not tend to soften the heart, but works to sever very friends, to discourage souls who are passing through trials and difficulties. Instead of

discouraging them, they should have sought to have uplifted them with their sympathy, to have spoken goodly, encouraging words, and to have prayed with and for them that God would give them divine strength. God requires that we shall help to sustain the fainting, discouraged soul in the hour of temptation. Let every one who professes to belong to Christ work along His lines and make straight paths for their feet, lest the lame be turned out of the way. *10LtMs, Ms 38, 1895, par. 23*

Right in your families there are poor souls who need your help, who need that you shall speak to them words of comfort and love from a heart softened and subdued by the love of Christ. You should speak to them out of an earnest, longing desire to uplift and restore them. How many have grieved the Holy Spirit and misrepresented Christ in manifesting a spirit to bruise, to break, and to tear down. Those who are imbued with the love of Christ will make it manifest. Their very countenance will speak pity, and will reveal to their brethren and sisters that they are filled with a spirit of compassion towards them. *10LtMs, Ms 38, 1895, par. 24*

Oh that those who have not the milk of human kindness in them might see that their thoughts, their feelings, words, and actions must be decidedly changed in order that the prayer of Christ may be fulfilled in the church. Their harsh, denunciatory spirit, their judging and evil speaking, must be separated from them or else they will continually scatter away from Christ. They should be exercising a sanctified influence, gathering with Christ, in drawing souls to Him by the tender cords of love. The converting power of God must come upon the church in Hobart. A reformation must take place in the character of those who professedly are its most zealous members or else, because of their want of love, they will wound and bruise and leave to perish many poor souls. Let the prayer go forth from unfeigned lips that the anointing of the Holy Spirit may come upon the eyes of the blind, so that each one may discern what is the estimate that Christ places upon the human soul. Christ was the Majesty of heaven, yet He left us an example of goodness, sympathy, and compassion in dealing with suffering humanity. *10LtMs, Ms 38, 1895, par. 25*

The value of our work does not consist in making a loud noise in the

world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God, which brings holier qualities of mind, so that in patience we may possess our souls. We should continually pray to God to increase our strength, to make us strong in His strength, to kindle in our hearts the flame of divine love. The cause of God is best advanced by those who are meek and lowly in heart. The poor in spirit are blessed because they feel their great need. Brethren, the meekness of the spirit of Christ has not been brought into your work. You must die to self, or your life work will be a failure.*10LtMs, Ms 38, 1895, par. 26*

I beg of you not to call meddling in other people's household affairs missionary work. Fault-finding and oppression stirs up the worst elements of human nature. With proper labor, many souls might have been added to the church who are driven from the fold into the wilderness of unbelief. Instead of speaking harsh words, of making unfeeling remarks concerning those who are struggling against temptations, and who are not favorably situated for the formation of a symmetrical character, speak words inspired by the Holy Spirit that are so full of Christian sympathy that the hardest heart will be touched by their kindness.*10LtMs, Ms 38, 1895, par. 27*

The most persuasive eloquence is the word that is spoken in love and sympathy. Such a word will bring light to confused minds, will bring hope to the discouraged, and will lighten the dark prospect before them. You will meet just such cases in the church and out of the church. Make a covenant with God that you no more will indulge in a carnal, selfish ambition, but that you will work to reveal the fact that you love and serve Christ in meekness and lowliness of heart. Make determined, urgent efforts to save the erring and the perishing. Reveal the holiness of the cause and work in which you are engaged, so that you may not manifest the spirit of the enemy.*10LtMs, Ms 38, 1895, par. 28*

There has been a spirit in the church at Hobart that is not in harmony with the spirit of Christ, and those who cherish harshness, who have been free to condemn others, need to hear the voice of the Saviour as He says, "Behold, I stand at the door, and knock: if

any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:20.*] Will you open the door of your hearts and let Jesus take possession? Will you suffer Jesus to cleanse the soul-temple of its rubbish? Will you permit the Holy Spirit to take possession of the human habitation? If you will do this, you will have humble thoughts of yourself. You will not exalt your ideas and opinions as supreme. *10LtMs, Ms 38, 1895, par. 29*

Those who are tempted and tried, whom you regard as so weak, may be nearer to the kingdom of God than yourself. The Lord requires that you should help those who need help most. Do not withdraw from them because they do not meet your ideas, or the consequence will be that you will indulge in a spirit of judging, and will manifest harsh dealing toward them. Whatever may be your profession, this kind of doing places you in the ranks of the enemy, where you execute his orders and do his work. You may be entirely deceived in yourself, and in spirit say, “Come, friends, see my zeal for the Lord” [*2 Kings 10:16*], but the family in heaven do not take delight in any such exhibitions. *10LtMs, Ms 38, 1895, par. 30*

In every church the members are to be helpers, workers together with God. What was it that moved Christ to leave the heavenly courts and come to this world? Was it to save people who felt no need of salvation? Was it to confine His labors to those who, though they had been blessed with great light, had not improved their privileges? He says, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] The mission of Christ was to seek and to save that which was lost. *10LtMs, Ms 38, 1895, par. 31*

Those who feel strong in themselves, who would separate from those who do not meet their ideal, who stand aloof from them in cold-hearted indifference, do not manifest the spirit of Christ. Whatever may be their profession they are not bearing the yoke of Christ nor lifting His burden. They have not the mind of Christ, and would be a hindrance to the prosperity of any church with which they might come in contact. They cannot be laborers together with God unless they seek the meekness, and live the humble life, of Christ. *10LtMs, Ms 38, 1895, par. 32*

Our churches are in need of being purified from all selfishness. There is need of a deeper conviction and livelier faith. The love of God cannot be in the heart of any one who does not cherish patience, kindness, and forbearance toward His brethren. The revelation of these attributes will be in Christ. Many who bustle about with great activity flatter themselves that they are Christians, but it is the manner of spirit that we manifest in the home and in the church that will tell the character of our work. *10LtMs, Ms 38, 1895, par. 33*

To every one who is walking in the light, one who is not walking in the light will be an object of solicitude and most earnest prayer. But the Lord does not sanction any one in presenting the attitude of a moral iceberg. It is not the spirit of Christ that leads men to wrap about themselves the garments of self-righteousness, and to say in spirit, "I am holier than thou." [*Isaiah 65:5*.] Those who are free to denounce, to find fault, to judge and condemn others, are not working upon Christlike principles. They should rather have travail of soul for those who need their help, to go forth and seek the wandering lost sheep. *10LtMs, Ms 38, 1895, par. 34*

Who is pleading with God that He may teach them what to do when souls are wounded and bruised, and struggling with temptation? Who is seeking to help them by kindly words? Who is arming himself with the armor of righteousness, studying ways and means to help these souls who are ready to perish? Are human agents co-operating with divine instrumentalities, increasing their moral efficiency by praying for faith, for wisdom and tact, whereby methods may be perfected that will reach the cases that appear most difficult? Who is passing these poor souls by on the other side? Who is making it evident that he loves these souls for whom Christ has given His life? Who is improving the light that God has given, in order that he may impart light to others? Who is becoming thoroughly furnished with the Word of God unto every good work? Who is becoming a living stone in the temple of God to emit light, and to shine amid the moral darkness of the world? *10LtMs, Ms 38, 1895, par. 35*

Christ has given His precious life to make it possible to establish a church that will be capable of caring for sorrowful, tempted,

perishing souls. He has bought us with His own life, shed His own blood, in order that He might wash away the stains of sin and clothe us with the garments of salvation. The church must build on Christ by carrying out as His representative the mind and spirit of Christ. His people are to be links in the golden chain that binds souls one to another and to God. We are to put forth personal efforts for the saving of souls that are ready to perish. Christ said, "Ye are the light of the world." [*Matthew 5:14.*]*10LtMs, Ms 38, 1895, par. 36*

That which Christ has taught and done, His representatives are to teach and do in their mission of saving the souls of men. Cold austerity is to be melted away, harshness and evil speaking is to be purged from the character. The influence of Christ is to be cherished and diffused to those who are about us, by a well-ordered life, and a godly conversation. The people of God are to shine as lights amid the moral darkness of the world. The time in which we live calls for vital, sanctified energy, for earnestness, zeal, tenderest sympathy and love. The time calls for the speaking of words that will not create misery but will inspire faith and hope. The light that is to illuminate the world will not come from mere profession of righteousness, from a dead form, but from a living piety. Half a dozen persons whose light is clear and shining will be of far more value in Hobart than a thousand who have no vital piety.*10LtMs, Ms 38, 1895, par. 37*

The Lord is not pleased with the forbidding attitude that many have maintained toward the children in the Hobart church. They seem to have forgotten children are the heritage of the Lord. They seem to have forgotten the words and the example of Christ, who took little children in His arms and blessed them. We should help and encourage those who are mothers of children by praying with and for them, for they are often in need of encouragement.*10LtMs, Ms 38, 1895, par. 38*

We should remember that God has honored the young. He chose Joseph in his youth to do a special work in behalf of His people. He accepted Samuel when his mother dedicated him to His service, and passed by the aged priest who had neglected to fulfill his solemn, sacred charge, and had failed to train his children in the right way. The Lord communicated a solemn message to the boy

Samuel. The Lord has died for children, and He is ready to do a great work for them if parents will co-operate with Him in training and educating their children according to the instruction that He has given. The character in childhood of John the Baptist should be an encouragement to parents in the training of their children. *10LtMs, Ms 38, 1895, par. 39*

To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will discharge her duty in the fear of God, and care for the children as the Lord's beautiful flock. *10LtMs, Ms 38, 1895, par. 40*

Mothers should forbear from fretting and scolding. It is not safe to practice habits of fretting and scolding, for you will become unpleasant and harsh in your home, and will be likely to burst into a passion at anything that displeases you. This would greatly injure your soul, and injure the souls of your family. Be patient, be kind, be gentle. Gain the confidence and love of your children, and it will not be difficult to control them. Never fret, never threaten, never make a promise to your children that you cannot fulfill. Your lack of fulfilling your word will weaken the confidence of your children in you. *10LtMs, Ms 38, 1895, par. 41*

Children are exhorted to obey their parents in the Lord, but parents are also enjoined, "Provoke not your children to wrath, lest they be discouraged." [*Colossians 3:21.*] Do not treat them in such a way that they will think that there is no use trying to be good and to do right, for they are treated with injustice and in an unreasonable manner. Children born into the world in this age have many difficulties to encounter. Sin will lie at the door of parents unless they take themselves in hand and qualify themselves to become wise, safe, Christian teachers. *10LtMs, Ms 38, 1895, par. 42*

No doubt you will see faults and waywardness on the part of your children. Some parents will tell you that they talk to, and punish, their children, but they cannot see that it does them any real good.

Let such parents try new methods. Let them mingle kindness and affection and love with their family government, and yet let them be as firm as a rock to right principles. Oftentimes the waywardness of children is due to the mismanagement of parents.*10LtMs, Ms 38, 1895, par. 43*

When children have done wrong, they themselves are convicted of their sin, and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding will do them no good. Parents should seek to divert their minds into some other channel. But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion, and do not set an example before their children that Christian parents should. One day they pass over the wrong-doings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children.*10LtMs, Ms 38, 1895, par. 44*

Some children will soon forget a wrong that is done to them by father and mother, but other children who are differently constituted cannot forget severe, unreasonable punishment which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control and manifest a well-balanced mind in her deportment and words.*10LtMs, Ms 38, 1895, par. 45*

Let fathers and mothers make a solemn promise to God, whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish. The manifestation of anger on account of the misdeeds of your children will never help them to reform. Parents may manifest sorrow on account of the wrongs of their little ones, and at the same time show love for their children. Let parents set before their children their errors and wrongs, not in a spirit of harshness, but in love. Let them seek to reach the tender heart of the erring one, that he may feel he has grieved Jesus who loves him more than his earthly

parents can.*10LtMs, Ms 38, 1895, par. 46*

But while it is the duty of parents to teach love to their children, they are not to indulge them in wrong habits or in yielding to their evil inclinations. The manifestation of this kind of love is cruel.*10LtMs, Ms 38, 1895, par. 47*

The minister of God must be interested in the children and youth if he would be a faithful pastor of the flock of God. He should make his discourses plain and simple, using language that will be easy to be understood. He should follow the lessons that have been given by the greatest Teacher the world can ever know, preaching in such a manner that the uneducated and the children may readily comprehend the theme of salvation. Children and youth have been strangely neglected.*10LtMs, Ms 38, 1895, par. 48*

Some who have not children of their own should educate themselves to love and care for the children of others. They may not be called to go to a foreign field of labor, but they may be called to work in the very locality in which they live. In place of giving so much attention to pets, lavishing affection upon dumb animals, let them exercise their talent upon human beings who have a heaven to win and a hell to shun. Let them give their attention to little children whose characters they may mold and fashion after the divine similitude.*10LtMs, Ms 38, 1895, par. 49*

Place your love upon the homeless little ones that are around you. Instead of closing your heart to the members of the human family, see how many of these little homeless ones you can bring up in the nurture and admonition of the Lord. There is an abundance of work for every one who wants work to do. By engaging in this line of Christian endeavor, the church may be increased in members, and enriched in spirit. The work of saving the homeless and the fatherless is every one's business.*10LtMs, Ms 38, 1895, par. 50*

Instead of standing aloof, instead of complaining of the wickedness of children and the trouble they cause, let your influence be used to aid in their redemption. Instead of criticizing the children, seek to aid the weary, care-worn mothers. Seek to lighten their burdens. Here is a mission field at your door where you may exert an influence that will be a blessing to the church. What an army of workers might

be added to the church if the children would give their fresh affections to the Lord, and work for other children and youth. There is a work to be done that may be as enduring as eternity. *10LtMs, Ms 38, 1895, par. 51*

Church members should become active, zealous workers, seeking to benefit the souls who are exposed to temptation, and who are being drawn away into perilous paths of disobedience to the commandments of God. Every one who engages in this work in the love of Christ is co-operating with heavenly intelligences who have long been waiting to aid them in the very class of missionary work that has been so long neglected. Those who engage in this class of work will have more than finite energy to work with them and through them. *10LtMs, Ms 38, 1895, par. 52*

Let every Christian in the church seek to devise plans to interest and instruct the children and be determined that he will not fail nor be discouraged in the work. If they work as they should, they will feel the need of divine guidance, for it is not possible to be successful in this matter without the help of God. Children are the property of God, the younger members of the Lord's family, and interest expressed for these children and for the mothers of these children is in perfect harmony with the laws of God's government. *10LtMs, Ms 38, 1895, par. 53*

"He that watereth shall be watered also himself." [*Proverbs 11:25.*] This is a guarantee that every worker shall receive grace for the grace imparted to others. Every laborer who labors for the good of children and youth, mothers and fathers, neighbors and associates, will find that God will fulfill His promise. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." *10LtMs, Ms 38, 1895, par. 54*

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not.” [*Isaiah 58:6-11.*]*10LtMs, Ms 38, 1895, par. 55*

The church cannot grow in the knowledge of God and of Jesus Christ until its members enter into the spirit of the work. Let no one make the defection of another one an excuse for not engaging in the work. We have not a moment to lose in looking to others, but should be engaged in the service of Christ. Because some who name the name of Christ walk unworthy of their calling, it is all the more necessary that we seek to shun every evil habit, to put away everything that will weaken our influence, and cause others to make us an excuse for not doing the work that God requires. In every duty, whether temporal or spiritual, we have a relation one to another.*10LtMs, Ms 38, 1895, par. 56*

He who neglects the least duty in the Lord’s moral vineyard will be registered as lacking in the books of heaven, weighed in the balances of the sanctuary, and found wanting. God has given to every man his work, and he who neglects his work inflicts injury on the cause of Christ. We are to be followers of that which is good, to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of truth. This is applicable, not only to ministers who preach the Word, but to every soul who believes in Christ.*10LtMs, Ms 38, 1895, par. 57*

We should manifest genuine interest in humanity, doing the very work that Christ came to do in the world. He did not give to us the work of dissecting character. The church in Hobart is like many other churches, not so good or not so bad that there is no chance for improvement. Great changes may be wrought by well-directed, prayerful, earnest efforts, by each one trying to do his best in the sight of God. Individuals must make improvement and cease educating themselves in critical ways and habits.*10LtMs, Ms 38,*

Let each one consider that others may find just as objectionable traits in their characters as can be found in those who have been severely criticized and condemned. Let every human agent employ his ability in doing good to others, in bringing his life in accordance with the principles of Christ. Let each one individually do that which his hands find to do, practice economy, bind about his wants, and save something from his meager store to sustain the work and cause of God. *10LtMs, Ms 38, 1895, par. 59*

Our faith should lay hold upon God, and we should expect success. The great multitude was fed with a very meager supply. Let our scattered supply be placed in missionary work, and God will multiply it as we shall impart to others, so that all may eat and be filled. We are not to stop our work, and measure our advance in the work by the means at hand. To do this is to show a very limited faith. As God said to Moses, so He says to us, "Go forward." [*Exodus 14:15.*] We are to diffuse the gospel over the whole earth, and, be our means large or small, we are to plan and work in faith, realizing our responsibility as God's human agents and to whom He has given this great work. Then stop fretting over the evils that you cannot help, and do your work in sincerity and faith, that your characters may be formed after the divine pattern. *10LtMs, Ms 38, 1895, par. 60*

God is true. Christ says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." [*Revelation 22:12.*] He "will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honor and immortality," (He will render) "eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness," (He will render) "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." [*Romans 2:6-11.*] *10LtMs, Ms 38, 1895, par. 61*

Ms 39, 1895

“Walk in the Spirit”

Refiled as *Ms 102, 1893*.

Ms 40, 1895

Education

NP

January 9, 1896 [Typed]

Portions of this manuscript are published in *2MR 96*; *8MR 296*.

The Bible is to be read and studied as the Word of God, and it is to be received and practiced because it is His Word. The truth necessary for our salvation lies in this Word, and as he who finds hidden treasure in a field will sell all to buy the field, so the sincere seeker after truth will consider all else of little value compared to the jewels hidden in the Word of God. Man has been placed upon probation, not to ascertain the sharpness of his reasoning powers by criticizing and objecting to evidence, but to see whether he will appreciate the reward offered to him for striving to restore the image of God among men. The Bible contains the standard of the character that man must possess in order to be a fit subject for heaven.*10LtMs, Ms 40, 1895, par. 1*

Man may spend a lifetime in laborious searching after God by reason, but at the end he will find that his argumentative powers and his logical reasoning only leave him ignorant and confused. That knowledge is found alone in the Bible. "Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and the things therein, seeking He is Lord of heaven and earth, dwelleth not in temple made with hands." [*Acts 17:22-24.*]*10LtMs, Ms 40, 1895, par. 2*

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1

Corinthians 1:19-21.] “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” “But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” [*1 Corinthians 2:9, 10.*] Will it not pay us then to search the Scriptures as for hidden treasure?*10LtMs, Ms 40, 1895, par. 3*

Christ was acquainted with the Scriptures, for He met all the temptations of the devil with “It is written.” Arguments and reasons would have been of no avail, but “It is written” showed that Christ, the tempted one, had His feet upon solid, immovable rock. We are to learn these lessons from the Word, hanging them in memory’s hall, and thus preparing to meet Satan with the only weapon which will repulse him—“It is written.” All things written in the law and in the prophets are true, and they carry the proof of it in themselves.*10LtMs, Ms 40, 1895, par. 4*

Nothing is gained by endeavoring to prove by argument the divine origin of the Bible; it is its own expositor. It carries its own keys; Scripture unlocks Scripture. If we do not see the truth in the Bible, it is because our opinions and prejudices have not been laid at the door of investigation. “For if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto men.” [*2 Corinthians 4:3, 4.*] “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” [*1 Corinthians 1:18.*]*10LtMs, Ms 40, 1895, par. 5*

The Lord Jesus Christ came into this world, but Satan will make the most masterly efforts to hold minds under his jurisdiction, that Christ may not be seen, and that murmurings and complainings may be heard from human lips. In this way men and women will sow the church with doubts, unbelief, and complainings, and the leaven will work in other hearts, revealing to the world that those who profess Christ’s name are not meeting the Bible standard. When convicted, these souls will see that they have been Satan’s most successful agents, leading souls away from God by their own perverted religious life into false and forbidden paths; and if they see

themselves as God sees them, they will cease their murmurings and fault finding and search their own hearts as with a lighted candle, lest too late, they find no room for repentance. Now, just now, in the place of complaining, let there be repentance that needed not to be repented of. *10LtMs, Ms 40, 1895, par. 6*

There are many feeding upon chaff, who need to search the Scriptures for themselves, that they may see their lives as they appear to God—full of lightness and trifling. If these self-deceived souls could be made aware of their real ignorance, and could see the love of God and the relation in which they stand toward Him, they would not close their eyes in sleep till they stood before the mercy seat, pleading for pardon before it is too late. “Now is the accepted time, now is the day of salvation.” [*2 Corinthians 6:2.*] There are but few sands left in the hour glass of time. Patience and mercy have alike been presumed upon, and if sinners would break the snare of Satan, they must lose no time. *10LtMs, Ms 40, 1895, par. 7*

I call upon those in our schools who do not now see their danger to awaken, and make the Word of God their teacher. Their spiritual eyesight is beclouded and they are led on by a power from beneath to walk and work counter to God. The records of heaven do not testify to them, “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] *10LtMs, Ms 40, 1895, par. 8*

It is our privilege to have clear and accurate ideas of the truth, that we may be prepared to present them to other minds. Truth is the sanctifier, and a correct knowledge of it we must have for ourselves. Then we can teach others with voice and pen, thus improving our talents and putting them out to the exchangers. Communicating light received brings an increase of light. Constrained by the love of God, lead the students to think for themselves, to see truth for themselves, and let every word be spoken with a heart full of love and tenderness. *10LtMs, Ms 40, 1895, par. 9*

Teaching means much more than many suppose. Urge upon the minds of the students the vital truths of the Bible, letting them repeat them in their own language to be sure that they are

comprehended. It requires great skill to make the truth understood. Rivet every point in the mind. This may be a slow process, but it is of ten times more value than rushing over these important subjects without due consideration. *10LtMs, Ms 40, 1895, par. 10*

It is not enough that the student believes the truth; he must be drawn out to state it in his own language, that it may be plain that he sees the force of it, and makes the application. And in all teaching never forget that the greatest lesson to be taught and to be learned is to be a co-worker with Jesus Christ, doing the will of God. This constitutes us Christians. The end of all true education is expressed in the words of Christ: "This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." [*John 17:3.*] *10LtMs, Ms 40, 1895, par. 11*

Ms 41, 1895

Counsel To Leading Workers

NP

January 31, 1895

From *Lt 11, 1895*. This manuscript is published in entirety in *TM 200-203*.

Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise nor correct. Their ideas of religious liberty are being woven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.^{10LtMs, Ms 41, 1895, par. 1}

The hearts of those who advocate this cause must be filled with the spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of *Nehemiah* with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose, and to answer the many prayers which were ascending to Him for the help which they so much needed.^{10LtMs, Ms 41, 1895, par. 2}

Extreme Positions

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that

should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us, in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond.*10LtMs, Ms 41, 1895, par. 3*

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones on the ground where the work is being done. Those who are not put on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are in the ground, let them not hinder, but show their wisdom by the eloquence of silence, and attend to the work that is close at hand. I protest against the zeal that they manifest that is not according to knowledge, when they ventilate their ideas about foreign fields of labor.*10LtMs, Ms 41, 1895, par. 4*

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world; the message of warning is to go to all countries, tongues, and peoples.*10LtMs, Ms 41, 1895, par. 5*

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is not altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order.*10LtMs, Ms 41, 1895, par. 6*

Just as long as we are in this world, and the Spirit of God is striving

with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. The Lord still moves upon the heart of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of His cause.*10LtMs, Ms 41, 1895, par. 7*

We find examples in the Word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying, ‘Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.’ A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the *sixth chapter of Ezra*.*10LtMs, Ms 41, 1895, par. 8*

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practice in His words; but their gifts are not to be refused on that account.*10LtMs, Ms 41, 1895, par. 9*

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. The restraining hand of God has not yet been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in

wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.¹⁰*LtMs, Ms 41, 1895, par. 10*

Ms 41a, 1895

“Christ came to seek the lost pearl...”

Refiled as *Ms 13, 1895*.

Ms 42, 1895

Diary/January 1895

Cooranbong, N. S. W., Australia

January 16, 1895

Previously unpublished.

On Sabbath, January 5th, Brother Sisley, Sister Campbell, and I rode eleven miles to Ashfield. We found quite a number of people at the tent assembled for the meeting. The Lord gave me much freedom in speaking the Word to them which is rich and full, and has the heavenly ring. I addressed them from these words: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." [2 *Peter* 1:1, 2.] These precious words are spoken to those who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. *10LtMs, Ms 42, 1895, par. 1*

In order to realize the greatness of the promise, we must know by experimental knowledge who is back of the promise, "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [*Jeremiah* 9:23, 24.] *10LtMs, Ms 42, 1895, par. 2*

He who advances in the science of the knowledge of God will realize that grace and peace will be the result of his advancement. The more the human agent contemplates God, the more he will see his own weakness and sinfulness, and by faith he will be led to lay hold on Christ as his personal Saviour. Thus he will be following on to know God as revealed in Christ, that he may know his goings forth are prepared as the morning, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue."

[2 *Peter* 1:3.] *10LtMs, Ms 42, 1895, par. 3*

Those who have a real sense of their discipleship will manifest thoughtfulness and wisdom, and will reveal Godlike attributes, producing in word and action the life of Christ. Through the multiplied grace that the Spirit supplies, we have a vital connection with God, and become representatives of Christ, having daily religious experience. We shall then consider that the guidance of Christ is indispensable and exceedingly precious. Through the gift of the Holy Spirit, when the personal presence of Christ was removed, the disciples realized no break in their communion, and no diminution of power because of His absence. Through the Holy Spirit, greater efficiency and power was imparted to them, because Jesus was their Advocate in heaven. His intercession before the Father availed for them more than did His personal presence with them when compassed with the impediments of humanity. *10LtMs, Ms 42, 1895, par. 4*

Christ, through the operation of the Spirit, had His abiding place in each individual soul, and grace and peace were multiplied through the knowledge of the fact that they had a risen Saviour who made an atonement for every one who came to Him by faith. We have this same Saviour, and He says, "Ask, and ye shall receive; seek, and ye shall find: knock, and it shall be opened unto you." [*Matthew* 7:7.] "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments." [*John* 14:12-15.] If we would experience the love of Christ we must be obedient children, keeping company with Jesus. We may walk in love, having His abiding presence to guide, direct and control. *10LtMs, Ms 42, 1895, par. 5*

"Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 *Peter* 1:4.] The science of salvation is a mystery; it cannot be explained, but it can be experienced. The Lord Jesus walks with men, yet His footsteps are not seen. By faith you lay your hand in

the hand of Christ. His divine attributes have been multiplied to all those who choose to place themselves in the channel of light and make Christ manifest to the world. God requires this, and all who come short of fulfilling these obligations are not walking in the light as Christ is in the light. *10LtMs, Ms 42, 1895, par. 6*

Those who are partakers of the divine nature are to make Christ manifest to the world. They are qualified to work as Christ as worked. Their natural faculties are refined, sanctified, and ennobled. They use their reasoning powers in the service of God, and employ their power of speech in communicating the knowledge of God which has been communicated to them. Their affections are quickened, and they are laborers together with God to win souls from error to truth. We do not realize the blessedness of the promises and claim them as we should. We should live in God who is the efficiency of the promise, who renews and sanctifies the souls who wear the yoke with Christ. To those who see and love the truth, to them it is meat and drink. *10LtMs, Ms 42, 1895, par. 7*

Christ said to His disciples, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] He said, "All power is mine." "Go, and you shall gain an experience; for you move under the shield of Omnipotence: Lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] These precious words, followed by His blessing, made a lasting impression upon the minds of those who were holding in trust the gospel of salvation. The Holy Spirit was the legacy which Christ left them when He ascended on high. As their Advocate on high, He petitions that His disciples should be endowed with the gift of the Holy Spirit. Christ engages to use men as His instrumentalities. He takes the whole matter into His own hands, and all He asks is the co-operation of the human agent. We are to do His work in His own appointed way, manifesting supreme love to God, and loving the human family as Christ has loved them. We are to live for Christ, to be constantly watching, waiting, praying, and working. We are to walk by faith and not by sight, looking unto Jesus, who is the Author and Finisher of our faith. *10LtMs, Ms 42, 1895, par. 8*

If men in humble life had been encouraged to do all the good that they could do, if men had not laid restraining hands upon them, and

continually repressed their zeal, there would now be a hundred workers where there is one. The one who loves Christ the most will do the greatest amount of good. We have a large work to do for the Master in new and untried places, but if we will move in faith, trusting in God, we shall find that Jesus will be the Chief Workman. He has taken upon Himself the responsibility of our success. Christ's last words to His disciples, who were depositaries for His truth, was to be conveyed to all the world. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." [*Verses 19, 20.*]*10LtMs, Ms 42, 1895, par. 9*

Sabbath, January 12th. Sister Campbell and I rode to Ashfield. It was a beautiful day. I was surprised to see sixty men, women, and children assembled in the tent. I spoke to them from the words found in *2 Timothy 2:1-5*. The Lord gave me special freedom. After I had spoken three quarters of an hour, Elders Corliss and McCullagh spoke for a short time and invited all the people to take part. Fifteen bore their testimony, who had never before spoken in our meetings. A man by the name of Richardson said that he was obtaining deeper knowledge in the Scriptures than ever he had before. His testimony had power in it. He seems to be much in earnest, and if he follows to know the Lord, he will know that his goings forth are prepared as the morning, and will be an able worker to communicate to others the knowledge which he has received.*10LtMs, Ms 42, 1895, par. 10*

Those who are contrite will be renewed by the Spirit of God, and will become torch-bearers on the road to heaven. In the afternoon I rode from Ashfield to Sydney, and read and explained a communication which the Lord had given me for the church. There were several in the church who have been a burden to it ever since they joined it. I did not want to speak plainly, but I could not do otherwise. One man arose and seemed to be ready, as he always has been, to justify himself. This made it necessary for me to come still closer to the point, and to define in clear language what I meant.*10LtMs, Ms 42, 1895, par. 11*

I told them that the Lord had many precious souls in Sydney. But that he had not sent workers into that city, because the church members were not prepared to receive His messengers. Unless they should turn unto the Lord with full purpose of heart, they would do as they had done up to this time—question the message, and criticize the messenger. They would speak evil of things they understood not, and their evil speaking would be as a seed sown, that would spring up, and many would be defiled thereby. I told them that their hearts were hard and unimpressible, that they would do the church no good unless they had hearts of flesh. *10LtMs, Ms 42, 1895, par. 12*

Another man arose who had been a constant hindrance to the church. God cannot bless His people in this church while men refuse to gather with Christ, when they scatter abroad. I said, “Brother _____, You deny some things; but I cannot receive your testimony. Christ said of you, as He said of the Laodicean church, ‘I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’” [*Revelation 3:15-18.*]*10LtMs, Ms 42, 1895, par. 13*

I labored until half past six o’clock, the men wept, and this was a new thing under the sun. They spoke again in a more humble manner, and again I pressed home upon them their true condition. While the last hymn was being sung, Sister Campbell and I stepped into the phaeton, and rode back, thirteen miles, to Granville. On our way home we called at Brother McCullagh’s, and Sister Campbell got me a cup of milk and a raw egg which was beaten up with the milk. I did not dare to continue our journey without something to strengthen me. *10LtMs, Ms 42, 1895, par. 14*

On Sunday Brother _____ came from Sydney to see me. He seemed to be all broken to pieces, and confessed his sins freely.

Another brother who had been in a like condition came into the entry and took me by the hand, and said, "Oh do pray for me. For Christ's sake pray for me." I told him I would, but that he must be zealous and repent, for he had done much injury to the church that he would not be able to undo. He has stood with others like a granite wall in questioning, finding fault with and accusing others. It was a case of life and death with him. The candlestick was about to be removed out of its place if he did not repent.*10LtMs, Ms 42, 1895, par. 15*

Sunday was a trying day. Matters of a perplexing character were placed before me, and counsel was asked concerning them. I helped the brethren all I could, but that night I was unable to sleep past one o'clock, and I arose and dressed and went to writing. At eight o'clock we were on our way to Strathfield to take the cars for this place. I will send you a portion of the testimony read to the Sydney church.*10LtMs, Ms 42, 1895, par. 16*

At Ashfield the interest is increasing rather than diminishing. Thirty have taken their stand upon the truth. They are very nice people. I am so thankful that these souls are turning to the truth. But now comes up the question as to how we shall secure a house of worship. We must have a plain, simple, healthful house of worship; but where is the means to come from to purchase this? We must cry earnestly unto the Lord, and must not fail nor be discouraged. The tent must be pitched in another locality nearer Sydney.*10LtMs, Ms 42, 1895, par. 17*

There is a dearth of means with which to pay the workers. There are two who are now working who receive no wages, and have no encouragement to hope for any. I have paid one of the workers for four weeks. He is an able, talented man, and God uses him in the work. I will agree to pay the expenses of these two workmen for four weeks, trusting that the Lord will send us means by which to carry forward His work. May the Lord help us. We need workers to put forth efforts in preaching, visiting, and giving Bible readings. May the army of the Lord march on from victory to victory.*10LtMs, Ms 42, 1895, par. 18*

Ms 43, 1895

Overbearing Control Reproved

NP

March 17, 1895

Formerly Undated Ms 121. This manuscript is published in entirety in *PC 398-400*.

Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When God works upon the human instrumentality, let men be very careful how they intermeddle, for in its process, the work of God is divine. The work of God has often been hindered by men considering that they had power to say, "Go here" or "Go there," "do this" or "do that" without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority, presidents of conferences and board councils, and everyone who has to do with the human mind, respect the individuality of mind and conscience. These workers are in co-partnership with Jesus Christ, and you may interpose yourself so as to interfere with God's plans; for the human agent is under His special authority and dictation. *10LtMs, Ms 43, 1895, par. 1*

When men composing boards and councils are themselves walking at a distance from God, of what value is their discernment and wisdom to decide in reference to the work of God's delegated servants? The human mind is open to jealousies, evil surmisings, and selfish considerations, and God's plans are often turned aside by the caprice and by the plans of unconsecrated men. If the door is not closed to the enemy, he will enter and will figure largely in human inventions. The Lord requires the men who have a directing influence in His work to be wholly consecrated to Him. He wants them to have hearts of flesh and not of steel. *10LtMs, Ms 43, 1895, par. 2*

Men who do not control their own impulses are not chosen by the Lord to deal with human minds. For this work, there is need of much

prayer, much humiliation before God, much deep sensibility of the value of the human soul for whom Christ has paid so great a price. It was to seek for the pearl of great price that He left the enjoyments of heaven, and when that pearl is found, all heaven rejoices. When this is the case, why do not men tremble when they see the pearl in danger of being lost? Why are they not working conscientiously to secure that pearl for Jesus Christ? God sees that men in official positions are lifted up in self-confidence and self-importance. He sees that they are speaking and acting wrongly toward those who need wise instruction, and who need to come in contact with men who have hearts of flesh and not of steel. *10LtMs, Ms 43, 1895, par. 3*

Christ is our example, and every soul placed in a position of trust needs the subduing influence of the Spirit of God upon his heart day by day. Christ wept with those that wept. In all their afflictions, He was afflicted, and was touched with the feelings of their infirmities. He is a tender and faithful High Priest. He considers the cases of the tempted and tried ones as verily His own, and He ministers unto them. These weak ones of the flock are to be carefully nourished with the manna Christ has supplied. They are to be educated not to look to men and trust in men, whatever may be their calling. *10LtMs, Ms 43, 1895, par. 4*

God would have all such confederacies broken to atoms and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trammelled and harnessed up and driven by human hands. The Lord Jesus must hold the reins in His own hands—pierced to bring peace and comfort and hope to every soul who will believe on Him. He gives to the purchase of His blood the guardianship of His grace; they shall move in His light, clad in the robes of His righteousness. To every man is given his work, and while souls are brought into church capacity, work is assigned them of God. They are to move as minds that are under the controlling influence of God. *10LtMs, Ms 43, 1895, par. 5*

Men are educated to look to men, to be dependent on men. One man, by virtue of his position, exercises authority over them as if they were to be led by lines, this way and that as dumb animals. God has not directed in this way. God is our Chief, God is our

Instructor, and to Him we must look. We must ask the Holy Spirit's guidance, and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God, and think to rule and coerce and oppress the souls of God's purchased possessions. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan. *10LtMs, Ms 43, 1895, par. 6*

Christ has found His pearl of great price in lost perishing souls. He sold all that He had to come into possession [of that pearl; He] even engaged to do the work [Himself] and [to] run the risk of losing His own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [*John 13:34.*] When these words are heeded and obeyed in the spirit and in the letter, we will be doers of the Word, and not hearers only. When these words are practiced by those who claim to have wisdom to guide the sheep of the Lord's pasture, they have far less selfishness, far less boasting, far less putting forth the finger and speaking vanity. *10LtMs, Ms 43, 1895, par. 7*

Jesus is to superintend all events in the present and future of His church. John was instructed to write the things which he had seen, "and the things which are and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [*Revelation 1:19, 20.*] *10LtMs, Ms 43, 1895, par. 8*

Oh, that men would revere the great Head of the church, and would manufacture less human methods, bringing down spirituality to the very dust with human inventions. God has been left out, and the church is not prepared to advance to the conflict under the banner of Jesus Christ. It is not doing the work for suffering souls, which Christ owns as if done to Himself. But the church, defective as it is, and enfeebled with so much chaff, is the only object on earth upon

which He bestows His highest regard. In His estimation the church in heaven and the church on earth are identical. He has promised to come personally into the midst of His church. He says to everyone holding [a] position of trust, "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:29, 30.*]*10LtMs, Ms 43, 1895, par. 9*

Men in official positions must realize that their positions give them no license to be unkind or discourteous, no license to be oppressive, and to let their tongues, which should be sanctified, speak words which will open a door of temptation, and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan.*10LtMs, Ms 43, 1895, par. 10*

Ms 44, 1895

“Even So Send I you.”

NP

1895

Formerly Undated Ms 104. This manuscript is published in entirety in *RH 06/25/1895, 07/02/1895*.

There is a great work to be done by every son and daughter of God. Our Saviour prayed not only for His apostles, “but for them also which shall believe on me through their word.” [*John 17:20.*] We are expected to bear as definite a testimony of the truth as it is in Jesus as the apostles did. If we do this, trusting in the efficiency of the Holy Spirit, the darkness will be dispelled from many minds, and many voices will be heard testifying of the mercy, goodness, and love of a crucified and risen Saviour. Christ’s instruction to His followers is, “As my Father hath sent me, even so send I you.” [*John 20:21.*] And He also says, “If ye love me keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever.” “Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, ye would rejoice, because I said, I go unto the Father, for my Father is greater than I.” [*John 14:15, 16, 28.*] If we believe the words of Christ, He has promised, “greater works than these (that He did) shall ye do; because I go to my Father.” [*Verse 12.*]*10LtMs, Ms 44, 1895, par. 1*

O what great privileges are granted to all who are not only professors, but doers of the words of Christ. The knowledge of Christ as the sin-bearer, the propitiation for the sins of the whole world enables us to live a life of holiness. This is the only safeguard to preserve the happiness of the human family. Satan realizes that without this knowledge, we would be thrown into confusion, divested of our strength, our faith weakened; and thus we should be deceived by every artifice he might choose to practice upon us. His plans have been wisely made to carry out his purpose to destroy man. He endeavors to throw his hellish shadow, like the pall of death, between God and man, that he may hide Jesus from our

view, that we may forget His ministry of love and mercy, and that he may prevent further disclosures of God's great love and power to usward. He would intercept every ray of light from Heaven.*10LtMs, Ms 44, 1895, par. 2*

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraphim in heaven would have shrunk from, God Himself must reveal to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.*10LtMs, Ms 44, 1895, par. 3*

Christ said, "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." [*Matthew 11:27.*] O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in His hands.*10LtMs, Ms 44, 1895, par. 4*

The commission given to the apostles is also given to His followers in this age. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." [*Luke 24:47.*] Our Saviour has "all power ... in heaven and in earth," and this power is promised unto us. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Matthew 28:18; Acts 1:8.*]*10LtMs, Ms 44, 1895, par. 5*

Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in

simple faith, relying upon the promises of the Word of God, they may accomplish great good. If they let their light shine, Christ is glorified in them, and the interests of His kingdom are advanced. If they have a sense of their individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity, and of zealous fervor in working out God's plan for the salvation of souls.*10LtMs, Ms 44, 1895, par. 6*

The poor, the unlearned, if they choose, may become students in the school of Christ, and He will teach them true wisdom. The life of meek, child-like trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God's ways by wrestling earnestly with Him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom He hath sent, whom to know aright is life eternal. They will become living epistles, revealing the Light of the world to man.*10LtMs, Ms 44, 1895, par. 7*

Christ has given "to every man his work." [*Mark 13:34.*] He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. If you do not obey the voice of the Lord, if you do not do His appointed work in firm reliance upon Christ as your sufficiency, if you do not follow His example, "unfaithful, slothful servant" will be registered against your name. [See *Matthew 25:26.*] Unless the light which has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril.*10LtMs, Ms 44, 1895, par. 8*

God speaks to every one that knows the truth, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." [*Matthew 5:16.*] Communicate the knowledge of the truth to others. This is God's plan to enlighten the world. If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls

upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for casket of the Lord Jesus. *10LtMs, Ms 44, 1895, par. 9*

The Lord's vineyard is more extensive than the present working force are able properly to cultivate. Therefore it is necessary that every one should labor to the full extent of his ability. Whosoever shall refuse to do this dishonors the Lord of the vineyard, and if he continues inactive, the Lord will disown him. As the human agent endeavors to labor, God works in him and by him. When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when He sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, He is not pleased. He cannot pronounce the "Well done" [*Matthew 25:21*] upon such work, for it is not hastening but hindering the progress of His cause when rapid advancement is most necessary. Time and energy and means are devoted to those who know the truth, instead of being used to enlighten the ignorant. *10LtMs, Ms 44, 1895, par. 10*

Our churches are being tended like sick lambs by those who should be seeking for the lost sheep. If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Instead of hovering over our people as if they were sick lambs, let every soul go to work to seek and to save the lost sheep. Let every soul labor, not in visiting among our churches, but in visiting the dark places of the earth where there are no churches. *10LtMs, Ms 44, 1895, par. 11*

In places where the standard of truth has never been lifted, more souls will now be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of His presence. Every agency is to be set in

operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As the light shines into their hearts, let them diffuse its rays. *10LtMs, Ms 44, 1895, par. 12*

Teach the newly converted that they are to enter into fellowship with Christ, to be His witnesses, and to make Him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that if asked, they “may give a reason of the hope that is in them with meekness and fear.” [1 *Peter 3:15*.] The best help you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency; the weak would become strong, the ignorant intelligent; and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in him who has promised to save all who come unto him. *10LtMs, Ms 44, 1895, par. 13*

“Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15*.] In order that you may do this, pray, pray in faith, for that knowledge and wisdom and grace which the Lord Jesus alone can give you; and when you receive, communicate to others. Thus souls will be saved, and there will be rejoicing in heaven. *10LtMs, Ms 44, 1895, par. 14*

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me.” [*John 17:20, 21*.] A living church is one that is engaged in earnest work for the Master. Christ’s prayer to His Father was that through the sanctification of the truth, His disciples might be one in Him. They are to deny self. They are to consecrate every ability to His service, through patience, goodness, mercy, sympathy, and love representing our Saviour to the world. Through the influence of the Holy Spirit, all are to labor for the unity of love, that they may bring others to the knowledge of the truth. The Christian devotion of those who stand

in the wondrous light that shines from Calvary will recommend the followers of Christ and His service to the world.*10LtMs, Ms 44, 1895, par. 15*

May the Lord give the missionary spirit to His church. Then the workers will go into the harvest field pleading with our heavenly Father that His Holy Spirit may go with them, that they may hold forth the words of life to those who are hastening to death. In all our cities there are heathen who have not had the truth presented to them, who have not heard the warning message of the Lord's soon coming, who have not heard that the end of all things is at hand. Unless messengers shall go to them in the Spirit of Christ, how shall these people hear the gospel invitation? How shall they know that their sins may be forgiven through the mercy of a crucified and risen Saviour? This aggressive warfare must be entered upon with a devoted, self-sacrificing spirit that many know nothing about. As opportunities offer, as doors open, and the Word of Life is brought to the people, it will start into operation the opposers of the truth. The door that is open to the missionary will also be open to the opposer of truth. But if the truth is presented as it is in Jesus, the hearers are responsible for its rejection.*10LtMs, Ms 44, 1895, par. 16*

Those who will not accept the last solemn message of warning sent to our world will pervert the Scriptures, they will attack the character, and make false statements in regard to the faith and doctrines of the advocates of Bible truth. Every possible means will be employed to divert the attention. Shows, games, horse races, and various other kinds of amusement will be set in operation. An intense power from beneath will stir them up to oppose the truth.*10LtMs, Ms 44, 1895, par. 17*

What shall be done to meet our responsibilities? How shall we make proper use of the opportunities presented? There must be prayer, earnest, humble prayer; there must be determined wrestling with God for the endowment of His Holy Spirit. "Put me in remembrance:" saith the Lord, "let us plead together: declare thou, that thou mayest be justified." [*Isaiah 43:26.*] Take your Bibles and present the promises of God before the throne of grace. He says, "Ask, and it shall be given you. ... For every one that asketh

receiveth. ... If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9-13.] Believe that the Lord does just as He said He would. Go to work in faith. Hold fast to every point of vantage ground gained. However strong the opposition may be, there must be no weakening. Hold fast by faith. Work and pray, watch and wait, hope and trust, leave everything to God. He can thresh mountains with a worm. *10LtMs, Ms 44, 1895, par. 18*

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to flag. Heavenly intelligences are ready to co-operate with the human agent to press forward the work. At whatever cost, press the battle to the gates of the enemy, yea, storm the very citadel! Do not allow yourselves to fail nor be discouraged. Christ's authority is supreme, His power is invincible. *10LtMs, Ms 44, 1895, par. 19*

Through the Holy Spirit the Lord works with the human agent. He hath anointed us "to preach good tidings unto the meek; he hath sent us to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Isaiah 61:1-3.] The Sun of Righteousness has arisen. Christ is waiting to clothe His people with the garments of salvation. *10LtMs, Ms 44, 1895, par. 20*

"He shall not fail nor be discouraged, till he have set judgement in the earth and the isles shall wait for his law." "His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah 42:4; 60:2, 3.] *10LtMs, Ms 44, 1895, par. 21*

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high up above the earth, that He may show us the vast confederacy of evil that is arrayed against us. He would remind us that “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.” [*Ephesians 6:12.*] But He assures all who are engaged in this warfare that they are fighting under the “Captain of the Lord’s hosts,” and that the angels of heaven are assisting them in their struggle for the “crown that fadeth not away.” [*Joshua 5:14, 15; 1 Peter 5:4.*] Let us rally under the banner of Prince Immanuel, and in the name and strength of Jesus press the battle home.*10LtMs, Ms 44, 1895, par. 22*

There are souls perishing. They must know the terms of salvation. They must be taught that the conditions of acceptance are the same now as they were in Adam’s day—obedience to all God’s commandments. Many appear to be entombed in the darkness of ignorance, entrenched behind an invincible barrier—full of error taught them by priest and ruler;—but bear in mind that heavenly intelligences are working with the human agents. The Holy Spirit can pierce the stronghold of unbelief. Jesus is leading His army to the field of battle. Listen to His proclamation, “Be of good cheer, I have overcome the world.” [*John 16:33.*] Our General leads to victory, for He is a mighty Conqueror.*10LtMs, Ms 44, 1895, par. 23*

Ms 45, 1895

"Go Ye Into All the World."

NP

1895

Formerly Undated Ms 38. Final part is formerly Undated Ms 105. This manuscript is published in entirety in *RH 06/11/1895, 06/18/1895*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I cannot think that the churches which have been organized in our cities are doing the work appointed them of God. How many cities in Michigan, New York, and almost every state in the Union are left unworked. The energy expended on those who know the truth, and yet do not feed on Christ, would be better spent in carrying the truth to these cities. Who is willing to go into these cities, clothed with Christlike meekness, and work? Will any lay their hands on those who would engage in personal house-to-house labor, and say, "You must not go unless we send you"? God is calling for workers. The end of all things is at hand. Those who know the present truth are to form model churches. If one tithe of the labor expended upon our churches had been devoted to those who are ready to perish, but who are in ignorance, living in sin, many would have repented long ago.¹⁰*LtMs, Ms 45, 1895, par. 1*

God holds ministers, and those who are not ordained ministers, accountable for their work, in the church, and outside of the church. The precious, saving truth has been repeated over and over again to those who know the truth, while many right in the city where they live, are perishing for the want of such knowledge. By the members of our church, aggressive warfare is scarcely known. If the believers were wide awake, watching for opportunities to diffuse light, all would find work to do. The earnestness, the sobriety, the revelation of the sense of solemn responsibility, which they manifested would count strongly in favor of their work.¹⁰*LtMs, Ms 45, 1895, par. 2*

Self-sacrificing Christians will unite to impress the truth upon their neighbors by living a life of practical godliness. They will seek earnestly to labor in the Master's service, to show forth the power of Him who hath called them out of darkness into His marvelous light. They will obey the instruction of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] Every member of the church is to strive to learn, that he may communicate light to others, and that he may know what is needed to help those that are in darkness. All must watch for souls "as they that must give account." [*Hebrews 13:17.*]*10LtMs, Ms 45, 1895, par. 3*

I address Christians living in our large cities: God has made you a depository of truth, not to retain it, but to impart it to others. You should visit from house to house as faithful stewards of the grace of Christ. As you work, devise, plan, new methods will constantly present themselves to you; and by use, the powers of your intellect will be increased. Lukewarm and slack performance of duty is a sin against the souls for whom Christ has died. A great work is to be done in our cities, if we would find the pearls buried in the debris there. Some may work quietly, creating an interest, while others speak in halls.*10LtMs, Ms 45, 1895, par. 4*

Satan will set in operation every scheme possible to benumb the senses, blind the eyes, and close the ears against the truth. Notwithstanding this, go to work. Labor from house to house, not neglecting those who are usually passed by—the poor. Christ said, "He hath [anointed] me to preach the gospel to the poor," and we are to go and do likewise. [*Luke 4:18.*]*10LtMs, Ms 45, 1895, par. 5*

The cities in America are not worked properly. The cities in this country are not worked; and yet we are admonished to be laborers together with God. Instead of this, many churches, collectively and individually, have been so far removed from God, so separated from His Spirit, that they have left souls to perish all around them, while they have been calling for workers to labor in the church. This labor has been granted them, and the impenitent and the sinner have been robbed of the messages which the Lord would have given to them. If the church were a living, working, organization, having life in itself, its members would experience travail for souls.

Individual members of the church would strive to impart the light of the knowledge of the truth to those who have never been enlightened by the truth.*10LtMs, Ms 45, 1895, par. 6*

When the human agent puts himself in living connection with God, the Holy Spirit will work in him “both to will and to do of his good pleasure.” [*Philippians 2:13.*] A vital connection is kept up between the church in heaven and the church on earth, and it is manifest that we are God’s husbandry, God’s building. It has been a mistake to have so many meetings in Battle Creek. One third of the time spent in ministerial institutes would have accomplished more toward the salvation of souls, because the ministers would have gone out from these meetings freighted with the precious light which had been shining from the Word of God. Time would have been given for the laborers to set the truth before thousands in destitute fields. Many who have never heard the truth as it is in Jesus would have been convicted and converted, and as a result many souls would have been added to the church, of “such as should be saved.” [*Acts 2:47.*]*10LtMs, Ms 45, 1895, par. 7*

There has been so much preaching to our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church members to help him by house-to-house work in carrying the truth into regions beyond. Let all co-operate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ that speaks to the heart; it is He that creates an interest where there has been no desire to hear.*10LtMs, Ms 45, 1895, par. 8*

Let the worker present the truth in faith, believing in Jesus as his only efficiency. Let him reverently, devoutly, earnestly, and prayerfully grasp God’s promise and press his petitions before the throne of grace. As he feels a sense of his helplessness and weakness, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [*Isaiah 27:5.*] The Holy Spirit will cause the word spoken to act as a two edged sword; the hearers will see that the messenger is presenting the truth as a reality; they will realize that he knows what practical, experimental religion is. If the worker has been in the audience

chamber of the Most High, if he has reverently, trustfully, opened his heart to God, that He may work through him, the people will not fail to be impressed with his teaching. When the worker depends wholly upon the higher Power, the God who seeth in secret will hear the supplication of the hungering soul, and will supply His grace richly. *10LtMs, Ms 45, 1895, par. 9*

When we yoke up with Christ, we may leave the whole weight of the load upon Jesus, moving forward with a living faith, knowing that He will not fail nor be discouraged. When this method is followed, the laborer, through the grace of Christ, will bear such a testimony that the people will be brought into communication with Him who has said, "Where two or three are gathered together in my name, there am I in the midst of them." [*Matthew 18:20.*] They will be led to say "This is the house of God, and the gate of heaven." [*Genesis 28:17.*] O let the messengers of God cry aloud for the Holy Comforter; let the weary and heavy laden, the doubting soul, believe, only believe that God is a present help in every time of need. "The Spirit itself beareth witness with our spirit that we are the sons of God." [*Romans 8:16.*] O, let the longing soul, seeking after a knowledge of God and Jesus Christ whom He hath sent, realize that the living God is our present and eternal strength. *10LtMs, Ms 45, 1895, par. 10*

We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort, before it will work. *10LtMs, Ms 45, 1895, par. 11*

The centering of so many interests in Battle Creek is saying to the people, "Come here, to the center, to the heart of the work." This leaves other portions of the Lord's vineyard without any organized effort. It is our duty to bring light to places where there is no light, to cultivate the parts of the vineyard that have been let go to waste. I beseech of you to look abroad over the United States, and to consider prayerfully, unselfishly, the many localities throughout the Union that are in need of help, and realizing that God's eye is upon you, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] *10LtMs, Ms 45, 1895, par. 12*

There has been too much spiritual energy expended in Battle Creek. Those who have listened to the precious truth, that has been pouring forth in such a free manner as it has there, have generally failed to receive it or to appreciate the light given. They have failed to communicate what they have received. The persons who have been attending the ministerial institutes have had presented before them line upon line, and precept upon precept, here a little and there a little. But many have failed to receive any lasting benefit, because they have not imparted the light to others.*10LtMs, Ms 45, 1895, par. 13*

The great outlay of means caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbathkeepers. If the large churches settled in some of our cities, were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the forming of individual character, and many eyes would be opened to behold the light of the truth. As they shall see the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all to do in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands.*10LtMs, Ms 45, 1895, par. 14*

The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches who know the truth. Both ministers and people lose much by following this method of labor. It is by earnest work, by hard, painful experience, that we are enabled to reach the men and women of our cities, to call them in from the highways and byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.*10LtMs, Ms 45, 1895, par. 15*

O, it makes me so sad to see that so little is being done in our cities. We should not confine our labors to some specially favored locality, but put forth well organized effort in different parts of the field. Then let the workers assemble together, give their experience,

and counsel and pray together. If this method is followed, they will find abundance of work to do. These workers need not necessarily be ordained ministers, but must be such as have an earnest desire to labor for the salvation of perishing souls.*10LtMs, Ms 45, 1895, par. 16*

If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help. Christ's manner of working is the best in all cases. He sent out His disciples two and two, with a definite message. His instructions to them was, "As ye go, preach, saying, The kingdom of heaven is at hand." [*Matthew 10:7.*] Our message is no less definite, we may declare just as positively that "the kingdom of heaven is at hand." We should extend the invitation, "Come; for all things are now ready" to every nation, tongue, and people. [*Luke 14:17.*] The message declaring that the Lord of glory is soon coming in the clouds of heaven is to go "to every creature." [*Mark 16:15.*]*10LtMs, Ms 45, 1895, par. 17*

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has labored to obliterate the image of God in man and imprint upon him his own image. Man is very dear to God, because he was formed in His own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, but the indulgence of appetite, or by any other sinful practice, the body which is designed to represent God to the world. The medical missionary can do a great amount of good by educating the people how to live.*10LtMs, Ms 45, 1895, par. 18*

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one lost pearl of great price. When we see those who profess to be Christians living for self,

doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, or self-sacrifice, a life of humility. Those that are not partakers of His sufferings cannot hope to share in His glory. Those that are not co-laborers with Him, cannot receive the approval bestowed upon the faithful servant. *10LtMs, Ms 45, 1895, par. 19*

It is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [*Matthew 25:21.*] We are to be judged according to the manner in which we use the light and knowledge of the truth which has been presented to us. The Lord gave His only begotten Son to ransom us from sin. We are His workmanship, we are His representatives in the world, and He expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price. *10LtMs, Ms 45, 1895, par. 20*

Our character is to be modeled after the divine similitude, and to be reformed by that "faith that works by love and purifies the soul." [*See Galatians 5:6; 1 Peter 1:22.*] The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently may be successful. Our Saviour said, "Greater things than these shall ye do, because I go to my Father." [*John 14:12.*] What are these "greater things"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, His only begotten Son, to the world, "that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] *10LtMs, Ms 45, 1895, par. 21*

The mystery of the incarnation of Christ, the account of His sufferings, His crucifixion, His resurrection, and His ascension, open to all humanity the marvelous love of God. This imparts a power to the truth. The attributes of God were made known through the life and works of Christ. He was the representative of the divine character. The agony of Christ in the garden of Gethsemane, His

betrayal, His rejection by the Jewish nation, His trial, the suffering inflicted by scourging, and by obliging Him to bear His cross—every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world. *10LtMs, Ms 45, 1895, par. 22*

In His ministry on earth, Jesus revealed the love of God for fallen man. After His crucifixion and resurrection, He appeared unto His disciples and again talked to them, opening to them the Scriptures concerning Himself. He showed them that every specification of the prophecies had been fulfilled in His life, His suffering and His death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” [*John 14:12.*] *10LtMs, Ms 45, 1895, par. 23*

“Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” [*Acts 1:8-11.*] *10LtMs, Ms 45, 1895, par. 24*

When Christ permitted Himself to be put to death, His disciples were greatly disappointed, “for as yet they knew not the Scripture, that he must rise again from the dead.” [*John 20:9.*] On the day of His resurrection, two of His disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two “communed together and reasoned, Jesus himself drew near and went with them. ... And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” [*Luke 24:15, 27.*] *10LtMs, Ms 45,*

Later on He appeared to the disciples in Jerusalem, and opened “their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be imbued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.” [*Verses 45-53.*]*10LtMs, Ms 45, 1895, par. 26*

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that He had claimed to be. The prophecies relating to Christ and His mission were no longer a mystery to His disciples, but a living reality, and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men’s hearts were melted and subdued.*10LtMs, Ms 45, 1895, par. 27*

The promise “Greater things than these shall ye do, because I go to my Father,” was fulfilled. [*John 14:12.*] Christ, the Messiah, had come. The Saviour of the world had died that all might have life, eternal life. It was no more a matter of faith with them that He was a teacher sent of God. They realized that although He was clothed with humanity, He was of divine origin. With what burning language they clothed their ideas as they addressed the multitude on the day of Pentecost. They declared that “This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this (the baptism of the Holy Ghost) which ye now see and hear ... Let all the house of Israel know

assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. [*Acts 2:32, 33, 36.*]*10LtMs, Ms 45, 1895, par. 28*

“Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call ... And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.” [*Verses 37-39, 46, 47.*]*10LtMs, Ms 45, 1895, par. 29*

This assuring testimony could not have been given before the crucifixion of Christ, but He had promised, “Greater things than these shall ye do, because I go to my Father.” [*John 14:12.*] Christ had ascended to His Father. “And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.” [*Acts 4:33.*] The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, “Whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.” [*John 14:13.*] The record says that “When they had prayed, the place was shaken where they assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul.” [*Acts 4:31, 32.*]*10LtMs, Ms 45, 1895, par. 30*

Ms 46, 1895

Diary

Extract from *Lt 119, 1895*.

Ms 47, 1895

Parable of the Ten Virgins

[Granville, Australia]

October 26, 1895

From *Lt 86, 1895*. This manuscript is published in entirety in *1888 1455-1456*.

I have not been as well as usual for several months; I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such a knowledge is all that is required. They are not doers of the Word. *10LtMs, Ms 47, 1895, par. 1*

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A. T. Jones, Professor Prescott, Brethren E. J. Waggoner, O. A. Olsen, and many others, at the camp meetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." [See *Luke 14:16, 17*.] Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. ... *10LtMs, Ms 47, 1895, par. 2*

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more; but in humble trust and living faith, they will search the Scriptures, for Christ says, They testify of me. [*John 5:39*.] They will walk in the light they receive,

and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the Word of life to others, they cooperate with the heavenly agencies, who are sent to impart the power of the truth.¹⁰*LtMs, Ms 47, 1895, par. 3*

Ms 48, 1895

"Give Us This Day Our Daily Bread"

Cooranbong, Australia

January 19, 1895

Portions of this manuscript are published in *OHC 209*.

We assembled in the little sitting room, and after a season of prayer, I read something that I had written on prayer. The petition Christ taught His disciples has a deeper meaning than we have hitherto realized. One point has impressed itself upon my mind: "Give us this day our daily bread." [*Matthew 6:11*.] This means more than a request for temporal food. No one could receive temporal food were it not for the One who gave His life for the life of the world, but the words, "Give us this day our daily bread," refer not only to temporal food, but to the spiritual food which brings everlasting life to the receiver. When we believe and receive Christ's word, we eat His flesh and drink His blood.*10LtMs, Ms 48, 1895, par. 1*

When tempted by Satan to alleviate His hunger by turning stones into bread, Christ met the temptation with the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4*.] On one occasion Christ told His disciples, and the multitude that thronged Him, that they did not follow Him because of the miracles He did, but because they did eat of the loaves and were filled. He said to [them], "Labor not for the meat which perisheth, (be not over anxious for temporal food,) but for the meat which endureth unto everlasting life, which the Son of man shall give to you; for him hath God the Father sealed. ... Verily, verily I say unto you, Moses gave you not that bread from heaven, but my father giveth you the true bread of heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." [*John 6:26, 27, 32-34*.]*10LtMs, Ms 48, 1895, par. 2*

The One then speaking to them had in the wilderness given their

fathers angels' food to eat. O, had they known who was addressing them, how changed would have been their attitude toward Him!*10LtMs, Ms 48, 1895, par. 3*

Jesus said unto them, "I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you ... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ... It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." [*Verses 35, 50, 51, 53, 56, 63.*]*10LtMs, Ms 48, 1895, par. 4*

When the human agent believes in Christ as his personal Saviour, he is eating the daily bread which Christ has purchased for him at an infinite cost. As by eating temporal food, the physical system becomes strong, so by eating the flesh and drinking the blood of the Son of God, the spiritual nature is strengthened. God's Word is spirit and life to all who appropriate it. He who partakes of Christ's flesh and blood is a partaker of the divine nature. He is a branch of the living vine. As in nature the branch receives the nourishment by its connection with the parent stalk, so the believer receives his life from Christ. A vital, life-giving current flows from his Saviour to him.*10LtMs, Ms 48, 1895, par. 5*

Man fell through disobedience, severing his life from the life of God. Christ stooped to take humanity, that through Him man might gain eternal life. In the guise of humanity, Christ defeated the purposes of the enemy. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] But Satan has interposed between the sinful, human being and the living source of life and power, so that it is impossible for man of himself to appropriate the circulating element of the divine nature. Unless man has a vital connection with God he will pervert every blessing he receives and employ every gracious gift as [a] weapon against the bountiful

bestower. It is only as human beings receive Christ that God can bless them. They are elevated and placed on vantage ground. *10LtMs, Ms 48, 1895, par. 6*

Christ stands at the head of humanity as our substitute and surety, to represent God to men; and through His life-giving nature causes a stream of vital and spiritual power to flow earthward. The Sun of Righteousness, He desires to shine into the chambers of the mind, purifying and elevating the soul, cleansing the soul temple, that He may abide therein, and control the affections and emotions, bringing the entire being into conformity to the divine will. "Ye are the temple of the living God, as God hath said, I will dwell in them, and I will be their God, and they shall be my people." [*2 Corinthians 6:16.*]*10LtMs, Ms 48, 1895, par. 7*

When the human being receives daily spiritual food from God, a blessed union is formed between earthly and heavenly intelligences. The believer is sustained by the life of Christ, as the branch is nourished by the sap which flows through the parent stock. Continually he receives blessings from the hand of God, and continually he imparts them. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work," "being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [*2 Corinthians 9:8, 11.*] "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." [*Ephesians 2:4-8.*]*10LtMs, Ms 48, 1895, par. 8*

By receiving Christ we are made partakers of His nature. We live in Him, and are enriched with the highest, fullest blessedness. This means a life hid with Christ in God, a life purified, exalted, devoted to the grandest, noblest purposes. This is indeed having eternal life. God Himself is enthroned in the hearts of His people, who are representatives of the Father and of the Son. This great and unspeakable gift is offered to all. The Jews would have made it a

national blessing, confining it to themselves, but the Saviour of the world proclaimed the truth that the bread of life was not confined to time or place, nation or people, but was free to all.¹⁰*LtMs, Ms 48, 1895, par. 9*

Ms 49, 1895

“No Other Gods Before Me.”

NP

1895

Portions of this manuscript are published in *RH 05/14/1901*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families, the mantle shelves, stands, tables, what-nots, and fancy receptacles are filled with ornaments and pictures. Albums filled with their own photographs, and the photographs of their friends, are placed where they will attract the attention of visitors. And how much cheap talk these call forth! The thoughts, which should be upon God and heavenly interests are brought down to common things. Is not this a species of idolatry? Should not the money spent thus be used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry, or placed in the treasury to advance the cause of God and build up His kingdom in the earth?*10LtMs, Ms 49, 1895, par. 1*

This matter is of eternal importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the Word spoken by the Holy One of Israel, “Thou shalt have no other gods before me.” [*Exodus 20:3*.] You are creating unnecessary cares and anxieties for yourselves by devoting your time and thoughts to the images of your friends. The power of God is needed to arouse you from this devotion, for to all intents and purposes it is idolatry.*10LtMs, Ms 49, 1895, par. 2*

The Lord who searches the heart would warn His people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useful ornaments and pictures, I am tired of beholding the wood and the hay and the stubble which

divert the mind from God, when there is so much to be said relating to the Christian experience. Let your money be spent in books which will be the means of enlightening minds upon present truth. The time you spend in dusting and moving these multitudinous ornaments, spend in writing a few lines to your friends, and in sending papers or leaflets or little books to some one who knows not the truth. *10LtMs, Ms 49, 1895, par. 3*

The Word of life, grasp it as the treasure house of infinite wisdom and love; this is the Guidebook which will point out the paths to heaven. It outweighs all the treasure of the universe. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God. O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God to idols. Plead with God to convict you of every practice which draws your thoughts and affections from God. God has given His holy law to man as His measure of character. By this law you may see any defect in your character and overcome it. You may sever yourself from every idol and link yourself to the throne of God by the golden chain of grace and truth. *10LtMs, Ms 49, 1895, par. 4*

The apostle writes: "Let love be without dissimulation. Abhor that which is evil: cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another: not slothful in business, fervent in spirit, serving the Lord. Rejoicing in hope: patient in tribulation: continuing instant in prayer; distributing to the necessity of the saints: given to hospitality." [*Romans 12:9-13.*] "The day is far spent: the night is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." [*Romans 13:12-14.*]*10LtMs, Ms 49, 1895, par. 5*

There is none too much self-denial, none too much self-sacrifice, not too much "overcoming evil with good." [*Romans 12:21.*] If all the

little rivulets which are set flowing to gratify the taste for frivolous things were solidly resisted, there would come a decided experience into the life. Shall we not make decided changes in the year 1895, and let every penny and shilling and pound flow into channels where it will glorify God?*10LtMs, Ms 49, 1895, par. 6*

When I see families poorly clad, houses destitute of those things which are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many, and which have reached also to the physical and mental powers.*10LtMs, Ms 49, 1895, par. 7*

Saith God, "Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou see the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee: and the glory of the Lord shall be thy rereward ... And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of waters whose waters fail not." [*Isaiah 58:6-8, 10, 11.*] This prescription we shall find more useful than all the drugs we can use. Please read prayerfully the *third chapter of James*.*10LtMs, Ms 49, 1895, par. 8*

"Though I speak with the tongue of men and of angels, and have not charity," Paul declares, "I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it

profiteth me nothing. Charity suffereth long, and is kind: charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.” [1 *Corinthians* 13:1-5.] *10LtMs, Ms 49, 1895, par. 9*

Altogether too many visionary hopes are entertained by professing Christians, and as [a] result they have many disappointments. Fancy weaves pleasant hopes as the result of selfish desires and indulgences, and they reap peevishness and unrest. They imagine that their circumstances cramp their powers, and the good they might do is not accomplished. Their dream of wonderful accomplishments and the exercise of wonderful gifts have nothing for a foundation. They are based on an erroneous imagination. They think that their lives will be all sunshine, but they awake to find their lot cast amid the stern realities of life. *10LtMs, Ms 49, 1895, par. 10*

But there is a remedy for these poor diseased souls, filled with complaint and cheerless repinings. Let them arise to the duties of life. Let them gird on the armor and help forward the cause of truth. This is too solemn a time to indulge in useless longings and sentimentalism. The Lord leaves us to prove in no cheap, ordinary manner the stability and power of the grace of our Lord Jesus Christ. *10LtMs, Ms 49, 1895, par. 11*

The Son of the infinite God came to this earth, and honored it with His presence. The Majesty of heaven, the King of glory, He was meek and lowly in heart. He emptied Himself of His glory and clothed His divinity with humanity, that humanity might touch humanity and express to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure and selfish indulgence. He lived not to please Himself. “The Son of man,” He said, “is come to seek and to save that which is lost.” [*Luke* 19:10.] *10LtMs, Ms 49, 1895, par. 12*

While I have been staying at the school in Melbourne, I have been witnessing the scenes in the life of the Redeemer, and I see that we have great changes to make if we would reach perfection of character. God calls for a complete surrender of self. “The kingdom

of God is not meat and drink, but peace and righteousness and joy in the Holy Ghost.” [*Romans 14:17.*] We must guard diligently our lips, lest they speak guile.*10LtMs, Ms 49, 1895, par. 13*

Let us be strict with ourselves, that we may not bring false principles into our dealings with others, and lead souls from the safe paths. Work the works of God. Hold to correct principles whatever the cost to yourselves. Let your light shine to others in appeals and warnings. Economize your pennies, that you may have pounds with which to help the cause of truth. Keep your tables free from the large accumulation of pictures and ornaments, which are nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward; “for he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and the things wherewith one may edify another.” [*Verses 18, 19.*]*10LtMs, Ms 49, 1895, par. 14*

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor to his good for edification. For even Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace grant you to be likeminded one to another according to Christ Jesus: that ye may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ.” [*Romans 15:1-6.*]*10LtMs, Ms 49, 1895, par. 15*

Ms 50, 1895

True Education

NP

1895

Formerly Undated Ms 77. See *Ms 76, 1897*. Portions of this manuscript are published in *OHC 209*.

Education as conducted in the schools of today is of a one-sided character. We are the purchase of the Son of God, and every individual should have wise teachers. No one can be a true educator of God's purchased possession unless he is daily learning in the schools of Christ. Many crowd lessons upon their students in an indiscriminate way; they oblige their pupils to learn a mass of distasteful things that they will never use. They cannot digest the food which their instructors force upon their mind. Useless knowledge involves a loss of time and means. The mind is to be carefully and wisely cultivated to dwell upon Bible truth. What shall I do to glorify God, whose I am by creation and redemption, is the main point of education. *10LtMs, Ms 50, 1895, par. 1*

Every educator is responsible to God, and should deal with those entrusted to his care in a wise way, impressing him with the fact that he must use his attainments to glorify God. When acquired, if knowledge is not wholly sanctified, self will be worshipped, and the glory of Christ will be eclipsed. Self must retire into its own insignificance in order that the Sun of Righteousness may rise upon believing souls who make Christ their all in all. Isaiah says of Christ, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." [*Isaiah 9:6, 7.*] *10LtMs, Ms 50, 1895, par. 2*

What a foundation is laid for our faith in all ages! When Christ ascended into the heavens, He ascended as our Advocate, and we

have a friend at court. He has sent His representative, the Holy Spirit, and will give divine anointing to all who believe in Jesus Christ. The plan of salvation is the great theme that underlines all true, sanctified education. It is to be the theme of our conversation. All idle, cheap, common talk is to be cleansed from our lips. Levity, jesting and joking is an evidence that the soul temple is unsanctified and unholy. We are now to understand the science of true education. "This is life eternal that they might know thee the only true God, and Jesus Christ whom Thou hast sent." [John 17:3.] Shall we not educate in these lines? The everlasting Father has given His only begotten Son, and by so doing has opened a channel by which inexhaustible treasures may come to the world. All who come unto Christ may have everlasting life. This sacred food is to satisfy the soul hunger. Filled with the bread of life, we cannot hunger for earthly attractions, worldly excitements, and earthly grandeur. Our religious experience will be of the same order as the food upon which we feed. The Lord's anointing was upon Jesus Christ. He says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. ... To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the fruit of heaviness; that they might be called ..." [See Luke 4:18; Isaiah 61:3.] [Remainder missing.]¹⁰*LtMs, Ms 50, 1895, par. 3*

Ms 51, 1895

God to Control His Heritage

Granville, N. S. W., Australia

August 1, 1895

This manuscript is published in entirety in *18MR 223-226*.

I am unable to put away the anxious thoughts that fill my mind in regard to the work of God. I feel that to weep would be a relief. I am sure that a work must be done for those in positions of trust in Battle Creek. They will never be safe, trustworthy men until they are laborers together with God. The question often comes to me, "Has God chosen these men to devise and plan and execute in behalf of His work, when they have not a vital connection with Him?" The men God chooses to bear burdens in His work are to sit at the feet of Jesus, and learn from Him how to repress their un-Christlike desires and inclinations. God has not given men power to interfere between a human being and his conscience.*10LtMs, Ms 51, 1895, par. 1*

The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord's servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God's people, and what shall be repressed. The Lord inquires of them, "Who has required this at your hand? Who has given you the burden of being conscience for My people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses—as men through whom I can communicate divine instruction to My people. I have not placed the lines of control in your hands. The responsibility that rested on Moses—of voicing the words of God to the people—has never been delegated to you."*10LtMs, Ms 51, 1895, par. 2*

Moses was especially chosen to be the visible leader of the children of Israel. Through long years of discipline he learned the lesson of

humility, and he became a man whom God could teach and guide. He endured as seeing Him who is invisible. God trusted him—a daily learner in the school of Christ—with the leadership of the host of Israel. God talked with him face to face, as a man talketh with his friend. He was the meekest of all men. He did not seek to control the Holy Spirit, but was himself controlled by the Spirit.*10LtMs, Ms 51, 1895, par. 3*

Do the men who are today swaying and molding the work of God give evidence that they are swayed and molded by divine power? Do they give evidence that they have received the Spirit of God? Is truth enthroned in their hearts? Is Christ revealed in their daily experience? Is the law of kindness on their lips?*10LtMs, Ms 51, 1895, par. 4*

There is an evil, a great evil, that is to be rooted out of all council meetings and board meetings. We are living in perilous times. Men are striving for the control over their fellow men. God is displeased and dishonored. Man is led to fear man rather than God. My brethren, has not the Word of God been dismissed from your councils? Have not the words of men had too much power? Has not religious freedom been excluded from your assemblies? Have you not censured your fellow man, when you yourselves were standing under the censure of God? Take your hands off your brethren. They are not to be under the control of any man or set of men. Men are not to league together to bind their fellow men by rules and restrictions. God knows the characters of men. He sees their weakness, and He has not put into their hands the power that belongs alone to Him. He has not given them the right to say what their fellow-men shall do and what they shall not do.*10LtMs, Ms 51, 1895, par. 5*

It is the greatest presumption for man to assume the right of dictation and control over his fellow men. God is the owner of man. To his Maker, man stands or falls. To God he is responsible, not to his fellow men. Every man has an individuality of his own, which is not to be submerged in any other human being. The life of each one must be hid with Christ in God. Men are under God's control, not under the control of weak, erring human beings. They are to be left free to be guided by the Holy Spirit, not by the fitful, perverse spirit

of unsanctified men. *10LtMs, Ms 51, 1895, par. 6*

The encroachments made by men on the liberty of their fellow men are condemned by God. These encroachments, which are not seen in their true bearing, are inspired by the enemy of God to cut off the opportunity for God to work on minds by His Spirit. Those who do not know God, who refuse to hear His voice, or to be ruled by Him, will stand with cord in hand, ready to bind the Lord's workers and trammel them in their efforts. *10LtMs, Ms 51, 1895, par. 7*

Let God be recognized as the supreme Ruler of His Heritage. Let every man place himself under His control. Let Him be recognized in all our assemblies, in every business meeting, every council, every committee. He sees all that is done, and hears all that is said. "Thou God seest me." [*Genesis 16:13.*] Let these words be kept ever in mind. They will be a safeguard against imprudent, passionate speeches, against all desire to domineer. They will repress words that should never be spoken and resolutions that men have no right to make—resolutions that restrict the liberty of human beings. *10LtMs, Ms 51, 1895, par. 8*

Let God place restrictions on His workers, but let man beware how he places restrictions where God places none. If men are permitted to control the judgment of their fellow men, oppression with result. The cause of God will be bound about. Scheme after scheme that is unjust will be planned. Let not men take on themselves the responsibility of controlling the words and actions of their fellow men. Let our institutions give place to the working of God on human minds. Let God have opportunity to control. Should the principle obtain sway that in speaking and writing, men are to be under the control of human beings, deadly evils would be the result. *10LtMs, Ms 51, 1895, par. 9*

God calls upon men to act under His supervision, to accept His standard, to take all their decisions and plans to Him for approval. His holiness, His justice, is to keep them from unprincipled actions. *10LtMs, Ms 51, 1895, par. 10*

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" [*Isaiah 2:22.*] "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth

forth; he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven and earth, the sea, and all that therein is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners. The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord." [*Psalm 146:3-10.*]*10LtMs, Ms 51, 1895, par. 11*

Ms 52, 1895

Kellogg, Br-Sr. [J.H.]

Formerly Undated Ms 65. Extract from *Lt 113, 1895*.

Ms 53, 1895

Regarding Children

NP

1895

This manuscript is published in entirety in *1NL 80*.

Christ is waiting in gracious mercy, waiting to make you vessels unto honor. The Holy Ghost inspired Paul to lift up his voice in earnest, solemn words, saying, "None of us liveth to himself." [*Romans 14:7*.] We should take these words to heart. Money has been worse than thrown away for needless adornment of yourselves and your children. You should turn this current of means in the channel that reaches the treasury of the Lord.*10LtMs, Ms 53, 1895, par. 1*

God requires that you should educate and discipline your children for His work; and the very first lesson that you should teach them is that of self-denial and self-sacrifice. You should set before them the great Pattern, Christ Jesus, and imitate Him yourselves, and teach your children to walk in His footsteps.*10LtMs, Ms 53, 1895, par. 2*

We may manufacture many wants, we may place snares before our children by allowing them to gratify their every desire. We may curtail their usefulness by granting them the free use of means that they may make a display.*10LtMs, Ms 53, 1895, par. 3*

Children are a gift of God to increase the experience and happiness of parents. Parents through discipline may become more useful in teaching their children to be Christ's children and so increase their influence for good.*10LtMs, Ms 53, 1895, par. 4*

Instead of denying self, how many will give a trifle to the cause of God, and then indulge their children in the gratification of selfish desires, thus educating them to place their influence on Satan's side. It would be better had such parents never been born, for if the grace of Christ has never controlled your soul, how can you expect it to control the souls of your children?*10LtMs, Ms 53, 1895, par. 5*

Self-indulgence is the curse of our families, and as a consequence, the curse of our churches. *10LtMs, Ms 53, 1895, par. 6*

The world lives for pleasure, for selfishness, and how can we hope to draw the world to Christ, when we also live for the gratification of self? Christ has said, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] *10LtMs, Ms 53, 1895, par. 7*

Ms 54, 1895

Diary/Visit to Hobart and Bismark, Tasmania

Glenorchy, Hobart, Tasmania

April 1895

Portions of this manuscript are published in *2MR* 259-260; *4Bio* 191-192.

May Lacey accompanied me to this place. We make our home with the Lacey family. The Hawkins family and the Laceys are, you know, combined, making a large family. Brother Lacey has two daughters at home, besides the son in America. Sister Lacey has four daughters and two sons. The sons have left home and gone the mother knows not where, and she is greatly distressed over their case. Brother Lacey was very kind to them.^{10LtMs, Ms 54, 1895, par. 1}

The mother has not had much government over her children. She thought after their marriage, that Brother Lacey should exercise control over Harry, the youngest, but he told her decidedly he would not. He said, "These boys are having a hard time under temptation, and they shall never have cause to hate me. I shall pursue such a course that they will feel I am their friend, and if they do go away from home that there is a welcome for them if they return." He says now he is glad that he cannot have even a supposition that anything he has said or done has caused them to leave home. The family are much better off without these boys, but, oh, it is a sad heart the mother carries about with her when she does not where her boys are.^{10LtMs, Ms 54, 1895, par. 2}

We will meet Willie here in a few days. Elder Corliss and wife will come with him from New Zealand. Our convention commences next week.^{10LtMs, Ms 54, 1895, par. 3}

* * * *

Willie and Brother Corliss came on Sabbath. Before we leave again for Melbourne May Lacey will change her name to May White. I

shall have a daughter, Brother Lacey a son. This is very pleasing all around.*10LtMs, Ms 54, 1895, par. 4*

Sabbath forenoon I spoke in Hobart, five miles from the home of Brother Lacey. The Lord gave me a message for the people. My text was *Luke 14:16-24*. The Word seemed to make a deep impression upon minds and there is, we know, a work to be done in human hearts and a reformation to take place in human characters that will give this people a close connection with God. Brother Foster has his place with his old employer in Hobart, but he is wandering in the mazes of darkness and unbelief. I am so sorry, for he might be a great blessing to the church. I do not think his wife stands with him fully and I do not think she knows just where she does stand. It is difficult to ascertain her true position.*10LtMs, Ms 54, 1895, par. 5*

We had an excellent meeting Sabbath. Brother Foster was present, and Brother Anderson—the German minister who was at Melbourne and who was entertained at George’s Terrace. He embraced the Sabbath but gave it up, and is wandering in darkness. Those two men will be as a shadow and a cloud to the church—just keeping in touch with the church enough to annoy and prove a hindrance but doing them no good.*10LtMs, Ms 54, 1895, par. 6*

Monday I had an appointment at Bismark. There was no way to get there but by private carriage. Willie spoke to them Sunday. Monday Brother Corliss and wife went up in a two-wheeled trap furnished by the brethren at Bismark. He spoke to them on my appointment for it was his only chance. The train that brought him from Bismark took up Brother Lacey. Willie, May Lacey, and her two sisters were already at Bismark. I spoke to them in the evening.*10LtMs, Ms 54, 1895, par. 7*

April 26, 1895, and May 1, 1895

Bismark, Tasmania

Last Tuesday [April 23] Brother Lacey, Willie White and I came eight miles from Brother Lacey’s home to this place, right in “the bush,” as it is called here. In America we call it the forest. This place

is right up in the mountains. In appearance it is very much like Colorado, with its hills and mountains and valleys, and there are houses and small farms of cultivated lands right in the forests. The heavy timbers have been cut away and the underbrush cleared out and orchards have been planted. *10LtMs, Ms 54, 1895, par. 8*

Willie and May and Brother Lacey walked a large part of the way. It appeared to me that the horses had climbed these hills until they had begun to get short-winded, for their market carts were heavy and hard to draw. Brother Lacey had prepared a seat for me. We would have furnished quite a picture as we left Brother Lacey's house. Brother Lacey, Willie, and May were in the front seat. I was seated on my spring cushion in the end of the cart on the bottom of the trap, amid the luggage. Pillows and bundles provided me a seat as easy as a rocking chair, but when the horse went down hill the movements of the two-wheeled vehicle kept us in constant joggle. *10LtMs, Ms 54, 1895, par. 9*

We arrived safely at a neat, nicely furnished cottage owned by a lady who had married a sea captain. He was in business far away, and she locked up her nicely furnished home and lives with her mother a few rods from her own house in a very nice little home surrounded with the woods. Willie had been up and secured this pleasant place for us for four dollars. There is a church here, a nice house of worship built by our people of like precious faith and when meetings are held the house is filled with intelligent-looking people. Many are Germans. *10LtMs, Ms 54, 1895, par. 10*

An appointment was out for me Monday evening, but Brother and Sister Corliss filled my appointment, for he thought that was his only chance. They returned with the trap Tuesday; we left in the afternoon, and I spoke in the evening. The house was full, and all listened as for their lives. I spoke from *Luke 11:1-13*. "Ask and ye shall receive," etc. [*Verse 9*.] The church was only a few steps from the house, so I could return home easily. The weather was beautiful—cool and sunshiny—and the air was fragrant with the bluegum trees. *10LtMs, Ms 54, 1895, par. 11*

Wednesday afternoon I spoke again to a well filled house from *John 14*, "Let not your heart be troubled," etc. [*Verse 1*.] I dwelt especially

upon the second coming of Christ to take His people to Himself, and upon the importance of obedience to all of the commandments of God, and educating the children to know God and Jesus Christ whom He hath sent. I never saw children more deeply interested, and there was quite a large number of children and youth attending the meetings. *10LtMs, Ms 54, 1895, par. 12*

Brother Colcord came up in the afternoon and gave a most powerful discourse Wednesday evening on the subject of religious liberty. We had no meeting Thursday afternoon for this is the day their produce is taken to market. In the evening I spoke again from *First John 3:1-8*. The Lord gave me a very solemn message for the people. There were one hundred present and men and women and children listened with intense interest. *10LtMs, Ms 54, 1895, par. 13*

While we see a great work to be done in our world, this part of the vineyard is assigned to us, and we must be faithful and diligent in doing the work the Lord has given us to do. Our great necessity has been the dearth of means. I had written to Elder Haskell for means. I begged of him to interest the people in California to help us. Letters came back that two brethren had each pledged five thousand dollars for this field, Australia and New Zealand. *10LtMs, Ms 54, 1895, par. 14*

I read the letter before a company of our people and we were all rejoiced, but at the very time when we could not draw means from the Echo office or from Sydney International Tract and Missionary Society—for the reason that they had it not—and knew not what we should do, a letter came that one thousand dollars had been paid by a brother who had pledged five thousand; he would send the same in next mail. But when the next mail came there was no money. We were in tremendous straits, with store bills for provisions unpaid. *10LtMs, Ms 54, 1895, par. 15*

What should we do? What could we do? The work was comparatively at a standstill as far as receiving any income from the canvassing field was concerned. Something was being done, and we thought that one thousand would be followed by another thousand and continue to come until the whole sum pledged would reach us. But the letter bore us the record that the one thousand

was taken to the Pacific Press, and representative men decided it was needed there; they would use it and then put it into the general fund. *10LtMs, Ms 54, 1895, par. 16*

So much for the action of our brethren in responsible places. It evidences that they are not living in that close relation with God so that they are taught of God, their spiritual discernment is quick, and they can see afar off. This has hurt me more than anything that has transpired for years. My soul was grieved within me. The Lord designed that every dollar of that money pledged should come and be used for the very purpose for which it was pledged. We needed it, and as much more, to advance the work in this country. There are none here in this country—no man who have means from which we can draw as in America. When our people are in a strait place they can call upon the churches and there will be a response; but it is not so here, for there are very few men who have means. *10LtMs, Ms 54, 1895, par. 17*

The Lord knew our necessity and He put it into the heart of these brethren to give means to this destitute mission. Man—finite man—is not to interpose himself between the Lord and His suffering cause. My confidence is terribly shaken in putting any dependence in humanity, even in those who are connected with the work in our institutions. What can these things mean? Have our representative men no knowledge of the will of God and the work of God toward the people in this country and foreign countries? *10LtMs, Ms 54, 1895, par. 18*

When the work of God was being established in California we were brought into very strait places, but we were much better advantaged there for obtaining means of men in California, when in need, than we are now in this far-off land. *10LtMs, Ms 54, 1895, par. 19*

Ms 55, 1895

Diary/Labors in Bismark, Tasmania

NP

April 26, 1895

Portions of this manuscript are published in *TMK 42*; *2MR 261-263*.

We had appointments at Bismark (Tasmania). W. C. White visited them, walking eight miles, and spoke in the little church Sunday. He had the loan of horse and cart to return to [vicinity of Hobart] on Monday. Brother and Sister Corliss rode back to Bismark. Brother Corliss spoke Monday night, and Brother and Sister Corliss came back Tuesday (April 23). We rode back.¹⁰*LtMs, Ms 55, 1895, par. 1*

Bismark is very much like Colorado in appearance. Homes and little spots of cleared land are dotted here and there among hills. Wisely the farmers do not expend money and time and strength to make clearings at once. They build their cottages in a cleared spot of land, and then clear the land gradually for their orchards and crops. If in the place of forests of bluegum trees there were the lofty evergreens—pine, spruce, and hemlock—we should consider it an excellent representation of Colorado.¹⁰*LtMs, Ms 55, 1895, par. 2*

We were fortunate to secure a neat, well-furnished cottage close by the little church. We found the small barn well stored with fine vegetables and apples for our use. We felt much pleased at the abundant supply from our thoughtful brethren. Every day milk and cream, all we could use, were brought to us, and plenty of wood was prepared for our use. This was a pleasure to our dear friends, and it was a blessing to us. Several had come with us, walking, some of them the eight miles to attend meeting.¹⁰*LtMs, Ms 55, 1895, par. 3*

We longed for the privilege of remaining in this rural retreat several months and accomplishing the writing of *The Life of Christ*, but then the work to be done in New South Wales overbalanced this desire, and I knew that as soon as our work closed in Tasmania we must hasten back to bear our testimony to the people. The great

opposition to the truth made it necessary to keep the standard of truth uplifted early and late as the providence of God opened the way. Shall the knowledge of God and the truth which Jesus came from heaven to impart at such a terrible cost remain in our possession and we fail to communicate it? Those who know the truth must make any and every sacrifice to communicate it, to make the truth known to those who are in darkness. God, who commanded the light to shine out of darkness, is longing to shine into our hearts to give the light of the knowledge of His glory in the face of Jesus Christ.*10LtMs, Ms 55, 1895, par. 4*

I spoke Tuesday evening to an interested audience. There was a large number of children and youth present, and children from eight years old and upward sat with their eyes wide open listening with apparent great interest to the words spoken. My heart went out in love to these dear children, and I could not forbear addressing words to them, especially, who need words of invitation and encouragement to give their hearts to Jesus. Is it not children and youth who help compose our assemblies? God wants the children and youth to join the Lord's army. I told them I was pleased to see them in the meeting, and they could become soldiers of the cross of Christ.*10LtMs, Ms 55, 1895, par. 5*

The children have as strong temptation to meet, on the right hand and on the left, as do older soldiers. Satan and his legions will work every device to ensnare the young. It is the privilege of the children to enlist in the army of the Lord and seek to persuade others to join their ranks. Children must be educated and trained for Jesus Christ. They must be trained to resist temptation and to fight the good fight of faith. Direct their minds to Jesus as soon as they can comprehend your lessons in simple words, easy to be understood. Teach them self-control. Teach them to begin the work of overcoming when young, and they will receive the precious help that Jesus can and will give, connected with prayerful efforts of parents. Cheer them with encouraging words for the battles they fight in resisting temptation and coming off conquerors through grace given them of Jesus Christ. Our Captain is ordering the battle, so we fight not in our own finite strength.*10LtMs, Ms 55, 1895, par. 6*

I entreated parents to do their God-given work of bringing their children to Jesus, training them and educating them for God. The little ones can be taught to be useful, to be helpful in the household. The precepts and example given them in the home will mold and fashion characters to do service at home and to obtain an experience. *10LtMs, Ms 55, 1895, par. 7*

The words of wisdom of the parents in lessons to their children will be repeated by their children to others. Then parents should hang in memory's hall the precious sayings of Christ. The children will repeat the words they hear often on the parent's lips—of Christ, faith and truth. Precious truth may be spoken by children. Whole armies of children may come under Christ's banner as missionaries, even in their childhood years. Never repulse the desire of children to do something for Jesus. Never quench their ardor for working in some way for the Master. Children rightly educated will learn to love Jesus and to grieve if they think they have grieved the Saviour by any sin committed by them. Keep their hearts tender and sensitive by your own words and example. *10LtMs, Ms 55, 1895, par. 8*

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." *Luke 18:16*. We felt that the presence of the Lord was with us and we know this for a certainty, for He has said, "Where two or three are gathered in my name, there am I in the midst of them." *Matthew 18:20*. At the close of the meeting we were welcomed heartily to Bismark. *10LtMs, Ms 55, 1895, par. 9*

Wednesday forenoon W. C. White conducted a meeting, giving lessons to canvassers. I spoke to them again in the afternoon. I was surprised to see so many present, for these believers are much scattered, and some have a long distance to walk. The Lord gave me much freedom in speaking to interested hearers. I had the blessing of the Lord as I presented the truth in its simplicity. Many hearts were touched by the deep movings of the Spirit of God. *10LtMs, Ms 55, 1895, par. 10*

Thursday was their day for carrying their produce to the market. The roads are very hilly, and if this business were left for Friday the work would not be as readily bound off for the welcoming in of the Sabbath. *10LtMs, Ms 55, 1895, par. 11*

Thursday we were promised a horse and cart, and rode over the hills to call on some of our people. We found them that it was some miles they had to walk—fathers and mothers and children—to the meetings. Most preferred to walk rather than to drive their horses up and down the steep hills. We found cultivated lands surrounded with “bush,” as they called them. We should call them small cottages and a few acres of cleared land in the woods. The trees, which were very small, were loaded with nice apples. I have seldom seen such small trees bearing. Most of the people seemed comfortably situated, but poor in this world’s goods. *10LtMs, Ms 55, 1895, par. 12*

In the evening I could better appreciate the congregation who had sufficient interest to come out through the woods so long a distance to meeting. When I saw the bright-faced children and youth interestedly listening to the truth, my heart was full of gratitude to God. Those parents bringing their children the long distance to attend evening meetings evidenced their interest and their first love for the truth. *10LtMs, Ms 55, 1895, par. 13*

I spoke again to those assembled Thursday night. Quite a large number of those not of our faith were present. I had a very solemn testimony to bear them in regard to the third angel’s message—the proclamation we are now to make to the world. This message combines the first and second and binds it up with the third. This brings us into a large field where we are brought down to the closing scenes of this earth’s history. The great and last warfare is between the two classes—those who keep the commandments of God and those who make void the law of God. *Revelation 2:8; 3:1-5, 9-12; 22:10-21. 10LtMs, Ms 55, 1895, par. 14*

These communications are for all who live in these last days. Just before the crucifixion of Christ, He gave His disciples most solemn instruction. *John 14*. In *verses 1-3* He comforts the hearts of those who believe on Him with the promise of His second appearing. *Verses 12-14*. “If ye love me, keep my commandments.” *Verse 15*. In *verses 21, 23, and 24* are the true marks of those who love God. *John 15:7-11, 12, Revelation 13*. All who read carefully, prayerfully will understand. *Revelation 14:8-10; 12:17. 10LtMs, Ms 55, 1895, par. 15*

Here is our work—to lift up the standard of truth before the people. While the teachers should be proclaiming the last message of mercy given to our world, they will be teaching fables to counteract the message of truth which all who love God and keep His commandments are to declare. *Revelation 22:16, 17.10LtMs, Ms 55, 1895, par. 16*

We felt that the Holy Spirit of God was in the meeting that night, and that conviction was resting upon the hearts of many of the hearers. As soon as I had closed my discourse, a sister who had seen and rejoiced in the truth, but had turned from the faith, came to me with her Bible in her hand and said, “Christ said, ‘A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.’ [John 13:34.] Why was this new, my sister?” *10LtMs, Ms 55, 1895, par. 17*

[I answered,] “It was new to the understanding of the disciples that they should love one another as Christ loved. They did not comprehend that love until after His sufferings and His death on Calvary’s cross. Here was the demonstration of the divine love of the Son of God. After His resurrection, when they knew that He was indeed the Son of God, then they comprehended the character of His love. He died for them to make it possible for them to keep the last six commandments, which define the duty of man to his fellow man.” *10LtMs, Ms 55, 1895, par. 18*

She became very much excited. Said the law was done away. We were only to love one another, which was Christ’s commandment. I repeated to her the words spoken by Christ to the immense crowd of people who were surrounding Him, *Matthew 5:17, 18*: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” This is positive testimony that no human agent can refute as long as the heavens above them and the earth beneath their feet shall remain. “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *Verse 19.10LtMs, Ms 55, 1895, par. 19*

It was evident this sister did not want enlightenment, but to make her voice heard in opposition to the truth. We knew the Holy Spirit was in our meeting. We learned that this sister had pursued this course when our people held meetings in the meeting house. All pitied her. *10LtMs, Ms 55, 1895, par. 20*

It is evident what power and spirit stirs up the people to such intense bitterness against the holy law of God. Certainly it is not the spirit of Jesus who declared Himself to be the Lord of the Sabbath day. It certainly could not be the representative of the Lord Jesus who declared, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." *John 15:10; 1 John 3:4, 5, 7. 10LtMs, Ms 55, 1895, par. 21*

Ms 56, 1895

The General Conference and the Publishing Work

Sunnyside, Cooranbong, Australia

September 1, 1895

Previously unpublished.

The assuming of the publishing interests by the General Conference does not purify your committee meetings or your council meetings. In these meetings there has been devising and planning that is not after the Lord's order or direction. Will this act sanctify the cleanse the publishing office of its corruption? No, this action does not sanctify the hearts of those who have been leading workers in the publishing interests, but who are not sanctified through the truth. *10LtMs, Ms 56, 1895, par. 1*

The consolidation problem will not make more successful the interests in the publishing line. It is the men who are handling these responsibilities that need to be daily converted. The resolution for consolidation will never be blessed of God, for it is to bring about things that God will not endorse. Those who adopt it know not what they are doing. They are not walking in the counsel of the great I AM. *10LtMs, Ms 56, 1895, par. 2*

There is a consolidation these men can enter into with safety. Christ speaks. Hear what He says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." *John 15:4, 5; verses 6-13, 15; John 17:21-23. 10LtMs, Ms 56, 1895, par. 3*

This union accomplished, there will be cooperation with the workers in the publishing institution in Battle Creek, which is the sign that God is among them, and His Holy Spirit leads to harmony of action. The publishing institution on the Pacific Coast and the publishing house in Battle Creek are to be in Christlike harmony. The Pacific Coast is not to lose its individuality and submerge itself in the

publishing house in Battle Creek, but is to maintain its individuality. The publishing interest in Battle Creek is not to loose its individuality. Each has its respective field to do its respective, individual work. *10LtMs, Ms 56, 1895, par. 4*

The Battle Creek institution is in no degree to obscure the institution on the Pacific Coast. There has been altogether too much extending and engrossing of responsibility in Battle Creek, for too many responsibilities have been centered in a few men in Battle Creek. These were not men who looked in faith to God to be qualified to do a sacred work, for they have not God-given ideas or the sacred character of the work. Selfishness and self-superiority were abundant. *10LtMs, Ms 56, 1895, par. 5*

The General Conference is not to be burdened, shouldering indebted institutions on the Pacific Coast or in any country. God is about to work. He will depose the institution in Battle Creek from its supposed supremacy and its absorbing power. God will take it by the hand and assign it its proper place and its duties as a subject under God's control and not under the jurisdiction of men. He would weed some out of that institution, separating from it those who have been connected with it so long they feel that they can control as they choose, whose uplifting has been in the large outlay of means invested in buildings, supposing these would give character to the work. But the principles which the Lord prizes most highly are of that character which will expel sin from the heart and enthrone Christ where sin has been. Then with the love of God taking the place of love for self, there will be an end to the overbearing lording it over their brethren as despots. They will go on to perfection if they seek God with all their heart. The dishonest, unfair embezzlement of means by some in one place and then in another place, has brought in oppressive exactions upon others to do the self-denying and self-sacrificing. *10LtMs, Ms 56, 1895, par. 6*

The prevailing inordinate working to bring means into the office of publication by robbery of other men's rights has removed the blessing of God. God sees, and God will not have it thus. There are plans that have been coming in for years, and working up a tyrannizing power over the human agencies, and by mingling with this element the work has been losing its sacred, holy character.

The very General Conference has become tainted and corrupted in sustaining principles which are the methods, plans, ways, and inventions of men. God is not in them. These principles are contrary to the principles of the gospel of Jesus Christ.¹⁰*LtMs, Ms 56, 1895, par. 7*

Daniel and his three fellows were true to principle. Early education was to Daniel of great value, for he became acquainted with God. It was revealed that the early training of these four Hebrew youth, from childhood to youth, was their preservation in the time of test and trial. It was necessary to store the mind with pure, sound, honest principles. Truth was engraved upon the tablets of the soul. Memory's hall was stored with the precious truths of the Word. These truths, but dimly comprehended in the past, were made use of as essential when the youth were brought into captivity. In time of need, the truth, like concealed treasure, will flash and shine like some newly discovered jewels, revealing all their beauty.¹⁰*LtMs, Ms 56, 1895, par. 8*

Ms 57, 1895

Concerning the Review and Herald Publishing Association

Granville, N. S. W., Australia

October 12, 1895

This manuscript is published in entirety in *17MR 177-180*.

The reproofs that have been coming to the men who have walked away from God into false paths have not been for anything that has come suddenly. There has been a working of the great deceiver upon human minds, after human methods that God has not sanctioned. Men controlled by the Holy Spirit, familiar with the principles of the law of God, could not engage in it if they had been looking to God and trusting in God. But men, human men, have had a settled determination to carry out their own devisings as if the Lord had authorized them to do this work. Men were working upon principles that God has condemned, which God will not accept, but in the great day of God He will say, "Who has required this work at your hands?" [*Isaiah 1:12*.] *10LtMs, Ms 57, 1895, par. 1*

The natural traits of the human heart are always warring against the Spirit. The old man, not dead, will revive and have power to do mischief that will sink souls in ruin. Man has been building up the things he once destroyed. He has permitted himself to increase and Christ to decrease. He exalts his planning and devising as very wise, and Christ is left out of his counsel. *10LtMs, Ms 57, 1895, par. 2*

These men have had light; they have had the warnings and messages from God sent to them. I have often been aroused at twelve and one o'clock at night and have felt charged by the Spirit of God to write to you, but you have received other counsel, of men, and ignored the counsel of God, else things would have never come to this. *10LtMs, Ms 57, 1895, par. 3*

Evil counsels have been exalted and honored. Why have you done this? Much money has been used in the erecting of buildings to make an appearance of prosperity, "to give character to the work," it

is said, and to give the impression that the men managing this institution were superior business men. You have voiced their decisions; you have wanted them to be according to their representations; and Christ has decreased and the men counterworking away from God's plans have increased.*10LtMs, Ms 57, 1895, par. 4*

I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. As for your book committee, under the present administration, with the men who now preside, I would not entrust to them, for publication in books, the light given me of God until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable.*10LtMs, Ms 57, 1895, par. 5*

There is nothing to be depended upon. Everything is diverted into selfish channels. The conference taking the publishing interest from [the] Review and Herald Publishing Association does not relieve the situation at all, for the very same methods, the very same selfish plans, the very same ideas and devising, remain. Enough robbery and dishonesty in deal have been practiced without now spreading to the General Conference this leprosy of cunning and double dealing and turning away men from their rights. I have now no words of sufficient force to describe the situation that has been steadily carried forward, notwithstanding all the warnings, all the messages, given of God. When the word of the Lord is respected more highly than the words of men who have given evidence that they have no living connection with God, then the Lord's will and my will [will] be done.*10LtMs, Ms 57, 1895, par. 6*

Oh, how my heart aches, that spiritual wickedness should prevail in high places! The working of minds under the inspiration of Satan has come to a high pass. The men have been listening to the suggestions of Satan, and they know not from what source their wisdom came. They know not that that wisdom was from beneath, and would stop at nothing until they saw that all control was in the power of a set of men who were taking the place of God. The principle has been at work either to control or to crush all that cannot be controlled. There has been a spirit of deep, deep heart

opposition to the truth of the gospel. Oh to what obstinacy can the heart of man be brought! I stood nearly three years in Battle Creek. The power of God was revealed. Evidence was piled upon evidence, and on different occasions I hoped for a thorough work to be done.¹⁰*LtMs, Ms 57, 1895, par. 7*

Ms 58, 1895

Diary

Hobart, Tasmania

December 11, 1895

Previously unpublished.

I went to the tent this afternoon at 3 p.m. to fulfil my appointment. I did not expect to have much of a congregation, but we had a good congregation of most intelligent-looking men and women. My text was *Luke 14:2-14*. The Spirit of the Lord came upon me, and I spoke with great freedom in the demonstration of the Spirit and power of God. All listened as if spellbound. I am told one man said, "I could have listened another hour and a half and not become weary." Two outsiders were talking together and one said to the other, "They are certainly right on the Sabbath question." "Yes," answered the other, "that is so." The interest is greater than it has ever been in this island. *10LtMs, Ms 58, 1895, par. 1*

I felt that I had a message for the people. I spoke of the dangers which our Saviour saw imperiling the souls of men in striving for the highest place, as given in *Luke 14:8-11*. This was spoken as a parable, but it described scenes He had witnessed Himself in actual life. *10LtMs, Ms 58, 1895, par. 2*

He closes His parable "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." [*Verse 11.*] How much need have we to practice this lesson spoken in a parable, in humbling in the place of exalting ourselves! How much better will be our situation, to be honored with lifting up, in the place of lifting up and exalting ourselves. I can only intimate a few ideas now, but Maggie Hare has taken down the discourse. *10LtMs, Ms 58, 1895, par. 3*

"Then said he also to him that bade him, When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the

poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.” [Verses 12-14.] *10LtMs, Ms 58, 1895, par. 4*

I presented before them that this Scripture could be fulfilled in the doing of the words of Christ in their coming celebration of Christmas. Much money will be spent in the gratification of appetite through hurtful indulgences and the use of stimulants which weaken the brain and the physical powers. Guided by a star, the wise men from a far-off country came to find Jesus, and when they found Him they presented to Him an offering of gold, frankincense, and myrrh. *10LtMs, Ms 58, 1895, par. 5*

The gifts are now given to the human agents. Jesus is forgotten and does not so much as come into mind. There is so little remembrance of Jesus, so little thought of the great Giver of all mercies and blessings. Christ, who died to save the souls of the human family, is left out of men’s calculations. Looking down from heaven He sees every kind of selfishness and self-indulgence—all dishonoring God and honoring the human instrument. Nearly everything is made to flow in earthly, selfish lines. *10LtMs, Ms 58, 1895, par. 6*

There comes to my mind the fig orchard. All the trees were sear and brown but one fig tree, and that tree, with green leaves and flourishing leaf-covered branches, was in advance of all the other trees. Jesus came and searched from the topmost bough to the lowest branches and turned away grieved, for He found nothing but leaves. This tree was an exception to all the other trees. Covered with green foliage, it gave pretentious reason to suppose there was an abundance of fruit. Our Lord was hungry and wanted to find fruit, but His search revealed nothing but a mass of deceptive foliage. *10LtMs, Ms 58, 1895, par. 7*

For the moment, He invests that dumb fig tree with moral qualities. He makes it the expositor of moral truth. The Jewish nation stood forth superior to all other nations upon the face of the earth, for light, for a knowledge of God. They proudly claimed to be the repository of divine truth, and of exalted righteousness, for to them

had been committed the oracles of God. For themselves alone? No! Decidedly no! But they had, in their pride and self-righteousness, built up walls of separation between them and the world and refused to make any effort to let the light of truth be communicated to the world. They bore no fruit to the glory of God.*10LtMs, Ms 58, 1895, par. 8*

The Lord Jesus was hungry for sympathy, for cooperation with Him and His work. This nation, claimant of righteousness, notwithstanding the mercies and advantages bestowed in earthly and spiritual blessings, returned no fruit to satisfy the hunger of God. They did not let their light shine to the world in good works. Christ had given them every evidence of His love in coming to our world to save perishing souls, but no love responded back to God.*10LtMs, Ms 58, 1895, par. 9*

Jesus cursed the barren fig tree. He had testified to His disciples, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." [*Matthew 5:20.*] There were leafless trees in that fig orchard, but nothing was expected of them. They made no pretensions to religious piety or righteousness. They were in darkness and error, waiting for a light to lighten the Gentiles.*10LtMs, Ms 58, 1895, par. 10*

Christ's mission was to bring light to the Gentiles. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." *Isaiah 9:2.* Of the Gentiles it could be said, "The time for figs was not yet." [*Mark 11:13.*] But like the pretentious fig tree, the Jews, who had been highly exalted in point of privilege, bore no fruit in all goodness and righteousness and truth, proving before the world what is acceptable to the Lord, and reflecting back in good fruit—in love, devotion, and Christlikeness of character—the blessings God had given them. They made their vaunting boasts of their knowledge and superior piety, far above that of the world's Redeemer. They stood out in proud defiance, self-confident but giving no light to the world in practicing the precepts of Jehovah—a fig tree having outward religious forms, plenty of leaves; but that which would have satisfied the hungry, longing soul of Jesus Christ

was fruit corresponding to the love and grace and mercy that Christ had given them. He was hungry for love and devotion in return, hungry to see in them fruit corresponding to the advantages they had received. But all true and acceptable righteousness was wanting. *10LtMs, Ms 58, 1895, par. 11*

How many in their religious life are symbolized by the fig tree! What have we returned to God for all the bounties He has given us? He gave His life. He came from heaven to seek and save perishing souls. For our sake He became poor that we through His poverty might be made rich. What love is expressed in behalf of the human family! He offers them the rich treasures of heaven. He offers to them peace which the world cannot give or take away. He offers to them a vital connection with Himself, that they shall become sons and daughters of God. What an honor! But all the universe of heaven is looking upon the impenitent, stubborn, rebellious souls that refuse the heavenly gift, and with sadness He exclaims, "Ye will not come unto me." [*John 5:40.*] *10LtMs, Ms 58, 1895, par. 12*

Ms 59, 1895

Diary, February 1895

Granville, Australia

February 6-24, 1895

Portions of this manuscript are published in *15MR 217-226; 4Bio 183, 187*.

Wednesday, February 6, 1895

[Granville, New South Wales]

One week ago today W. C. White, Elder Corliss and his wife, Brother Colcord and Sister Bree left Granville for Sydney. The boat left the wharf about six p.m. We had very windy weather all the time until Monday. It rained every day.*10LtMs, Ms 59, 1895, par. 1*

Monday we harnessed up Maggie and Jessie to the platform wagon, and Byron Belden and his wife and I rode into Sydney to purchase dry goods, alpaca, for the poor and the destitute. We invested five pounds for this business and still a sum for rice and peas in quantity to supply the necessity of the destitute and also supply our own help, the girls who are employed as needed. I purchase for them as I have opportunity, that the outlay of means shall be as limited as possible and they secure that which they need.*10LtMs, Ms 59, 1895, par. 2*

Yesterday Dr. Merritt Kellogg and Brethren Sisley came from Cooranbong. They have been locating the school. I am gratified to see them so well pleased with the school land. I think they will come round, as God designed, and locate on the very spot where He would have us locate our school.*10LtMs, Ms 59, 1895, par. 3*

In the afternoon Brother Pallant came to inform me that my books had come from the Echo office in Melbourne. I sent for a supply to give to the destitute. Those who could have them and pay for them and do not are the most in need of them, and I shall place a set in their homes. I shall supply those who want them and cannot buy,

for they must have them. I see the need of economy in every line, but the reading matter treating on present truth the people must have. Sister Rousseau and May Lacey have gone to Sydney today to purchase more dry goods, which although out of immediate fashion is durable and washable, and I must clothe the naked. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*] *10LtMs, Ms 59, 1895, par. 4*

In the afternoon a telegram from Auckland made our hearts glad. It said, "All well; send to *Echo*." We sent on the happy news to *Echo* cheerfully. *10LtMs, Ms 59, 1895, par. 5*

This morning at about half past ten o'clock Brother and Sister Humphrey came to visit me. I had borne a decided testimony, calling Brethren Hardy and Humphrey by name, as men who were doing nothing to strengthen and build up the church but to hinder and discourage by criticism and complaint, standing in an objectionable, opposing position. What bitter elements! They had not paid their tithes, but by their course of action were bringing themselves into a position where the Lord could not bless them. They were robbing God in tithes and in offerings, and the Lord has bidden me present to them the message given in Malachi from the Lord God of hosts. They were to read the conditions that the Lord has made for human agents. The Lord plainly tells the human family His requirements. He has not left us in uncertainty, to move by impulse in this matter at the will and opinion of man. It is His own arrangement with man that man should give to the Lord a tithe of all his income. *10LtMs, Ms 59, 1895, par. 6*

The Lord will not be trifled with in this matter. He will do as He hath promised in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*] *10LtMs, Ms 59, 1895, par. 7*

I read to the church the message the Lord gave me and urged it home upon them to change their attitude toward God without delay. The Lord inquires, "Will a man rob God? Yet ye have robbed me.

But ye say, Wherein have we robbed thee? In tithes and offerings.” [Verse 8.] Three hours I labored with all my might, in the strength which God alone can give, to lay out in clear lines their duty and their performance of their duty.*10LtMs, Ms 59, 1895, par. 8*

Brother Hardy made excuses, but he began to relent, and when I called out, Who will be on the Lord’s side? Several of the church responded. I begged of them all to take their position wholly for God, and the Holy Spirit touched hearts. I told them they had complained of every messenger and the message that he bore, and how could the Lord work through the influence of the Sydney church when they were unfaithful to God in their stewardship and unfaithful in the treatment of His messengers, refusing to be benefited with the message that the Lord sends them? Brother Hardy said he accepted the message and Brother Humphrey spoke with softened spirit. They are the two leading men.*10LtMs, Ms 59, 1895, par. 9*

It was then past six o’clock and the meeting must close. Emily Campbell and I stepped into the hall. Our carriage was waiting for us, and we had thirteen miles to ride to our home in Granville. Brother Humphrey came out in the hall and said, “I want to be a true Christian. Will you pray for me?” I assured him that I would. We left, and I called, some out of our way, at Brother McCullagh’s to get a cup of milk, and then we passed on home.*10LtMs, Ms 59, 1895, par. 10*

Brother Hardy came to see me next day—a man all broken in spirit, confessing his wrongs and ready to be told his duty. He is a changed man. Brother Humphrey came to see me, all broken, weeping, and humble—both his wife and himself are seeking the Lord earnestly. I read other matter to Brother Humphrey. He received it all, confessed his mistakes and errors, and declared he would this week pay the tithes that he had not paid—he had paid nothing for the past year—and then he would keep up his tithe and no longer rob God. We had a precious season of prayer. I prayed, and Brother Humphrey prayed, and the melting Spirit of God was in our midst. Oh, that these souls may plant their feet on the Rock of Ages and be doers of the words of Christ!*10LtMs, Ms 59, 1895, par.*

After they left, I hurried up my writing to W. C. White and to Sister Tuxford. Then a large mail was sent to Willie for him to read and send on to America. This has brought a strain upon me, but the Lord knows all about it and will help me.*10LtMs, Ms 59, 1895, par. 12*

It is now ten minutes of six o'clock. I must stop my writing. This day, February 6, letters came from Brother Haskell from Africa, giving an account of the wonderful manifestation of the power of God in Africa. It is the wonderful work of God in the latter rain. One hundred twenty-five souls have been converted and twenty-five more are waiting baptism. It is God's work. I rejoice.*10LtMs, Ms 59, 1895, par. 13*

February 7, 1895

Norfolk Villa

I arise at half past four. I am thankful for a good night's rest. I come to my heavenly Father as a little child and thank Him for His love and tender care for me. His mercy and wonderful kindness fill me with praise. He has in His providence placed in my hands excellent goods so cheap that I can clothe the naked and feed the hungry, and I will do this for His dear name's sake. Jesus, my precious Saviour! Oh, what love has Jesus revealed for us! To His name be all the glory.*10LtMs, Ms 59, 1895, par. 14*

I rejoice that my brethren Hardy and Humphrey are turning to the Lord. Satan has worked hard to stamp his own image on these two men, and he has had that power overthrown. He has succeeded in organizing them as criticizers to do his work and [has] so impregnated their hearts with his spirit of revolt that—through their opposing plans and methods, finding fault with the ministry and the message that God gave them—this spirit was leavening the church. But thank God the snare is broken and these men are now converted. It is a miracle of mercy.*10LtMs, Ms 59, 1895, par. 15*

Oh, how Satan works to plant his throne between the human worship and the Divine Being, intercepting and appropriating the adoration God should have. The Lord is mighty. The Lord works, and who can hinder Him? The adversary of God and man is ever at

work to unite every human agency with him to see faults in their brethren and to cherish the spirit of criticism, educate themselves as accusers of the Lord's delegated servants, and to question and make of none effect the message that they bear. Every plant which my heavenly Father hath not planted shall be rooted up.*10LtMs, Ms 59, 1895, par. 16*

Let not ruthless human hands suppose this is their work, for it is not given into their finite hands. Let both tares and wheat grow until the harvest. Then the plants of righteousness will appear distinct and plain. By the fruit they bear are they known.*10LtMs, Ms 59, 1895, par. 17*

Sabbath, February 9

Thursday, February 7, Brethren Rousseau and McKenzie came from Dora Creek to Granville. Brother Rousseau had business to do in the interest of the school grounds.*10LtMs, Ms 59, 1895, par. 18*

Sabbath Brother Rousseau went to Ashfield. Byron Belden, Sarah Belden, and Sister May Lacey accompanied me to my appointment at Prospect. I had freedom in speaking upon the invitation given to the marriage supper of the Lamb and the excuses made refusing the invitation. Then I read letters from Brother Haskell, which deeply interested them, and our meeting closed quite late. Read letters also from Edson White.*10LtMs, Ms 59, 1895, par. 19*

As we left the house we saw a storm coming. The blackness grew deeper—so pretentious that we drove as fast with our colts as we dared. When we were almost home the fury of the gale struck. Large hail stones began to fall—as large around as a hen's egg, but not as long. The horses could not keep their footing and twice slipped down on their haunches, for the road was slippery clay. The great hail stones frightened the young horse, for they were striking her with terrible force.*10LtMs, Ms 59, 1895, par. 20*

I said, "Byron, get out at once." He had not considered this the best thing to do, thinking he could control the horse better where he was, in the carriage. I said, "Go to her head; talk to her. Let the horses know it is not you that are beating them." He jumped out, at this suggestion. I said, "May Lacey and Sarah, get out." They did but

they cannot tell how. The colt was about frantic. She is a strong, sound colt, but broken to the harness only a few months. But she did not kick, neither did she break into a run, but tried to get away from something terrible.*10LtMs, Ms 59, 1895, par. 21*

I got out next, May and Sarah helping me. Then they helped me, one on one side and one on the other. The wind was blowing with such force that hats were taken from our heads and cushions were blown from the wagon. The heavy carriage cushions, umbrellas, and heavy carriage robes were blown into the field, and were flying in every direction. But we were all out from the carriage, Byron firmly holding the young frightened horse. Had it known its power, it could have freed itself from his grasp and torn everything to pieces and killed itself.*10LtMs, Ms 59, 1895, par. 22*

What a scene! Sister Belden, May Lacey, and I reached the house hatless. I grasped my hat in my hand as it was blowing before me on the ground. All of us three women were in the home—drenched. Byron was with the poor terror-stricken new horse. Sarah Belden caught up a shawl and ran out again in the fast falling hail. We could not see them although they were in full sight of the house. The fast falling rain made it impossible to discern anything distinctly. We could only lift up our hearts to God for His help.*10LtMs, Ms 59, 1895, par. 23*

Byron said afterwards he did not dare to stir the horses, fearing my horse would become uncontrollable. The colt was finally led close to the paddock fence, and Sarah Belden tried to untackle the traces but could not. She then climbed over the fence and held the horse's head over the fence while Byron unhitched the traces and let the horse free. He then led her down to the yard, taking her through the front yard grounds. Sarah Belden came into the house drenched to the skin. After the storm had spent its force, Byron again took the colt and attached her to the wagon and picked up the scattered things which had been blown about, and brought them to the house.*10LtMs, Ms 59, 1895, par. 24*

This is the sharpest experience I have ever had in a carriage in a storm. When the blackness deepened, with the clouds in the south, I supposed it would be no ordinary storm that we should have, and I

thought of the day when the judgment of God would be poured out upon the world, when blackness and horrible darkness would clothe the heavens as sackcloth of hair. We have no question but our prayers were answered and the angel of God stood by the horses' heads. Nothing was broken. The Lord preserved us, and His name shall be glorified. But I was deeply impressed. My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, "Go your ways, and pour out the vials of the wrath of God upon the earth." [*Revelation 16:1.*]*10LtMs, Ms 59, 1895, par. 25*

Thy right hand, O God, shall dash in pieces Thine enemies. *Revelation 6* and *7* are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity, and the earth was to disclose her blood and no more cover her slain. Give the description in *chapter 6.**10LtMs, Ms 59, 1895, par. 26*

When the plagues of God shall come upon the earth, hail will fall upon the wicked, about the weight of a talent. The hail had struck Brother Belden. One stone struck him on the back of the head, raising a large lump. Another stone struck him very near the temple. The bruise still shows upon the hands of Sister Belden. But what must it be when the hail shall be so much increased in size, falling upon those who would not care for and obey God but insulted Him and despised all His mercies?*10LtMs, Ms 59, 1895, par. 27*

But there are mercies mixed with judgment. *Revelation 7* and *8:3, 4*. The Lord has a people whom He will preserve. John beheld the "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" till the seal of the living God shall be placed upon those who love God and keep His commandments. [*Revelation 7:2, 3.*] The elements of nature are to be placed in the power of angels of God. He holdeth the winds in His fists (*Proverbs 30:4*). He gathereth the waters in the hollow of His hand (*Isaiah 40:12*). He maketh the clouds His chariot (*Psalms 104:3*). "The Lord sitteth upon the flood; yea, the Lord sitteth King forever" [*Psalms*

The Lord is ruler of nations. The sequence of nature is under God's jurisdiction. God works by His own laws, for He is a God of order. God works; Jesus worked when He was upon earth, holding back the impatient winds, controlling the tempests, calming the angry sea and rolling up the mighty deep, piling up the walls, making a path for the more than a million of His people that He was delivering from Egyptian slavery, suffering not the hurricane of waters to pursue their natural course until every soul of Israel whom He had delivered was safely on the other side of the sea. Then the impetuous waters that had been held back for the saving of Israel, at His word, through the human agent lifting that rod—that simple stick—rushed on as before, and not one soul escaped of that vast army. Pharaoh and all his host were slain. *10LtMs, Ms 59, 1895, par. 29*

God gives the sea its decree. He walketh on the wings of the wind. And if we have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy. *10LtMs, Ms 59, 1895, par. 30*

And what a representation is given in *Revelation 7* for our consideration and comfort and encouragement! The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few. Who? Those who are keeping all of the commandments of God and have the faith of Jesus. *10LtMs, Ms 59, 1895, par. 31*

John's attention was called to another scene: "And I saw another angel ascending from the east, having the seal of the living God." *Revelation 7:2*. Who is this? The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. "In Him is life; and the life was the light of men." *John 1:4*. This is the One Isaiah describes: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” *Isaiah 9:6*. He cried, as One who had superiority over the hosts of angels in heaven “to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” *Revelation 7:2, 3.10LtMs, Ms 59, 1895, par. 32*

Here is the divine and the human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, “Hurt not,” is uttered by the Restorer, the Redeemer. [*Verse 3.*] *10LtMs, Ms 59, 1895, par. 33*

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. The angel that is to lighten the earth with His glory has waited for human instrumentalities through whom the light of heaven could shine, and they thus co-operate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world. *10LtMs, Ms 59, 1895, par. 34*

But the churches are not awake. New life must enter into the churches. The last work of warning and mercy for a fallen world is being done. None are to be deceived, thinking to lay their individual work on somebody else. When this probationary time shall close, there is no opportunity for those who have received the warning message, the proclamation of pardon and salvation, and have refused—have turned from light and truth and accepted fables—to be justified. There is no second bidding to the marriage feast, no intermediate state when another call will be made to come to the heavenly feast. *10LtMs, Ms 59, 1895, par. 35*

Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost. The message is to be proclaimed in the highways and byways and hedges. Every human

agent is merging his character under one of two heads—the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” *Revelation 22:14*. The commandmentbreakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie.” [*Verse 15.*]*10LtMs, Ms 59, 1895, par. 36*

The work is before us individually. Our moral identity cannot be submerged in any human being. We shall be called of God to do our work according to our several ability. The vineyard is large and requires every jot of moral power everyone has had entrusted to him or her. Partition walls will be broken down. Everyone who will hear the message and believe the truth will no longer be confined, bound to creeds, but will take the Bible as his guide, as the very creed of life, as the waters of salvation. The very intensity of the light shining from heaven makes men messengers of truth and salvation. They cannot hold their peace. They have accepted the truth and emerged into the light, the light shining in these last days.*10LtMs, Ms 59, 1895, par. 37*

The message of warning is to be given with a deep sense of individual responsibility. Wealth, fame, renown, selfish exaltation will be extinguished, to be forever in the dust. The lifegiving power from Christ in the human agent will not die. Saints will appear just what grace has made them. They praise God who sitteth on the throne, and the Lamb. They live forever and forever through the ceaseless ages of eternity.*10LtMs, Ms 59, 1895, par. 38*

If we serve sin, we shall meet the reward of the transgressor of the law of Jehovah before the judgment seat of Christ. The Lord Jesus is to judge the world. He can read the purpose of every life, see through every soul, discern the thoughts of every heart, estimate the feelings that prompt to every action. All the invitations of a gracious God—given, but slighted and refused and rejected—will be presented to every individual, and the sentence which will fix the destiny of the soul in eternal bliss or to be punished with the fiery element of the wrath of God will close the history of the wicked

forever. *10LtMs, Ms 59, 1895, par. 39*

The condition given to the Hebrews in Egypt on that night when the firstborn were slain was that every family should manifest that faith in the message given them of God that would lead them to act in perfect obedience to the directions given them of God. Every member of the family was to be gathered into the dwelling place of the Hebrews. They were to eat the Passover with their preparations all made for their departure, even with their staffs in their hands. God was about to do His work in Judgment, and this was to bring Pharaoh to understand that the Lord, He was God, and beside Him there was none else. *10LtMs, Ms 59, 1895, par. 40*

The angel of God was to pass over the houses of the Hebrews with the blood sprinkled on the lintels and doorposts. This sign was to be respected. *10LtMs, Ms 59, 1895, par. 41*

But suppose that the inmates of the house were careless and did not gather their children with them in the house? Or suppose the children who had been born and brought up in Egypt thought this only a whim, and altogether unnecessary, and should refuse the entreaties of their parents, making some excuse as did those called to the marriage supper? Then the judgment of God would not spare, but the stroke would as surely come upon the firstborn of the Hebrews as the firstborn of the Egyptians. *10LtMs, Ms 59, 1895, par. 42*

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones (*Exodus 31:13-17*). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of my God, and the name of the city of my God." *Revelation 3:12. 10LtMs, Ms 59, 1895, par. 43*

Parents, are you awake to gather your children with you into the fold? Are you making the salvation of Jesus Christ your first

business? Do you educate and train your children to be obedient to you, their earthly father, that they may be obedient to God, their heavenly Father? This is your work—to leave nothing undone that you can do to co-operate with the Holy Spirit.*10LtMs, Ms 59, 1895, par. 44*

Sabbath, February 16, 1895

May Lacey accompanied me to Petersham, eleven miles, the new place of meeting. A neat hall was filled to overflowing. Brother McCullagh had spoken at Ashfield in the forenoon, Brother Hare had been at Parramatta, and both were at the meeting in Petersham. The Lord gave me much freedom in speaking upon the *fourteenth of Luke*, the first portion of the chapter. There was then a testimony meeting. Those newly come to the faith came from Ashfield, and they bore witness for Jesus. The blessing of the Lord rested upon us. Brethren Humphrey and Hardy appear entirely changed men in spirit. They were bearing the change in their very countenance. I thought of the words spoken by God, “A new heart will I give you.” [*Ezekiel 36:26.*]*10LtMs, Ms 59, 1895, par. 45*

I was much pleased to hear the assuring testimony given from the believers who came from Ashfield. Oh, that everyone would praise the Lord for His goodness! Meeting lasted three hours. Many testimonies were borne and the Spirit of the Lord was resting upon the people. May and I then returned to Granville. We did not arrive at home until after dark. Brother Rousseau was unable to attend meeting. He has had an acute attack of fever and dizziness. He has overworked. Heroic treatment has been given him.*10LtMs, Ms 59, 1895, par. 46*

Sunday, February 17, 1895

Granville, New South Wales

Cannot sleep past twelve o'clock. I commence writing.*10LtMs, Ms 59, 1895, par. 47*

Brother Rousseau left this morning. May the Lord be with him and strengthen and bless him, is our most earnest prayer, as he goes upon the school grounds. He has been sick since Wednesday, but

the Lord has heard prayer in his behalf, and working, giving treatments, and praying, have overcome existing difficulties. *10LtMs, Ms 59, 1895, par. 48*

This day we have earnest work to do to prepare American mail. Oh that the Lord will make me a channel of light to impart light to those who need it so much in America! My heart takes in the situation and I am praying and writing to those who need the letters of encouragement and caution. *10LtMs, Ms 59, 1895, par. 49*

Monday, February 18, 1895

[Granville, N. S. W.]

Cannot sleep past two o'clock a.m. Dr. M. Kellogg left this morning for Dora Creek. It was and ever has been a trying time to send off so large a mail to America, to Africa, and to London, England. *10LtMs, Ms 59, 1895, par. 50*

I am writing now upon New Testament subjects and on the life of Christ. Fannie will prepare the matter for the papers and Marian will select some portions of it for the book, *Life of Christ*. Some days my head is weary and I cannot write much. *10LtMs, Ms 59, 1895, par. 51*

Tuesday, February 19, 1895

[Granville, N. S. W.]

Slept until four o'clock. I praise the Lord when I can sleep, for I am aware I do not get the sleep I should. I cannot write much the last part of the day. The subject I am writing upon is of intense interest—"The Call to the Supper." *10LtMs, Ms 59, 1895, par. 52*

Sister Rousseau and May Lacey went to Sydney and did not return until evening. May Lacey was sick; had a high fever. We felt anxious for her. Vigorous treatment was given. This is the fourth case of the kind we have had. First Edith was sick. Her symptoms were alarming, and she was taken to the hospital, but was soon able to return home. Maude Camp was the next attacked—had pain in the bones, giddiness, pain in the head, and high fever—but

vigorous water treatment overcame the difficulty. And now May is attacked, but hot bath is given and profuse sweating overcomes the difficulty. *10LtMs, Ms 59, 1895, par. 53*

Wednesday, February 20, 1895

May keeps her bed today although there is no special fever. Letters go to W. C. White, to Auckland. *10LtMs, Ms 59, 1895, par. 54*

Thursday, February 21, 1895

I could not sleep past two o'clock, and I commenced my writing about three o'clock. My very best time for writing is in the morning. I am so anxious on mail day, lest someone who needs a letter from the workers in Australia should be forgotten. *10LtMs, Ms 59, 1895, par. 55*

I am pleased to say that although we are not yet fully seeing all we desire, yet we will praise God that the work is being carried forward. We find so great encouragement in the Word. We are instructed, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." *John 5:39. 10LtMs, Ms 59, 1895, par. 56*

Everyone must search the Scriptures for his individual self, exercising faith, and being oft in prayer. Blessed Book! In it we find tidings that come to us from heaven—truth that is rich and full of encouragement. Never will these blessed truths become old and uninteresting. Here are promises and hope and assurance that stretch from one end of the earth to the other. Our faith in this Book—if we practice its truths—is eternal life to every soul who receives truth. We have a knowledge of its Author. He says, "I give unto them eternal life." [*John 10:28.*] *10LtMs, Ms 59, 1895, par. 57*

I awoke at two o'clock, and my mind was refreshed at the thought of Christ's word. It is eternal life which He has purchased for all who will believe His words. Christ is the purchaser; He is the Redeemer. He gave His life for the world and to all who believe in Him He gives power to become sons of God. The Word leads us to Christ. *10LtMs, Ms 59, 1895, par. 58*

Friday, February 22, 1895

Granville, N. S. W.

I cannot sleep longer than half past two. I arise and dress and seek the Lord for His guidance and counsel, which is my daily practice, and write in my diary. *10LtMs, Ms 59, 1895, par. 59*

February 23, 1895

Norfolk Villa, Prospect Street, Granville, N. S. W.

I thank my heavenly Father for His blessing in giving me sleep during the night that is past. I awakened at two o'clock a.m. and vainly tried to sleep until the clock struck three. Then I arose and dressed and sought the blessing of God in prayer, and with rest and assurance of His love I take my pen to write. *10LtMs, Ms 59, 1895, par. 60*

Yesterday morning, Sabbath, May Lacey and Annie Ulrich accompanied me to Ashfield. We left our home with horse and carriage about half past eight and rode eleven miles to the meeting hall in Ashfield. I was pleased to see so good a hall and to see it well filled. The Sabbath school passed off interestingly. Not fewer than eighty men, women, and children were present. Some had come from Petersham, and some from Sydney, to hear me speak. *10LtMs, Ms 59, 1895, par. 61*

The Lord gave me freedom in speaking of "The Invitation to the Supper." I endeavored to impress upon the minds of the hearers that the parable was applicable to us who are blessed with the privilege of hearing the message of mercy and the gracious invitation to come to the gospel feast. I was more than pleased to see the children as they listened with rapt attention to the words spoken. I know that God alone could apply to their minds the principles brought out. *10LtMs, Ms 59, 1895, par. 62*

Christ is the way, the truth, and the life. Christ said that we must forsake all in order to be His disciples—father, mother, sisters, brethren. The truth comes to the husband and the wife. If the husband does not accept the light, he will do all in his power to

hinder the wife from accepting the truth, and too often the wife sees the difficulties she must meet and hopelessly yields up all effort to lift the cross. I tried to set before them that the identity of the wife cannot be submerged in the husband. The wife is God's property by creation and redemption. She has an individual responsibility of her own to comply with the gospel invitation to come to the feast provided at infinite cost. She cannot consent to give her soul into her husband's keeping, for it belongs to Jesus Christ. If her husband refuses to come, it is no reason or excuse for her to urge why she cannot come. *10LtMs, Ms 59, 1895, par. 63*

The Lord Jesus convicts hearts. They hear the bidding and are inclined to accept the gracious invitation, but if frivolous excuses are presented and they refuse, shall the wife refuse to walk in the light which shines upon her pathway? The sin and spiritual loss is too serious a matter to be risked. To turn away from the wooings of the Holy Spirit of God to please husband or relatives or children involves eternal consequences. It is not safe to neglect the Lord's invitation. *10LtMs, Ms 59, 1895, par. 64*

The last message of mercy is being given to our world. Jesus Christ has married His church as His bride unto Himself. There is no earthly marriage relation that can be an excuse to separate the wife from her husband Jesus Christ. If need be, she must forsake husband, or the husband the wife, and in faith practice religious principles and manifest her loyalty to God and Jesus Christ, who has bought her as His property. *10LtMs, Ms 59, 1895, par. 65*

Precious testimonies were borne by many newly come to the truth. It is a solemn period in which we live. Fables in abundance are presented as Scriptural truth, but they are poisonous error to parents and children. They feast on deadly error that kills the spiritual health of the soul. Error and antichristian doctrine are cherished as venerable in this age, but they give no nourishment to the soul. Many have not the privilege of eating any other kind of food, and as a result they have no spiritual life. *10LtMs, Ms 59, 1895, par. 66*

Sunday, February 24, 1895

Norfolk Villa, Prospect Street, Granville

We returned from Ashfield yesterday, reaching home about four p.m. Sunday May Lacey and I rode to Petersham, eleven miles. I spoke in the tent, from *1 John 3*. The Lord gave me His Holy Spirit, and the truth as it is in Jesus, spoken on that occasion, made impression on minds. There were about one hundred and sixty present, apparently an excellent class of people. They listened, apparently with intense interest, and the Lord was present in the meeting. There were quite a number outside the tent all through the service.*10LtMs, Ms 59, 1895, par. 67*

I endeavored to present the great love of God in giving His Son to die for the world, and that notwithstanding this great love manifest in behalf of sinners, how ungrateful were the human agents in that they would turn from Christ, the world's Redeemer. They turn to the amusements of the world, and their reasoning powers become absorbed in planning how they shall obtain wealth. Others cherish a feverish anxiety to engage in horse races and games and various exciting worldly interests, and have no time to search the Scriptures, no time to make preparations for eternity. Some who go out in the buoyancy of health never return. Oft has this been the case; and shall human beings rush on as if mad, infatuated, deluded, deceived by the enemy, without thought of God or heaven or the loss of other souls? But the love of Jesus and the love of the Father for the souls of men have been revealed.*10LtMs, Ms 59, 1895, par. 68*

Brother Pallant, who passed the contribution box, brought me a little token from one who was one of the descendants of the old Waldenses. There was a short letter written me which I will copy.*10LtMs, Ms 59, 1895, par. 69*

"2 Davis Street, Victoria St., Petersham"*10LtMs, Ms 59, 1895, par. 70*

"Dear Sister:*10LtMs, Ms 59, 1895, par. 71*

"As a member of a very old Waldensian family need I tell you how delightful are the services on the second coming of Christ? My life from my very birth has been 'a series of mercies by the way.' My Jesus is very precious. God's ways are past finding out. He holds His saints in the hollow of His hand. Why our earthly trials are

permitted we shall never know till we reach the golden gate. *10LtMs, Ms 59, 1895, par. 72*

“Gold and silver have I not at my command. Please do me the favor of accepting this trifling little memento of our meeting. May the God of Israel bless and keep us safely ever beneath the shadow of His wings. *10LtMs, Ms 59, 1895, par. 73*

Yours in Christ, Sault Footsene Clere [?] *10LtMs, Ms 59, 1895, par. 74*

M L H G L I Y, M A, G O B B Y” *10LtMs, Ms 59, 1895, par. 75*

This token given was a small tin pencil case with three short common lead pencils to fit in the case. I appreciate this expression of favor, and will respond by giving the brother *Steps to Christ*. *10LtMs, Ms 59, 1895, par. 76*

Ladies of excellent appearance made themselves acquainted with me and expressed themselves as much pleased with the remarks made. One said, “Everything is so simple and easy to be understood. Practical godliness needs to be kept before the people, and I was impressed with the words, Faith works by love and purifies the soul. This is in harmony with my ideas.” Another said, “I have enjoyed this evening much. I thank you for the beautiful presentation of truth. It came to me in a manner I have not thought of before. I shall have something to carry home with me.” Another said, “I heard you speak in the tent and am pleased to hear you speak tonight. When will you speak again? I wish to bring some of my friends to hear you, for this is what we want to attract souls to Jesus Christ, that they may contemplate His matchless charms.” *10LtMs, Ms 59, 1895, par. 77*

Ms 60, 1895

Diary, March 1895

Granville, Australia

March 2-31, 1895

Previously unpublished.

Sabbath, March 2, 1895

[Granville, N. S. W.]

Was not well and did not attend meeting. *10LtMs, Ms 60, 1895, par. 1*

Sunday, March 3, 1895

An urgent request was made by Brother McCullagh that I should speak at the waterside at Ashfield. Several were to be baptized. The two former baptisms in Ashfield were in the baptistry of the Baptist Church. They kindly permitted us to use their baptistry. The first baptism was while the camp meeting was in session. Sixteen precious souls received the ordinance. Three weeks ago they granted the same favor, and seventeen were buried with Christ in baptism. At that time the minister said our people should have the use of the baptistry any time they wanted it. We felt this was very kind in them, and we were grateful for their friendly courtesy. *10LtMs, Ms 60, 1895, par. 2*

As souls were deciding to embrace the truth and keep the Sabbath of the fourth commandment, there was a necessity to prefer the request for the use of their church conveniences again, but we were decidedly refused. They said some of the members of their church were becoming Seventh-day Adventists and were among the number who were to be baptized, and this was a grievous matter to them, and they could not grant us this favor ever again. *10LtMs, Ms 60, 1895, par. 3*

Then there was searching for water suitable for baptism. The

search was rewarded. A small lake was found in a paddock and permission was given by the gentleman owning it.*10LtMs, Ms 60, 1895, par. 4*

Sunday, [March] 3, two hundred people gathered about the lake. I spoke about forty minutes. My text was *Colossians 3:1-4*. The Lord strengthened me to lift up Jesus, the One in whom our hope of eternal life is centered. May the Lord bless the seed sown. Brother McCullagh then buried with Christ in baptism twenty willing souls. The ordinance was free from all excitement and was a very beautiful sight.*10LtMs, Ms 60, 1895, par. 5*

There was generally respectful behavior. A few young women and men clustered together and manifested no respect for the ordinance or for themselves, talking and laughing and dishonoring their God.*10LtMs, Ms 60, 1895, par. 6*

The occasion was in every way solemn; everything was done decently and in order. This scene was the means of deciding several to take their stand then and there. Only twelve were to be baptized, but twenty received the ordinance. We felt indeed that all things work together for good to them that love God. Those who refuse to accept the light of truth, who refused their church, did us a great favor. The impression made upon the minds of souls in the valley of decision was to cause them to make up their minds that they must confess Christ and take the steps God has laid down, which are repentance toward God, faith toward our Lord and Saviour Jesus Christ, and baptism.*10LtMs, Ms 60, 1895, par. 7*

I have ever felt pained to see a baptismal audience assemble around a box in a church to witness the baptism of souls. Pure running water should ever be secured if possible.*10LtMs, Ms 60, 1895, par. 8*

Sabbath, March 9, 1895

[Granville, N. S. W.]

I was not able to sleep after two a.m. My heart was drawn out in earnest silent petition for the Lord to strengthen me physically and relieve me of physical infirmities. I believe the Lord has heard my

prayer. Byron Belden, May Lacey, and I rode to Ashfield. Byron Belden had been solicited to review the Sabbath school, which he did. *10LtMs, Ms 60, 1895, par. 9*

I spoke one hour from *Matthew 13:44-46*. I had the evidence that the Lord did strengthen me and give me a message for the people. One hundred were present, and the softening, subduing influence of the Spirit of God was in our midst. We then had a testimony meeting, and those newly come to the truth bore excellent testimonies. There were several keeping their first Sabbath. *10LtMs, Ms 60, 1895, par. 10*

One young man, a Swede, will lose his situation. He has been receiving seventeen shillings per week as a professional gardener, but the wife of his employer is a strong Catholic and declares she will not have a Seventh-day Adventist on her premises. A blacksmith has closed his shop and put out his sign, "No work done from Friday sundown until Saturday after sundown." He bore testimony. *10LtMs, Ms 60, 1895, par. 11*

He said he was roused up in the early morning to shoe a horse. He told the man that Saturday was the Bible Sabbath and he no longer could disregard it. The man urged the shoeing of his horse, but he told him if he should give him one hundred pounds he could not shoe his horse. In one week from today, Sunday the sixteenth, ten or twelve more will be baptized. Praise the Lord. *10LtMs, Ms 60, 1895, par. 12*

March 16, 1895

[Granville, N. S. W.]

Spoke in Ashfield. The hall was filled and the Lord gave much freedom in speaking from *Matthew 13:44-46*. The meeting was most interesting, from the commencement to the close. There was intense interest manifested by the hearers. The social meeting was excellent. *10LtMs, Ms 60, 1895, par. 13*

New converts are added to the church continually, and we praise God for this. The most intense opposition is manifest by the clergymen; but Christ had the same to contend with in His day and

we have encouragement that no new thing has happened unto us, but as the prophets and apostles were treated, so will they treat those who believe the truth in all ages. The churches are not converting the world but the world is converting the church, in spirit, in maxims, and doctrines of men.*10LtMs, Ms 60, 1895, par. 14*

Sunday, March 17, 1895

[Granville, N. S. W.]

About two hundred people gathered around the beautiful lake and Brother McCullagh administered the ordinance of baptism to thirteen souls. I spoke in the tent at Petersham; there was a good audience and the most profound attention. After speaking, rode back in our own conveyance thirteen miles to Granville. My subject was the solemn scenes of the suffering and crucifixion of the Son of God.*10LtMs, Ms 60, 1895, par. 15*

March 23, 1895

Spoke to the church in Parramatta in reference to true godliness, a preparation for the coming of Jesus Christ, and the duties of parents to their children. The Lord gave me much of His Holy Spirit and the congregation felt the power of the Word. Many testimonies were borne in confession.*10LtMs, Ms 60, 1895, par. 16*

March 30, 1895

Brother Belden, his wife, May Lacey, and I went to Ashfield. We had a good congregation assembled. Brother Belden reviewed the Sabbath school. I spoke at 11 o'clock from *John 14*, first portion of the chapter. Then there was a testimony meeting. Excellent testimonies borne by those newly come to the faith.*10LtMs, Ms 60, 1895, par. 17*

It was considered essential to have a tent purchased to advance the work in different localities in the suburbs of Sydney. Pledges were taken, and twenty pounds were subscribed in that meeting alone. In Petersham, in the afternoon, twenty-one pounds were subscribed. This is enough now to purchase the tent and erect it as soon as possible after it is made.*10LtMs, Ms 60, 1895, par. 18*

The opposition is very great now. Dr. Porter, a great bombast, is now representing Goliath of old. He has spoken twice and deals in ridicule, in assertions, dealing out falsehood and misrepresentations and all the while taking on the appearance of a godly man. Picton, who challenged Elder Corliss for discussion, is acting like a man infuriated by the demon spirit. He is preaching in the streets, and a noisy rabble congregates and there is certainly the carrying of things with a high, boasting spirit. *10LtMs, Ms 60, 1895, par. 19*

March 31, 1895

Brother Caldwell, Maggie Hare, Edith Ward, May Lacey, and I rode to Petersham to see Brother McCullagh before attending my appointment in Ashfield. He was just turning the first corner with his carriage, and we rode after him but could not overtake him. Then we went to Ashfield and succeeded in obtaining the key, and waited more than one hour for the meeting time. I was strongly tempted to think I would not come eleven miles to Ashfield and thirteen to Petersham again for an evening meeting, and then ride back after speaking one hour. But while thus troubled in mind, a great peace came to my heart, and I seemed to hear the voice of Christ saying, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you." *John 14:27. 10LtMs, Ms 60, 1895, par. 20*

Ms 60a, 1895

Diary/June

NP

June 1895

Previously unpublished.

After our return from Tasmania, I spoke to the congregation in the more commodious hall of Petersham [June 8]. Here was a gathering of those newly come to the faith and the Sydney church. The Lord gave me the power of His Holy Spirit decidedly to present before them the perils of the last days in language that no one could question—even the very words of the Lord. Then we had a precious testimony meeting. There were excellent testimonies given, having the true ring in them. This was a most profitable meeting, continuing until a late hour. In the evening we returned twelve miles in our conveyance to Granville. Then the letters must be written. Several nights I could not sleep past twelve or one o'clock. My mind was burdened. My only relief was to arise and dress and pray and then write the very things ... [possible page missing here]. We see this place in a far-off country that needs special wisdom to work out the Lord's plans to make a success in every way possible. Let the truth be carried forward in all wisdom, in a humble way, in this country of Australia, and the Lord will help His people to move intelligently. *10LtMs, Ms 60a, 1895, par. 1*

... All were given opportunity of stating their resolutions to make more earnest efforts to engage in the work of God. One child named Nervis [?] has a hard battle at home. She is the only believing member of the family and is a school teacher in the school in Parramatta. Since the campmeeting, she said, she had not made advancement in accordance with the light given. She spoke well and with deep feeling. We hope she may advance in the strength of Jesus. We know she will if she looks to Christ for help. *10LtMs, Ms 60a, 1895, par. 2*

[After the testimony service] we then had a praying season for all those who presented themselves for prayers and all who did not

pray. We had been the meeting three hours and I labored with most earnest energy and felt my strength was nearly gone. We rode home. I felt I had done what I could, but will the church do their part? If the church members will follow the light God has given them in this meeting, watching unto prayer, they will find the sustaining grace of God.*10LtMs, Ms 60a, 1895, par. 3*

There must be the trimming of the lamp by everyone. The charge of Paul to Timothy is to be understood to be addressed to every member of the household and every church member. "Take heed to thyself, and to the doctrine"—"thyself" first, then there will be a sanctified influence in every house. [*1 Timothy 4:16.*] There must be the trimming of the inner lamp. A readiness will be in the home church and the same will be borne to the church assembled. At your daily toil, you need that lamp burning to keep a sweet disposition and to be prepared to do the labor essential in your weekday toil. God cannot accept the service of any soul who is bound up in self. Unless the root be holy, there can be no sound fruit. There must first be a giving of your own self to the Lord without reserve.*10LtMs, Ms 60a, 1895, par. 4*

Sunday, June 23, [1895]

I attended a meeting under the tent at Canterbury. Quite a number of the church from Sydney were present, and those newly come to the faith. The Lord gave me His special message for the people in reference to the coming of our Lord Jesus Christ in the clouds of heaven with power and great glory. My heart was deeply impressed and I knew the Spirit of the Lord was in the meeting. I was so deeply moved by the Spirit of the Lord, and His words were given me for to give to the people. O, how grateful I am! I will not consent to labor for the church unless the Holy Spirit will accompany my words. The Lord must make the impression. He is our only Trust. We may look and live and encourage every soul to reach up to the Saviour for His grace to be imparted, and then walk out on the promise.*10LtMs, Ms 60a, 1895, par. 5*

Ms 61, 1895

Diary — July 1895

NP

July 1895

Portions of this manuscript are published in *4Bio* 220-221.

Monday, July 1, 1895

I left Granville for Cooranbong.*10LtMs, Ms 61, 1895, par. 1*

I labored with deep interest for those who attended the manual labor training school, working on the grounds a portion of the day and then entering into study a portion of the day.*10LtMs, Ms 61, 1895, par. 2*

I spoke eleven times, twice on Sabbath, to a room full as possible with people. Some not of our faith were present. I was not able to write but I could speak, and the Lord blessed those who heard and the speaker.*10LtMs, Ms 61, 1895, par. 3*

Elder Daniells came from Queensland, and we were about to go to the cars en route for Granville. We delayed until Wednesday morning. We returned to Granville, to prepare for moving our family to this place.*10LtMs, Ms 61, 1895, par. 4*

Cooranbong, N.S.W., [Tuesday], July 1, 1895*10LtMs, Ms 61, 1895, par. 5*

Emily Campbell and I left Granville on morning train for Cooranbong. There was no smoking in the compartment we occupied, but in the compartments adjoining us there was smoking constantly. The air carried the tobacco poison directly into the compartment we occupied. I had not strength sufficient to dare venture this ride of two hours and a half in such an atmosphere. The seats were occupied and the partition between our compartments did not reach to the top, so those in the next compartment gave us the benefit of their tobacco smoke which is

poison to me. Thus, some things we have to endure in traveling.*10LtMs, Ms 61, 1895, par. 6*

Cooranbong, N.S.W., Tuesday, [July] 16, 1895*10LtMs, Ms 61, 1895, par. 7*

I have now been in Cooranbong two weeks last Monday. I spoke Sabbath to the brethren and sisters. Twenty of our brethren are working in the industrial manual labor department, and thus far it has been a success. I have spoken to the people assembled twice, on two successive Sabbaths, and in the early morning meetings for one week. Rising at five o'clock, I walked by moonlight across the paddocks to the school building. Meetings commenced at six o'clock a.m. Then Brother Lacey came from Tasmania and moved his goods into the home and we moved. May and the children and Willie and I intended to return to Granville Sunday, but Willie decided he could not leave yet, and May and the children returned. I came to the school building [rented hotel in Cooranbong] Friday and spoke every morning to those who are employed in the industrial labor. I have spoken eleven times in all (and twice on Sabbath). I came here for rest. Up to last Sunday I was overworked, unable to use my mind in writing. I suffered much in my forehead and the front part of my head, with a sensation as if ice was laid upon it.*10LtMs, Ms 61, 1895, par. 8*

I have been on the ground, and I have purchased me forty acres of land. The first lots sold have been to me. The reason I purchase now is that I may furnish money which they need so much just now. This land business has required much of my time and attention. I have had counsel with my brethren in regard to location of school buildings. We have had several councils. Last Sabbath a church was organized. Elders and deacons were chosen and ordained. There were two.*10LtMs, Ms 61, 1895, par. 9*

We have the large dining room crowded to the utmost capacity. Those not of our faith come to Sabbath school and to our preaching services. The Lord blessed me in speaking to the people Sunday morning. I was feeling better, and was free to write some things that have been urging themselves upon my mind. I know the Lord is presenting to me things in regard to the management of the school

to be established in Cooranbong. I am instructed that it is none too far from the cities.*10LtMs, Ms 61, 1895, par. 10*

In the night season, after the close of the Sabbath, I seemed to be in a meeting where a company of teachers were assembled. We were all deeply interested, and a controversy was being carried on in regard to the school to be established in Cooranbong. I was relating the experience God had given us—my husband and myself—in Battle Creek, in reference to the principles to be ever preserved in the line of education. We were not to make any school that was in existence our criterion. The education of youth was a solemn, serious matter.*10LtMs, Ms 61, 1895, par. 11*

There were many things said, and some things I knew to be of very deep importance. There were men who were employed to educate the youth who were entertaining perverted ideas of what constitutes true education. These men had, themselves, been drilled in a certain routine, and had studied certain books, and honestly considered they must conduct the students coming to our school over the same ground they themselves had traveled over. This we knew had been urged in Melbourne, and therefore we must come to an understanding. We were to consult together, but the light the Lord had given must be respected.*10LtMs, Ms 61, 1895, par. 12*

Granville, N.S.W, Thursday, July 25, 1895*10LtMs, Ms 61, 1895, par. 13*

Sister Davis, May Lacey White, Ella May and Mabel White, and I rode out to Prospect to secure oranges and to visit Br. Thomson. He has a large family, but although a first-class carpenter he has not, in these hard times, obtained work. We visited the family and offered Br. Thomson work on the Avondale tract of land at Cooranbong, paying him six shillings per day. He gladly accepted the situation.*10LtMs, Ms 61, 1895, par. 14*

We found Sr. Thomson in bed with a two-days-old child by her side. Both Br. Thomson and his wife were full of thankfulness for her safe deliverance and for her living so well under the trying ordeal. The whole of our company had to see the new babe. They have nine children, and in the providence of God, when they knew not what to do for food or clothing, an opportunity was offered them to take five

children to care for. Their mother had recently died and their father wished his children to be out of the city. He pays six shillings per week each for their board. This brought them relief so they were much better off.*10LtMs, Ms 61, 1895, par. 15*

We took our lunch out-of -doors close by the house, and we all enjoyed the repast, for we were hungry. After feeding our horse Maggie, we had a short time of visiting with the sick, talking in regard to their children. We prayed with them, offering thanksgiving to God in behalf of Sr. Thomson's safe [delivery], left one pound in Br. Thomson's hand, and were in the carriage on our way to Granville. We picked from the trees of Br. _____ one bushel of oranges. Paid sixty-two cents for them—cheap enough.*10LtMs, Ms 61, 1895, par. 16*

Granville, N.S.W., Friday, July 26, 1895*10LtMs, Ms 61, 1895, par. 17*

I felt all day that I must go to visit Brother McCann's family. He can get no work and has a large family of children. I excused myself, for I was far from feeling well. I was much exhausted. But I dared not be indifferent to the impressions upon me. I bade the horse to be harnessed, and notified Emily we must go four miles in the country to see this family.*10LtMs, Ms 61, 1895, par. 18*

While the horse was being harnessed Sister McCann walked into the house. She had walked four miles to see us. I talked with her and she wept, saying she would do our washing, do anything to earn a little money. Her two youngest children had not attended school for two months because they had no shoes. Her oldest son is a man grown, but, although he does a man's work, receives only seven shillings per week, the second lad six shillings per week. This is all they have, except as the father can get a little job occasionally. I put in her hand seven shillings—which was all I had in my purse, besides a sixpence—and gave it to her. I then gave her a new dress pattern for herself and one of the children for which I had paid six shillings. I have purchased many yards of goods to clothe the naked. I put them up rice, four quarts of milk, and various provisions, and then we were all seated in the carriage that conveyed her to her home. She seemed very grateful.*10LtMs, Ms*

61, 1895, par. 19

We are trying to help in every way possible. There were needy, from the failure of the banks has brought great distress, but I am circulating around and helping all I see in distress. Our means are very limited, but I hire money to supply the necessities.*10LtMs, Ms 61, 1895, par. 20*

July 1 W. C. White, May Lacey White, Ella May and Mabel White, and I stepped on board the cars for Cooranbong. I went from Granville very much troubled with my head. There I roughed it, looking for a place to build us a home. One week I was unable to do writing, except a few letters to my family at home in America.*10LtMs, Ms 61, 1895, par. 21*

I spoke Sabbath in the long dining hall to a full house. Several not of our faith were present. They are interested in the truth. The Lord gave me much freedom. Every morning but one, I walked across the paddocks by moonlight, at half past five o'clock, and we enjoyed much the privilege of speaking to twenty-six young men and three women. We had several testimony meetings. Excellent testimonies were borne. The Lord gave me great freedom and power in prayer. I had a testimony from God to all present, teachers and students. I was much blessed of the Lord as I spoke the words given me of God to the students. I had hardly room to stand.*10LtMs, Ms 61, 1895, par. 22*

I commenced my writing Sunday morning. There was no fire in my room. No place for a fire. I dressed as if going out to ride, for the nights and mornings were very cold. I wrote with my gloves on my hands. Then at half past five o'clock was on my way for the meeting. I spoke to the students ten mornings and to the whole church twice. These morning meetings are a great blessing.*10LtMs, Ms 61, 1895, par. 23*

Through the day I rode out to the school land, or to look at the place we had selected for the establishing of our school. We are pleased with the outlook. We were trying to find a home, a house, hoping to find a place we could rent and I be made comfortable for some

weeks, but there was no opening and we returned to Granville. But we received much satisfaction. Brother Daniells came upon the ground, returning from his mission to Queensland. He left the cars at Morisset to meet us at Cooranbong. We were gratified to hear his expressed pleasure of what had been done upon the land. He had opportunity to see all the students at work with earnest effort, which pleased us. *10LtMs, Ms 61, 1895, par. 24*

Brother Rousseau and others had decided that after certain weeks' labor on the land, the students should have a vacation. The matter was presented, but the testimony of the students was that they could not consent, for they were improving in ability to retain their lessons and they wished to advance in their studies more fully through the plan of working certain hours in manual labor and then having their certain hours for study. As but a few of these students could pay their way to give their whole time to study they considered it a great privilege to work a portion of the day and thus have the benefit of physical exercise, help pay their board and tuition, and every day be gaining knowledge in books and knowledge in Bible study. The morning hours from six until quarter past seven were given to the Bible lessons. All worked hard through the day under Brother Rousseau, Brother Metcalf Hare, and Brother Lawrence. *10LtMs, Ms 61, 1895, par. 25*

A meeting was held to ascertain the wishes of the students and what they would do at the close of this period of education and training in manual labor. All expressed themselves as well pleased with the first term of school and would prefer to have the school not break up now but continue through the vacation. The decision, unanimous and decisive, was made accordingly. An experiment has been made in uniting manual labor and these working hours as a part of the education of the students. All who have entered into this combination pronounce it a success, and a satisfactory plan. *10LtMs, Ms 61, 1895, par. 26*

After the period of trial, I was much pleased to hear from the lips of Brother Rousseau that whereas he had been very doubtful in regard to this location of the school, he would say that from the experience of the practical working of the land, and all things combined, he was well satisfied for himself that the Lord had been

leading us to this place, as the best place, all considered, for the location of our school. The higher priced lands we were unable to touch because there was not money in our hands to invest in large-priced lands, and the small sum paid for this land, made it possible to secure a large tract which would give work to the very men and students who needed work. He decided that there were rare facilities in some things connected with this land that the many other lands they had inspected did not give. This was a great relief to me. The workers on the land are all healthy, and are convinced that manual education combined with study is a success. It has been proved and all are pleased. There will be no more time spent in searching for greater advantages for locating our school. We left Cooranbong to make our plans of settlement.*10LtMs, Ms 61, 1895, par. 27*

Sunday we had a very important committee meeting in Brother Corliss' house. Many plans were considered in reference to camp meetings—their time and where they should be held—and the work in Sydney and its suburbs. The place for building meetinghouse had been selected in Ashfield. As to the financial probabilities, we must walk by faith and not by sight, for the means are limited.*10LtMs, Ms 61, 1895, par. 28*

Sabbath [July 20] W. C. White and I visited Kellyville and spoke to the church there. This Sabbath [July 27] W. C. White and I attended the meeting in Parramatta. I spoke to the church and then we had a testimony meeting which was a benefit to all present. This morning I awoke at three a.m. and prepared for my writing.*10LtMs, Ms 61, 1895, par. 29*

Granville, N.S.W., [Monday], July 29, 1895*10LtMs, Ms 61, 1895, par. 30*

Brethren Hare and Rousseau, Willie C. White, and I started with my horse and carriage upon an expedition to find where we could obtain reliable information as to the best place to purchase fruit trees for the Avondale tract of land. We went twelve miles to Castle Hill to Brethren Whiteman's and Radley's. We hoped that we might, by showing an interest in their business, secure them or rather win

them back to the truth. They are men of intelligence, but under the pressure of poverty and temptation Brother Whiteman was losing his grasp of the truth. He could get nothing to do. The banks closing placed him in a hard, trying spot, and the pressure of poverty for parents and children discouraged them. *10LtMs, Ms 61, 1895, par. 31*

Radley never was converted. He received the truth but partially, and decided to please his neighbors by giving up the truth. But he has a very beautiful fruit orchard. It is a picture of loveliness. There are oranges, mandarins, and a variety of fruits in their season, but the golden fruit now hanging on the trees makes a beautiful picture. We always go prepared with our lunch. We halted in a beautiful paddock just opposite their house and refreshed ourselves with simple but nourishing food. We enjoyed our refreshment for we were all hungry. *10LtMs, Ms 61, 1895, par. 32*

We then called upon Brother Radley and family. His wife has not let go the truth, but holds it yet. They have four girls and two boys. The eldest is thirteen years old. While the men were talking with him, gaining what information they could from Brother Radley as to how to plant and cultivate the fruit trees, I was in the cottage visiting the wife and children. Three months before I had brought them *Patriarchs and Prophets*, and he promised to read it. He had just that day finished the last page and said it was a grand book. He accepted every word written. He believed it, he said. I had sent them *Steps to Christ* and *Christian Education*. I had now brought copies of Review and Herald, Signs of the Times, Sabbath School Worker, and Medical Missionary to leave with them. *10LtMs, Ms 61, 1895, par. 33*

I then read to Sister Radley and children letters I had received from Edson White in the Southern field. This interested the parents and the children. I had the steamer picture on the letterhead which I showed to them, and it interested them, and when I read in regard to the experience in the storm while the Morning Star was attached to the large steamer, there were tears in the eyes of mother and children. *10LtMs, Ms 61, 1895, par. 34*

We all assembled in the larger room—dining room—and Willie read

an appropriate Scripture concerning the treasure hid in the field. We then bowed in prayer. Willie prayed and I followed. I know the Spirit of the Lord was present. All our hearts were touched. Brother Radley said, "Wait a minute," and he went out and gathered about a bushel of fine oranges from the trees and put them in the wagon. "This," he said, "is for the books you kindly gave me." *10LtMs, Ms 61, 1895, par. 35*

Granville, N.S.W., [Tuesday], July 30, 1895 *10LtMs, Ms 61, 1895, par. 36*

I thank my heavenly Father I have slept until three o'clock. After asking the Lord to lead and guide me by His Holy Spirit through the day and committing the keeping of my soul to Him, at five o'clock a.m. I commenced my writing. *10LtMs, Ms 61, 1895, par. 37*

Yesterday was a broken-up day. Our cow is strayed or stolen. There is no feed to entice her into green pastures, and she has her provender every day. Someone must have taken possession of her, for she is generally regular and faithful as the clock. The young men working for Willie must go on horseback to hunt for her. *10LtMs, Ms 61, 1895, par. 38*

Emily and I take the cars for _____ to see Byron Belden. His father needs some things. Must furnish money to get plow, stovepipe, and a variety of things. The boats going to Norfolk Island are months between, and the boat must not pass and carry nothing. *10LtMs, Ms 61, 1895, par. 39*

I went into Sydney to see if I could find anything for the poor families, cheap. Money is so scarce we hardly know what to do and which way to turn to supply the demands in a variety of lines. The calamity of failure of banks has been, and still will be, keenly felt. We watch our chances where goods are offered for half price and purchase most excellent material to give to those who cannot buy that which they need. We are oft distressed at the sight of our eyes. I never have seen anything like it. *10LtMs, Ms 61, 1895, par. 40*

Granville, N.S.W., [Wednesday], July 31, 1895 *10LtMs, Ms 61, 1895, par. 41*

All day W. C. White, Emily, and I spent in Sydney purchasing the things essential for our use in camp life. We thought it wisdom to select an outfit of granite where that will bear transporting and handling. We were favored in obtaining quite an assortment for a much less sum than we thought we must pay. We find favors where we least expected to find them. Of course, we do not expect to have things as in America. But we are thankful if we can recover health to do the will of the Lord.¹⁰*LtMs, Ms 61, 1895, par. 42*

Ms 61a, 1895

Diary, August 1895

Cooranbong, N.S.W.

August 1895

Previously unpublished.

Cooranbong, N.S.W.

[Sabbath], August 10, 1895

This day has been a very precious day to my soul. I spoke at 11 o'clock a.m. to a crowded room full of people, believers mostly, but some unbelievers.*10LtMs, Ms 61a, 1895, par. 1*

Cooranbong, N.S.W.

[Sabbath], August 17, 1895

I was not able to sleep past two o'clock. I arise early, for my mind is troubled and I engage in earnest prayer for the Lord to help strengthen and bless me and give me grace to overcome this depression of spirit which is overcoming me. I hope, I pray, for deliverance.*10LtMs, Ms 61a, 1895, par. 2*

I arose and commenced to write and the Lord gave me His Holy Spirit, and I was led out to write for the Southern people. There was a question in my mind as to whether I [would] attend meeting, but I felt that I could not be clear to remain at home. I found a room full to overflowing and spoke from *John 14* and *Acts 1*, the ascension of our Lord. There was great interest manifested.*10LtMs, Ms 61a, 1895, par. 3*

I am made to observe many things in America that are consuming means but not producing a work bearing the elevated character of Bible truth that ought to come to this field, that we can spread knowledge of the truth. I am instructed we ought to have had this means to open new fields. Our cities are unworked.*10LtMs, Ms*

61a, 1895, par. 4

Ms 61b, 1895

Diary, November-December, 1895

Melbourne, Australia; Hobart, Tasmania

November-December, 1895

Portions of this manuscript were edited for publication in *RH* 02/11/1896 (see *Ms* 27, 1895).

[Melbourne, Australia]

November 25, 1895

I will write the matter which has been presented before me lest I shall forget. The time is not far distant when young women and maidens, girls and boys [who are] very babies in years, will voice the third angel's message, because older ones have not voiced the message of Christ to John. Those who were wrapped up in their own peculiar desire for to be honored and glorified will have lost their opportunity to sit beside Christ on His throne as overcomers by the blood of the Lamb and the word of their testimony. *10LtMs, Ms 61b, 1895, par. 1*

The young girls and boys will become inspired and their ministering angels will be their protection. They are God's little prophets, from eight to fifteen and twenty years [of age]. Every person of age was given [a] chance to tell the people they were to obey God rather than man. *10LtMs, Ms 61b, 1895, par. 2*

How few understand the [lack of] control over the habits and tendencies of life. The child of God, whom the Lord is using to do His will, is tempted to gratify old propensities and promptings. Again and again the temptations will come that have been again conquered, and then the strong cries to God and hope in Jesus Christ prevail for deliverance. The tempted one is at times hovering over a terrible margin when it seems that the tempter would drive him to yield. Then a strong hand grasps him. The Lord holds him strong. You have tasted of the goodness and mercy of God. Will you grieve your Guide, your Protector? Will you refuse that hand

that is stretched out to save? Let all think of those souls in trial and never, never pursue a course to cast one stumbling block of your own in their way. *10LtMs, Ms 61b, 1895, par. 3*

[Hobart, Tasmania

November 30, 1895]

Our party left Melbourne, Wednesday, November 27, 1895—Professor Prescott and his wife, child, and niece, Brother Faulkhead and family, and Brother Michael's daughter. It was a serious question with us: Should we take the boat for Launceston and be on the water only one night, [and then] take the cars from Launceston to Hobart? I was in a rather trying condition to be in a boat in a narrow state room with four people and depend for air upon the porthole. The expense of going direct to Hobart on the boat would be, for the whole party, the saving of 14 pounds. *10LtMs, Ms 61b, 1895, par. 4*

I was suffering with nervous prostration and the first night was quite sick. Throughout the day we were upon the deck; the water was calm, smooth, much as the way as a lake. The Lord seemed to be very near to us and we believe the angel of God prepared the way for us. We had an excellent passage for which we had reason to be thankful every moment. *10LtMs, Ms 61b, 1895, par. 5*

We arrived at Hobart Friday morning, half past 8 o'clock. Brethren Corliss, Baker, Sister Baker, and Brother Wilson were waiting to meet us on the wharf. They came onto the boat, and we were glad to meet our friends. After walking a short distance, we took the tram for the campground, which tram brought us to the steps, and we ascended to the ground. *10LtMs, Ms 61b, 1895, par. 6*

This is a beautiful place for a camp-meeting. The meetings on the ground commenced. We were much pleased with the grounds; we were also much gratified to find the ends of the old tent removed, which were full of rents and new ends supplied. We found a reception tent tastefully fitted up with a sofa and easy chairs. We were refreshed with simple, healthful food. We then followed Elder Corliss as he led the way to the house we had engaged for a couple of weeks. The house was furnished, so we had no need of anxiety and rushing around to hire furniture. We were soon occupants of

the house and prepared to commence the Sabbath.*10LtMs, Ms 61b, 1895, par. 7*

In the evening, Professor Prescott spoke from *Ephesians 3:8-12* on the subject of the divine-human family. This was a interesting meeting. Elder Corliss spoke Sabbath forenoon. The Lord strengthened me to speak to the people assembled under the tent Sabbath afternoon from *Luke 21:34-36*. I was happily disappointed to see so many people; quite a number not of our faith were present. They listened with interest. I felt deeply our need of the Holy Spirit to be manifested to human hearts.*10LtMs, Ms 61b, 1895, par. 8*

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” [*Verse 36.*] The truth—present truth—which to me was a living reality I longed to be able to communicate in simplicity to those who were hearers. I felt a great burden for souls. I know there were those present who needed the presence and help of Jesus Christ every moment. My own soul was thirsty and hungry for the bread and water of life for every other soul. I realized that very much depended upon the presence and realized blessing of God in the very first of the meeting. This is the best time to humble the soul before God and to seek Him right earnestly.*10LtMs, Ms 61b, 1895, par. 9*

I felt a deep sense of responsibility resting upon me, and my soul was burdened. How many present were carrying hungry hearts longing for the realization that Christ was their personal Saviour? Christ is knocking, knocking at the door of their heart. Will they open the chambers of mind and let the sunshine of the righteousness of Christ in? Will they open the door to the soul temple and let Jesus in as an honored guest? Will they, by dwelling upon common-place matters, allow their God-given faculties to become narrow because they allow them to become overcharged with surfeiting and drunkenness and cares of this life?*10LtMs, Ms 61b, 1895, par. 10*

Here is a world lying in wickedness and deception and delusion in the very shadow of death—asleep, and who have the burden and

travail of soul to awaken them? What voice can reach them? I know that there must be an awakening from their spiritual slumber. I seemed to have my mind carried to the future when the signal will be given announcing, "Behold, the bridegroom cometh; go ye out to meet him." [*Matthew 25:6.*] But some had delayed to obtain the oil to replenish their lamps and too late they find that character, which is represented by the oil, is not transferable. I felt that it was the precious opportunity to call for those who would come forward and seek the Lord with us. At the very commencement of the meeting, we would unite in seeking the Lord, confessing our sins and transgressions to God, and exercising faith that He would pardon our transgressions.*10LtMs, Ms 61b, 1895, par. 11*

"God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [*James 4:6-10.*] This is the very work we needed to have done in the first part of the meeting.*10LtMs, Ms 61b, 1895, par. 12*

We urged all who were afflicted and troubled in mind, all who were in sorrow and despondency, to come forward and seek the Lord. We wished to unite with them in sending up the prayer of faith for the manifestation for the Holy Spirit. All who had for any reason become lukewarm, all who had backslidden or lost their first love, [I said,] "Let us humble our souls before God. Let us seek Him with all our hearts, that we may find Him." There were quite a number of unbelievers present. A large share of the congregation came forward. I walked to the last seat in the tent and addressed several youth and invited them to give their hearts fully to Jesus on that occasion. All five of them went forward—young girls. I saw their tender weeping. I invited them to come forward. I felt the Spirit of God resting upon me. I know that the angels of God were in that assembly. My heart that had been for the last five weeks sadly burdened and oppressed seemed at rest and full of peace and trust in God. We had a most solemn season of prayer. The Lord was nigh. We had been drawing nigh unto Him and He was drawing

nigh unto us.*10LtMs, Ms 61b, 1895, par. 13*

We felt so grateful, we wanted to speak forth His praise every moment. Oh, the riches of His goodness and love can never, never be expressed! The testimonies borne were short and excellent, right to the point. There was a breaking through the coldness and the indifference. There were those who had been in unbelief and doubt in regard to their individual acceptance with God. This mistrust of God made them miserable and very unhappy, but the Lord had revealed Himself to these dear souls and they knew that the Lord had blessed them.*10LtMs, Ms 61b, 1895, par. 14*

One sister had been craving an interview with Sister White. I was passing through a period of great weakness and exhaustion. I told her she must wait, and I would see her by and by, when I was stronger. But she, on this occasion, took the whole matter to Jesus, and she found the very rest Jesus had said He would give to all who came unto Him and took upon them His yoke. This meeting was a great blessing to many. They expressed to me they had realized more of the presence of God than ever before and they expressed great thankfulness to God.*10LtMs, Ms 61b, 1895, par. 15*

[Hobart, Tasmania]

Sunday, December 1, 1895

Elder Hare spoke to the people assembled at 11 A.M. My appointment was at 3 o'clock P.M. [I spoke on] *Matthew 6:19-29*. It was a tent well-filled, but not crowded. The Lord gave me strength and grace to present before the people the necessity of a deep and living experience in the things of God and a positive necessity of knowing for our individual selves what is truth.*10LtMs, Ms 61b, 1895, par. 16*

God has given us individually capabilities and talents to use and improve by use, not merely to keep our minds upon common-place matters, but to elevate the mind to dwell upon eternal things. The mind will narrow or expand in just that degree that you shall treat it. If it is set upon the teaching of the Scriptures to understand and know God, the study [being] earnest and sincere, the mind will be

strengthened by the research, particularly of truth that treats upon [the question], “What shall I do to be saved?” [See *Acts 16:30.*] *10LtMs, Ms 61b, 1895, par. 17*

Christ redeemed the truth from the sophistry and maxims of men, from the base companionship of error, and raised it to its proper, elevated position, to shine in its own light in the framework of truth, and to eliminate the surrounding darkness. Living and testing truths were incorporated in the numbers of the infallible truths. The neglected commandments of God [are to] be uplifted, placing [upon them] the stamp of royalty and surrounding them with the awful sanctions of sanctity God has given them. Faith has grown dim for want of use. Exercising faith would make it healthful and strong. *10LtMs, Ms 61b, 1895, par. 18*

[Apparently added later:] Meetings were held all through the week. Tuesday I again spoke in the tent. Wednesday I spoke. Friday there were meetings to consider the matter of the school. *10LtMs, Ms 61b, 1895, par. 19*

[Hobart, Tasmania]

Monday, December 2 [to Friday, December 6], 1895

I attended morning meeting. The subject was the missions—home missions and foreign missions—how to do missionary work in getting the Echo among the people, and [how to] get the Echo and other reading matter into houses and find an opportunity to speak a few words to the people and invite them to the tent. Twenty had been out visiting the people; they reported Monday’s work. All who went on that visiting mission were encouraged and blessed. They have obtained an experience in this line. I spoke on the subject of missionary work in personal labor, visiting, and keeping papers with us to leave reading matter. The Lord gave me words to speak in the meeting to encourage the workers. *10LtMs, Ms 61b, 1895, par. 20*

There was a meeting Thursday [December 5] for all to have an opportunity to take part. Then the Lord gave me words of encouragement and I felt the peace and rest of Jesus. Friday, a meeting was appointed for the purpose of bringing the school business before the people and enlisting their interest. The meeting

was held in the forenoon and Brother Prescott talked upon the school matters. Education was his theme. In the afternoon I was to present some matters of the school before our people, but there was not a proper representation—nearly all were women. I proposed we turn it into a mother's meeting. I spoke some time about the duties of mothers in educating and training our children.*10LtMs, Ms 61b, 1895, par. 21*

Hobart, Tasmania

December 7, 1895

Sabbath, I spoke upon *John 14*. The Lord gave me physical strength and mental clearness to give a decided testimony to the people. I knew that I had a message, I gave it under the influence of the Spirit of God. Then we made a revival effort, and most of the congregation came forward, kneeling, in the place of sitting upon the seats. Oh, the place seemed sacred to me! Angels of God were in our midst; Jesus was there, and His presence was felt sensibly. The kneeling ones were requested to wait while some remarks were made. Then we all knelt and Brother Wilson, Corliss, Baker, and myself prayed. The Lord indicted prayer and the Lord heard [our] prayer. We felt the Holy Spirit's presence.*10LtMs, Ms 61b, 1895, par. 22*

We then gave opportunity for a testimony meeting. We had a large number of testimonies given, acknowledging the blessing of the Lord on that occasion. We knew that we had a victory that day. Elder Corliss preached in the afternoon. When I first made the invitation, I thought all would think it a privilege to distinguish themselves from the congregation and seek most earnestly for themselves the gift of the Holy Spirit. This was the time to humble their hearts before God and to confess their sins and to receive a new conversion. But there was no move made for some little time; no one made a move and it seemed that the enemy was holding them all to their seats until one made a break. Then others followed in quick succession.*10LtMs, Ms 61b, 1895, par. 23*

I knew those who claimed to believe the truth in the church in Hobart and Bismarck needed a work done for them in order to perform their duty to let their light shine to the world. There needs

[to be] a deeper piety with every individual Christian who professes to be a Christian. A formal religion will be powerless. A heartfelt religion, intense and earnest, will be essential to move the hearts of those who are world-bound. *10LtMs, Ms 61b, 1895, par. 24*

Hobart, Tasmania

December 8, 1895

Sunday morning. It is a clear and beautiful morning. The first thing I behold in the morning from my window is the bright and morning star. [My] mind is revived as I consider that this bright and morning star is a symbol of Christ. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:12-14.*] *10LtMs, Ms 61b, 1895, par. 25*

Adam and Eve, after their transgression, were deprived of the tree of life. An angel with a flaming sword that turned every way debarred their approach. That tree of life perpetuated immortality. The Lord, therefore, guarded that tree of life, that man in his sin should not approach it and sin become immortalized. There is a sermon in these words, a blessing to all who keep the commandments of God. All who shall believe on Christ as their personal Saviour, repent of their transgression of the law of God, come back to their loyalty, and keep His commandments, shall enter into the city and have a right to all the privileges of Eden. [They] shall eat of the tree of life, for there is no flaming sword to debar their way. They are, it can be truly said, saved, eternally saved. *10LtMs, Ms 61b, 1895, par. 26*

But what is the future of those who have been disobedient to the commandments of God? They are left outside the Holy City. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [*Verse 15.*] Who are living and making a lie so decidedly and persistently as all those who proclaim the law of God abolished? [This was] the lie of Satan, [when] he put his voice into the serpent and repeated his lies against God. Wonderful was the result, for the

hitherto sinless pair became sinners because they believed the words of Satan in the place of the words of God.*10LtMs, Ms 61b, 1895, par. 27*

Thus Satan's words, the lie against God, was received and the world has ever since received the words of a tempting devil, once a high and exalted angel in glory, who became an apostate and fell from his high and holy estate. He insinuated that the law of God was not perfect and needed to be remodeled. This insinuation grew until his presentation to the angels was of such a deceiving character that he carried a large number with him. God expelled him from the abodes of bliss with all his satanic sympathizers, but he has worked ever since to make his lies appear as truth. With his long practice in deception and evil-working in his evil assertions, his masterly deceptive statements make the grossest errors appear as truth. All who allow the wisdom of men to guide them, who do not cleave to their Bibles to read and search and believe the Word, but accept the assertions of men, and voice the words of the great deceiver, are just as surely under the curse of God as was pronounced upon Satan.*10LtMs, Ms 61b, 1895, par. 28*

If the theories now entertained by the world, and by the churches who are in harmony with the world, are correct—that the Lord Jehovah has changed and altered or abolished His law one jot or one tittle, then Satan has obtained all he asked for in heaven. Why did not the Lord accede to Satan's request and do the very thing He is claimed to have done in changing His law of government? There was, if this is true, no need of Satan being expelled from heaven. But Satan could not abide in the heavenly courts, because he was disloyal to God's law of government. The law of God was perfect and deserved no criticism. The law of God was steadfast, eternal. The eternal principles of the character of God are made known in His law. God has not changed His policy of government in one jot or one tittle to meet man in his fallen condition. "Thus saith the Lord" in the beginning, and "Thus saith the Lord" just the same continuously. His word is unalterable throughout all time and throughout eternity. All who voice the words of the archdeceiver and teach men to transgress His [God's] law by their course of action, that it matters not in precept or action, will be found outside the city of God with all who break His commandments.*10LtMs, Ms 61b, 1895, par. 29*

Those who, for the sake of money, will sell their loyalty to God for a world full of silver and gold will have betrayed Christ as did Judas, and will have to receive according to their works. God is not mocked. His holy law written in the heart, revealed in steadfast obedience, decides every character for life or for death. But the words of God and of His Son, Jesus Christ, are sure and steadfast. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... I Jesus have sent mine angel to testify unto you these things in the churches." [*Verses 14, 16.*] Who hears the voice of the angel bearing the message of mercy and warnings to the world? Those who listen to the messengers who voice the words of the angel in a decided testimony, upholding and vindicating the law of God, showing who are the obedient, are blessed, while the transgressor will be found outside the city of God [with those who say] that it is an indifferent matter whether men keep the law of God or break it. They bind up their interest with them to obtain special advantages and make no difference between him that serveth God and him that serveth Him not. Unfaithful men's souls will be lost because they did not do their duty. *10LtMs, Ms 61b, 1895, par. 30*

"I am the root and the offspring of David, and the bright and morning star." [*Verse 16.*] As Creator of man He is the root of David. As bearing the nature of man, that He may be the world's Redeemer, He is the offspring of David; that He may lay down His life for the saving of the human race He became Mediator in behalf of man. He might have avoided the humiliation, the suffering and abuse as a man, and avoided the cross, the cruel death. He might have left the human race to perish in their sins, to [join] the apostasy in harmony with the great deceiver. But His engagement was made, before the foundation of the world was laid, that if man proved rebellious, Christ would give His life a sacrifice, bearing their transgressions and making a way that man should return to his allegiance to God, and thus secure the salvation of His covenant people. The bright and morning Star should shine upon our world. If men would receive the Light of the world, the Truth, they would stand under the banner of Jesus Christ who testifies, "I have kept my Father's commandments." [*John 15:10.*] By the most solemn covenant He had entered into [His work]. He would not go back, He would go forward and finish the work He had undertaken. He would

not leave the world in the hand of the deceiver. *10LtMs, Ms 61b, 1895, par. 31*

“I am the root and offspring of David, and the bright and morning star.” [*Revelation 22:16.*] The world could look for its light in that Morning Star, shining in its brightness. There are to be but two parties in our world—the commandment keepers and the commandment breakers, the obedient and disobedient. *10LtMs, Ms 61b, 1895, par. 32*

There is not a man, woman, or child in our world who is granted the right to be independent of all authority, or even to be indifferent. The Lord God of heaven alone is independent. Adam and Eve were the head of all humanity, yet they were not independent. The Lord gave them all Eden to be their farm, their vineyard, to tend and to keep it. The Lord was their Educator in regard to its management. Their position was one of holy dependence. One prohibition was made in showing the sovereignty of their Creator and His authority. One tree was reserved as a test. In this single fruit tree, which was forbidden for the holy pair to eat, was the lesson to Adam and Eve of their dependence upon God. This reserved fruit was the symbol of their dependence. “Thou shalt not eat of this forbidden tree, lest ye die.” Whenever they looked at that tree, they were reminded of God’s authority. “Of all the fruit of the trees of the garden ye may freely eat.” [*Genesis 2:16, 17.*] But of the fruit of the forbidden tree they should not eat lest they die. The smallness of the test made the sin more inexcusable. They had no need to eat of that tree at all. The sorrow and woe and death was brought into the world because of the sin of disobeying a plain “Thus saith the Lord.” They could not see, under the presentation of Satan, why they could not eat of that tree as well as of all the fruit of the other trees. But this was a test of their acknowledgement of the sovereignty of God. All sin is the transgression of the will of God and man substituting his own will as if independent of a higher claim. None of God’s commandments are grievous to human beings. [No one] suffers in obeying them. Christ, from the pillowy cloud said, It is your life to obey. *10LtMs, Ms 61b, 1895, par. 33*

There is great need of heeding the words of Christ, “I Jesus have sent mine angel to testify unto you these things in the churches. I

am the root and offspring of David, and the bright and morning star. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:16, 17.*]*10LtMs, Ms 61b, 1895, par. 34*

There is to be the free receiving and the free giving. Communicate the light God has richly bestowed upon you. The blessing of God received must be passed on to others. Some will say, "I am not fit to serve God. I cannot do this work of communicating truth. The opposition to the commandments of God is so strong, what can I, a poor, weak creature, do?" Feel no less your weakness, but lean wholly upon God for strength. Is anything too hard for the Lord to do? Is any heart that is inclined to God too strong for him to work and mould? Will He not break the stubborn heart? Present the Rock of Salvation. Falling upon the rock they are broken to pieces. The arm of the Lord is not shortened that it cannot save. The ear of the Lord is not heavy that it cannot hear. God can and will work through human agencies. He can sanctify the soul and make the human vessel a vessel unto honor.*10LtMs, Ms 61b, 1895, par. 35*

Take the Word. Read it, consider, pray over it, that it may enter into your understanding and flood the soul's temple, that you may testify of these things in the churches. The Word of God is infallible. Take that Word, believe it as it reads, look with confidence to God and trust Him to qualify you for His service. We are not authorized to trust in ourselves. It is Christ that is our helper, our sufficiency; His to give us the victory; His to make us victorious. Christ hath brought light and immortality to light. We are to look to God and take this great salvation that He has won for us through His own death. Only believe; only have faith; walk by faith, not by sight.*10LtMs, Ms 61b, 1895, par. 36*

There are many souls yearning unutterably for light, for assurance and strength beyond anything they have been able to grasp. They need to be found, they need to be labored for patiently, perseveringly. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace flow forth from human lips. You need not present any doctrines unless they ask you. Take the Word and show them with tender hearts and yearning

love for their souls, the precious righteousness of Christ to whom you and they who seek Him must come to be saved.*10LtMs, Ms 61b, 1895, par. 37*

Satan is working with his masterly power to hold you back, to keep you in his army. This must not be lost from the mind that the powers of good and evil are each striving for the mastery over every soul who is seeking Jesus. Satan will drag the inquiring souls away from the cross whither Christ is drawing them; all who are cooperating with Christ must draw with a compelling influence in presenting, It is written.*10LtMs, Ms 61b, 1895, par. 38*

Today, all through Hobart, souls are crying for light. Demons will be on the ground tempting to resist—full of excuses, but draw with all your powers, for the saving of the soul depends upon their coming to Jesus. Demonical possessions of souls and bodies are not confined to Christ's time. Christ's voice will be heard in His servants with strong crying and with tears for the rebuke of the enemy to be upon Satan and all his coworkers that the soul shall be delivered. Satan's agencies will be raging, but the living God will palsy the powers of the mighty one to destroy.*10LtMs, Ms 61b, 1895, par. 39*

We will have to have increased faith to cling to the power of God. Everyone in the service of Christ has battles to fight, as faithful soldiers of the cross of Christ. As men who are laboring for the salvation of souls, they must not be doubtful. They must ask for wisdom of God without doubting, believing He will bestow the gift they ask and receive the precious endowment by faith, nothing doubting. Seek God in sincerity believing His Word, acknowledging His goodness, and His mercy, and His love towards ourselves. There flows forth from [us] the living water to refresh and revive the spirits of the humble and contrite. The souls perseveringly seeking for truth need words spoken to them in season, for Satan is speaking to them by his temptation. If words of repulse come, heed it not. Give the knowledge of the truth you have obtained as it is in Jesus.*10LtMs, Ms 61b, 1895, par. 40*

Work while it is day, for the night cometh in which no man can work. Sow the seeds of faith with an unsparing hand in faith. Work as if you view the universe of heaven looking upon you. One soul saved

is worth more than the whole world. All who are willing to examine and understand the truth will find the precious, priceless, hidden treasure. Never forget that we cannot assimilate to the world and be God's people at the same time. *10LtMs, Ms 61b, 1895, par. 41*

There is divinity in the Word, in presenting the Word to others. Never make the Word of God a suppose so, or a guess, or a maybe. Speak as one who has authority given you of God from His Word. As did Peter, repeat "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. ... We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." [2 *Peter* 1:16, 19.] The hour of spiritual crisis has come to individuals ever since the fall of Adam. We must be ever ready, prepared for any outbreak of Satan. *10LtMs, Ms 61b, 1895, par. 42*

[Hobart, Tasmania]

Sunday, December 8, 1895

W. C. White attended early morning meeting to give a little of the history of foreign missions. *10LtMs, Ms 61b, 1895, par. 43*

Half-past eight attended a meeting for all to have an opportunity to speak, and a large number, for so early a meeting, were present. Elder Corliss led the meeting and spoke about fifteen minutes. I spoke almost the same length of time. I referred them to the Sabbath meeting and the precious blessing we all received. The Lord gave me a message for them and then my soul was moved by the Spirit of God to ask all who desired the special blessing of God to come forward and we would seek the Lord together. But no one moved. I knew that they should have responded immediately. But we continued to keep the way open for them and one had the moral courage to move. Then there was no more question. Nearly all under the tent came to the seats vacated for them, and we had the privilege of each seeking the Lord for himself. All knelt as they came forward. The sweet blessing of the Lord came upon us Sabbath day. As we lifted the cross and came forward, the Lord blessed us, and there was a joy communicated to the soul. *10LtMs,*

Then let us now follow on to know the Lord. The Lord is just as willing to bless us today as yesterday. The faith we had yesterday should not diminish but increase. It is our privilege to feel the love of Christ flowing into our hearts as an inexhaustible stream; we are very happy as we accept Christ as our personal Saviour. He is the lover of our souls, and that love is deep, strong, pure, and unchangeable. It comes to the soul as the early morning light. If we cherish the tender emotions which the Holy Spirit awakens within us, we shall delight to trace His love, to meditate and contemplate the same, following on to know the Lord more perfectly, until we know His goings forth are prepared as the morning. The mist of dawn is swept back from the spiritual landscape, and the Sun of righteousness beams forth in His glory. *10LtMs, Ms 61b, 1895, par. 45*

There may be some this morning who do not feel all that deep, earnest assurance you felt yesterday. Bear in mind our religion is not a sentiment of feeling. The Lord's blessing rested upon you yesterday; well, it is yours just the same this morning. You want that abiding in Christ. You may say, Does Jesus know me personally? Yes, He knows us individually by name. Does the Saviour know me just as I am? Does He actually love me? The look in faith to the cross of Calvary answers that question under the softening influence of the Holy Spirit. We are elevated; our perceptions become strong; our eyes are unsealed to the seeing of Him who is invisible. We hear by faith the voice of Jesus inviting all the weary ones, all the oppressed, "Come unto Me." [*Matthew 11:28.*] Coming to Jesus, wearing Christ's yoke, our hearts are all aglow with His love. The spiritual life is not sentimentalism. We abide in His love and truth is exceedingly precious. We listen to the grand and precious truth. It is the bread of life to our souls, and we draw water out of the wells of salvation. The Holy Spirit brings the truth in contact with our soul and then we are in vital connection with God and prepared to wear the yoke of Christ and to lift His burdens. *10LtMs, Ms 61b, 1895, par. 46*

Souls are perishing out of Christ who have never experienced His love. Some have had their hearts touched by the love of Christ, but

have not kept alive their interest in Christ. Let those who have had a fresh awakening go to them and present the truth as it is in Jesus. Pray with them, and for them. Keep your own faith clear, firm, and strong. Christ is everything, an all-sufficiency to those who receive Him and believe in Him as their personal Saviour—Christ, only Christ, His love, His truth, His way. *10LtMs, Ms 61b, 1895, par. 47*

One has asked, Are we never to have our own will, our own way? Yes, any amount of will, our own way, but never apart from God's will and God's way. We are the purchased possession of Christ. We are to give over our entire being, our intellect, our ambition, our activities, all our capabilities, into His service. "Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] If you give your everything to Jesus, He will give back to you tenfold more than you have yielded. *10LtMs, Ms 61b, 1895, par. 48*

Let not one of us allow our faith to be a fluctuating faith because the strong emotion of yesterday has not been recognized today. Feelings are not our criteria. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*John 15:10.*] This is the abiding principle, the golden chain binding our souls to Christ. When we are not as sensitively alive to the sense of the love of Christ, as we have been, and the love of Christ seems to become dim, we know just what to do. [Read] *Isaiah 57:15.* Sit not and mourn over the lost connection, but humble the heart and come to the Lord in contrition. This precious statement and assurance of our Lord is to be appropriated to our individual cases. All our life in Christ is not fed and kept alive by feeling, but by facts. The love of Christ flows earthward, towards all who will accept it by faith, relying not on feeling, which is often a deceiving, artificial flame. Turn your eyes to the work of Christ, the unchanging facts of truth in the Word in regard to great, broad plan of salvation. Is your love lukewarm? Be thankful for the invitation that is always sure and imperishable. *10LtMs, Ms 61b, 1895, par. 49*

[Jesus says,] "I counsel thee to buy of me gold tried in the fire." This is love and faith, which lives under the test and increases in purity by the test—"Buy of me gold tried in the fire, that thou mayest be

rich; and white raiment, that thou mayest be clothed (with the righteousness of Christ), that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Revelation 3:18.] In the place of entertaining one doubt as to the loving purpose of God toward you, heed this counsel of Jesus Christ without delay. [The reason] why we do not have greater ecstasy of joy is [because] we will make emotion the standard of our religion. We lose sight of faith and practice. The instruction is “Abide ye in My love.” [John 15:10.] Transitory feelings are not to become the test of our piety or of the love abiding in the soul. *10LtMs, Ms 61b, 1895, par. 50*

Ms 62, 1895

Reminiscences of Early Days in California

New South Wales, Australia

1895

Fragment. This manuscript is published in entirety in *2Bio 419-420*.

We decided that the first move to make was to start a paper in California, publication of which would give character to our work. Oh how we wrestled! How we prayed with earnest desire for the Lord to open ways whereby we could advance the work in California, for we saw the ideas of the workers were narrow and restricted. The Lord heard our petitions and answered our prayers. While bowed before God in prayer in an upper chamber, the blessing of the Lord came upon us in such a manner that duty was made plain. It was as if an audible voice said, "Go to the churches and solicit money from those whom I have made stewards of means." Some bore testimony on that occasion that they saw an angel of God, clothed in brightness, pointing across the Rocky Mountains.*10LtMs, Ms 62, 1895, par. 1*

I waited for my husband's consent, and when, after a most solemn, humble seeking of God, again His presence seemed so evidently in our midst, my husband wept aloud and said, "Ellen, you must go. I dare not withstand the Lord. You must go. But what shall I do without you?" He wept freely. I dared not wait, fearing in his feeble state of health he would relent.*10LtMs, Ms 62, 1895, par. 2*

All that there was cooked was a few gems. I put these in a paper box, the horses were harnessed, and I was on my way for the cars. My husband said, "If I had not given my consent, I would now say it is inconsistent. I cannot have you go. I cannot be left with these terrible responsibilities."*10LtMs, Ms 62, 1895, par. 3*

I had never traveled alone, but I took this long journey of eight days alone, and attended the camp meetings in the states alone until Willie White met me at Wisconsin and accompanied me. On that journey I set forth our situation, and money was raised at every

meeting. I told them that California would return their loan sometime in the future, for I had been shown that prosperity would attend the work done there, that there were many souls that would be added to the church, and we should see of the salvation of God.¹⁰*LtMs, Ms 62, 1895, par. 4*

Ms 63, 1895

Lift Up Your Eyes and Look on the Field

Formerly Undated Ms 56. See *RH 01/28/1896*.

Ms 64, 1895

Sanctified Humility

NP

1895

Formerly Undated Ms 12. This manuscript is published in entirety in *RH 02/18/1896*.

Let us look and study at the *sixth chapter of Isaiah*: “In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [Verses 1-4.] *10LtMs, Ms 64, 1895, par. 1*

This was a revelation of the glory of Christ’s divinity. Note the humility of the seraphim before Him. With their wings they veiled their faces and their feet. They were in the presence of Jesus. They saw the glory of God—the King in His beauty, and they covered themselves. And what effect did this view of the Lord’s glory have upon the mind of the prophet? “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.” [Verses 5-8.] *10LtMs, Ms 64, 1895, par. 2*

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. “I abhor myself! Woe is me, for I am undone.” [Verse 5.] The more closely we view the Lord Jesus in His purity and loveliness, the less

will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our souls, there will be no desire to lift up ourselves unto vanity. The appearance of self is most unpleasing. The more continuously the human looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition.*10LtMs, Ms 64, 1895, par. 3*

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity, thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing, they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hid from their eyes. They have a name to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour is apparent in their daily life. The gentleness of Christ is revealed. Such a life is constantly speaking of His love and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human agent; his conversation is made fragrant with His grace.*10LtMs, Ms 64, 1895, par. 4*

What a Saviour we have! It was He that revealed Himself to John on the Isle of Patmos, and proclaimed, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." [*Revelation 1:8.*] None but just such an ever living, mighty God, could pay the ransom to save sinners from going down into the pit of death.*10LtMs, Ms 64, 1895, par. 5*

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be, but its beauty, the evidence of its power to save the soul that believes, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away

the sinful shrines where self is worshipped. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [*Hebrews 4:12.*]*10LtMs, Ms 64, 1895, par. 6*

Many believe Jesus to be the world's Redeemer; but is He your Redeemer? Is He your personal Saviour? Until the truth is brought into the soul-sanctuary, exploring, searching out the defiling things which spoil the life and character, that soul will never see the kingdom of God. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, because they are spiritually discerned." [*1 Corinthians 2:14.*]*10LtMs, Ms 64, 1895, par. 7*

The law was given to man by his Creator to be the rule of his life. Adam transgressed that law, and fell from his high and holy state. Afterward, the law was proclaimed from Sinai, and God wrote it upon tables of stone with His own finger, for it was highly essential that His Holy Law should be placed in such form that it would never be lost to man, but ever kept prominently before the world. The life of Christ must be revealed in our life. Isaiah saw the glory of the lowly, self-denying life of Christ. His far-reaching, prophetic eye, as a living light, radiated the entire experience of Christ; and history is in perfect accord with the revelations of prophetic vision. Every act, every step of the way, was portrayed in living characters. Christ was revealed in and through humanity.*10LtMs, Ms 64, 1895, par. 8*

Jesus invites, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] Jesus Christ has here presented this matter in a most beautiful light: He veiled his own divine personage in the garb of humanity, and humbled himself as a man. O, never was humility like thy humility, thou Lamb of God, which taketh away the sin of the world! Looking unto Jesus will subdue hated self, which is ever striving for the supremacy. Let this prayer ascend to God: "Impress thine own image upon my soul." And the spiritual eye can behold the glory of the character of Christ.*10LtMs, Ms 64, 1895, par. 9*

“And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth ... And of his fullness have all we received, and grace for grace.” [*John 1:14, 16.*] This is the vital current that is to flow from the heart of Christ as living water into the human vessel, from whence it again flows forth in rich currents, revealing Jesus, the Fountain head. This is experimental Christianity.¹⁰*LtMs, Ms 64, 1895, par. 10*

The apostle Paul makes supplication to God, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.” [*Ephesians 1:17-19.*] But the mind must first be made adaptable to the nature of the truth to be investigated. The eyes of the understanding must be enlightened, and heart and mind brought into harmony with God, who is truth. He who beholds Jesus with the eye of faith sees no glory in himself, for the glory of the Redeemer is reflected into the mind and heart. The atonement of His blood is realized, and taking away of sin stirs his heart with gratitude. Being justified by Christ, the receiver of truth is constrained to make an entire surrender to God, and is admitted into the school of Christ, that he may learn of him who is meek and lowly of heart. A knowledge of the love of God is shed abroad in his heart. He exclaims, O, what love! What condescension! Grasping the rich promises of faith he becomes a partaker of the divine nature. His heart being emptied of self the waters of life flow in, the glory of the Lord shines forth. Perpetually looking unto Jesus, the human is assimilated by the divine. The believer is changed into His likeness.¹⁰*LtMs, Ms 64, 1895, par. 11*

“We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, (character to character) even as by the Spirit of the Lord.” [*2 Corinthians 3:18.*] The human character is changed into the divine. It is the spiritual eye that discerns this glory. It is veiled, shrouded in mystery, until the Holy Spirit imparts this discernment to the soul. The reason of

the natural man may seek to discern it; his intellect may think to comprehend it; but neither can behold it, those who possess the greatest amount of knowledge are still ignorant of it, until God communicates light to the soul. *10LtMs, Ms 64, 1895, par. 12*

The Lord expects more of His children than we render to Him. He says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [*isaiah 60:1.*] *10LtMs, Ms 64, 1895, par. 13*

Ms 65, 1895

Prejudice Blinds to Truth

NP

1895

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"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and fought against them." [*Isaiah 63:9, 10.*] From the beginning of sin Christ was with His people to dispute the authority of Satan, for He saw that the conflict must be carried on here in the earth. Satan withstood the Son of God in every effort to redeem His people. Enshrouded in the pillar of cloud by day and in the pillar of fire by night, Christ directed, guided, counselled the children of Israel in their journeyings from Egypt to Canaan. But how unwilling were the children of Israel to be led, how unwilling to be controlled by the voice of the Angel of the Lord. How eager they were in vindicating their own course, in justifying themselves in their rebellious feelings, and to follow their own ideas and plans. *10LtMs, Ms 65, 1895, par. 1*

It was the mighty Counsellor who was enshrouded in the pillar of cloud and fire, and who was beholding the encampment of His people. It was He that corrected them in their evil ways, and encouraged them to trust in the living God to lead them safely to the land of promise. They were continually under the eye that never slumbers nor sleeps, and yet they murmured against Moses, the man whom God had appointed as their visible leader, and to whom Jesus Christ talked face to face, as a man talketh with his friend. Notwithstanding the fact that the Lord wrought through His servant Moses, yet when the enemy tempted them to evil surmising, jealousy, and faultfinding, they did not resist his temptations and stand firmly for principle. *10LtMs, Ms 65, 1895, par. 2*

But their failure is explained by the inspired Word, and a warning given to us upon whom the ends of the world are come, lest we also fall after the same example of unbelief. "Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [*Hebrews 3:7-14.*]*10LtMs, Ms 65, 1895, par. 3*

The children of Israel fell under the power of the enemy by cherishing an evil heart of unbelief in departing from the living God, and when once they were found on the enemy's side, he pressed his advantage, and made them his allies to the utmost extent. The sin of unbelief, by which their confidence in the Son of God was destroyed, led Israel far astray. At the very time when they should have been praising God, and magnifying His name, talking of His goodness, telling of His power, they were found in unbelief, and full of murmuring and complaint. The deceiver was seeking through every means possible to sow discord among them, to create envy and hatred in their hearts against Moses, and to stir up rebellion against God; and by listening to the voice of the great deceiver, they were led into affliction, trial, and destruction.*10LtMs, Ms 65, 1895, par. 4*

When Jesus came as a man to our world, Satan had led the Jews into the practice of a religion that pleased the powers of darkness. The professed people of God had departed from God, and were following another leader. Through their own perversity, they were going on to destruction; but Christ came to dispute the authority of Satan. He was met on every hand by the temptation of the enemy, who sought to appear not as a fallen, evil angel, but as an exalted, loyal angel. He sought to veil his true character of the deceiver, the falsifier, the apostate, the accuser of the brethren, and the

murderer, and to present himself as one who had the honor of God at heart. *10LtMs, Ms 65, 1895, par. 5*

But the life of Christ was made one long scene of conflict. Satan stirred up the evil hearts of men, and set envy and prejudice at work against the Son of God, the Saviour of the world. He caused men to question and to doubt the word, works, and mission of Christ. Although the Jews had long waited for the coming of the Messiah, yet when He came, they would not believe on Him. They followed Christ from place to place, in order that, if possible, they might catch some word from His lips to misstate, misconstrue, and publish abroad, giving it a meaning that had neither been expressed nor intended. Thus the way of Christ was hedged up by men who claimed to be just and holy men. They were suspicious of Christ because His teaching did not agree with their preconceived ideas and opinions, and if they acknowledged Christ to be right, at the same time they acknowledge themselves to be wrong. *10LtMs, Ms 65, 1895, par. 6*

The works of Christ testified to His divine mission and character, and marked Him out as the light of the world. He bore the divine credentials, but, filled with self-righteousness, they would not permit themselves to believe in His heavenly authority. Blinded by prejudice, they could not discern His true character. They turned from the voice of the true Shepherd and listened to the suggestions of the enemy of all righteousness. *10LtMs, Ms 65, 1895, par. 7*

Christ was a living representation of the law. There was no violation of its holy precepts in His life. Looking around upon a nation of witnesses who were eagerly seeking for something to question, searching for some mistake or error, in order that they might have something whereby to condemn Him, He could ask, "Which of you convinceth me of sin?" [*John 8:46.*] They had undertaken to catch Him in transgression, but failing in this, all they could do was to charge Him with being born in sin, and yet presuming to teach them. They could not discern the mysteries of His incarnation, for spiritual things are spiritually discerned. They made high professions of godliness, and claimed to be advanced in knowledge, and [because of] the fact that Jesus did not praise and glorify them as a nation superior to others, they were offended, and

were determined to counteract His influence and make of no effect His teaching. *10LtMs, Ms 65, 1895, par. 8*

Christ was one with the Father, on a level with the eternal throne, and the glory of God fell directly upon Him and was reflected to the world in the luster of the greatness of the character of the Son of God. His voice came with the authority of the living oracles, as from One who reigned in the midst of the central glory, yet those for whom He was laboring, in order that He might save them from eternal ruin, did not know His voice or believe His word. The enemy was at work upon human hearts in the days of Christ, in order that he might keep the light from the people. *10LtMs, Ms 65, 1895, par. 9*

Many of the wise men who listened to the teachings of Christ were convinced that the power of God was with Him, but they would not accept Him as the Messiah. With a great show of prudence they guarded the people, lest they should be led astray, and cautioned them not to be hasty in receiving the new doctrines that were taught by this new teacher; for his theories and practices were at variance with the doctrines that they had received from the fathers. They said to the people, "You are in danger of being deceived. Do not commit yourselves to these new doctrines, for if this man is the Christ, he will give some remarkable evidence of divine character." In this way Satan led men who might have been a power for Christ, to work on the enemy's side in the controversy, and to become agents whereby he instills into the hearts of the people questioning, suspicion, doubt and hatred. Although many of the priests and rulers believed on Him, they delayed in acknowledging Him, for fear of being put out of their positions. *10LtMs, Ms 65, 1895, par. 10*

The leaders of the people were ever watching for an excuse for an attitude of unbelief, and when He wrought His most convincing miracles, were ready to catch up anything that would appear like an objection to His divine claims. When Jesus had healed the palsied man, He had said to him, "Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, He answered unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may

know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine own house.” [Luke 5:20-24.] *10LtMs, Ms 65, 1895, par. 11*

In the miracle which Christ had wrought, He had changed the man’s heart, and had renewed him in mind and body, thus demonstrating to the Pharisees the fact that He had power to forgive sins, and to bring righteousness and peace to the sinner. Yet the Pharisees saw in His words of divine power a matter for unbelief and accusation. Conscious of His high integrity and authority as the Son of God, His words had amazing power, and even as He descended step by step in the path of humiliation on the way to Gethsemane and the cross, His words were such as commanded the respect of men and caused them to exclaim, “Never man spake as this man.” [John 7:46.] With what authority He rebuked the sins of men in high authority! *10LtMs, Ms 65, 1895, par. 12*

Truth was to Him truth, and it never suffered at His hands. To Him truth was a living reality; for He was the Author of truth. “To this end,” He says, “was I born, and for this cause came I into the world, that I should bear witness unto the truth.” [John 18:37.] The truth came from His lips with the freshness of a new revelation. He exalted the truth always. But men did not love the truth, they loved darkness rather than light because their deeds were evil. They did not desire to be told of their errors and sins, to be reproved and corrected. The hearts of those whom He loved to save were determined to resist Him. *10LtMs, Ms 65, 1895, par. 13*

Jesus saw that however deeply rooted were the principles that were set in opposition to the principles He proclaimed, yet they were delusion and falsehood, and had originated in the enemy of all righteousness. Jesus said to the people, “Every one that is of the truth heareth my voice.” [Verse 37.] *10LtMs, Ms 65, 1895, par. 14*

Christ was the embodiment of truth and holiness. He it was who had stood in the councils of God, and dwelt in the innermost sanctuary of the Eternal. He knew whereof He spoke. He was presenting to them the truth of the highest order, revealing to men the infinite Mind, giving to men the words of eternal life. He was

revealing to them the character of the Father, but the men who stood high in knowledge and position, who claimed to possess superior spiritual understanding, failed to comprehend the knowledge that Jesus came to impart. They failed to grasp with their human understanding that which had been from everlasting, and was known to the Father and to the Son. Spiritual things are spiritually discerned, and, lacking the Spirit of God, they were left in the blindness of darkness. Refusing the light of heaven, “because that when they knew God, they glorified him not as God, neither were thankful,” they “became vain in their imaginations, and their foolish heart was darkened.” [*Romans 1:21.*]¹⁰*LtMs, Ms 65, 1895, par. 15*

Ms 66, 1895

What Atmosphere Surrounds the Soul?

NP

1895

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“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” [*Romans 5:1, 2.*]*10LtMs, Ms 66, 1895, par. 1*

It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God if every one who professed the name of Christ were also clothed with His righteousness?*10LtMs, Ms 66, 1895, par. 2*

If God could tell the abode, and designate the trade, of Simon the tanner and definitely direct the Centurion as to how he would find him living by the seaside, He also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that He can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners, to hinder the salvation of precious souls for whom Christ died.*10LtMs, Ms 66, 1895, par. 3*

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, “Be thou clean.” [*Matthew 8:3.*] If

we have scattered darkness, if we have accumulated rubbish, and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt, for it will germinate and grow, and bring forth a bitter harvest. We should take heed to the exhortation, “Be ye holy in all manner of conversation.” [*1 Peter 1:15.*]*10LtMs, Ms 66, 1895, par. 4*

One seed of doubt sown, and it is beyond the power of men to kill it. God alone can pluck it from the soul. Our words are an indication of what is in the heart. Jesus says, “Out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12:34-37.*]*10LtMs, Ms 66, 1895, par. 5*

“God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] It is our duty to encourage faith, to talk faith that we may have faith. If we talk doubt, and encourage doubt, we shall have abundant doubt; for Satan will help us in this kind of work. We need sanctified hearts and sanctified lips; we need to breathe in the rich, bracing atmosphere that comes from the heavenly Canaan. We need to be filled with all [the] fulness of God. We shall have life, power, grace, and salvation.*10LtMs, Ms 66, 1895, par. 6*

How shall we obtain these great blessings? Christ has died that we might receive them by faith in His name. He has freely offered us light and life. Then why should we persist in driving pegs on which to hang our doubts? Why should we fill the gallery of the mind with gloomy scenes of doubt? Why not let the bright beams of the Sun of Righteousness shine into the chambers of the heart and mind, and dispel the shadows of unbelief? Turn to the light, to Jesus, the precious Saviour. Instead of beholding the flaws and defects of some human being, turn to contemplate the character of Him in whom there is no imperfection. Jesus is the “chiefest among ten thousand, and the one altogether lovely.” [*Song of Solomon 5:10,*

16.] We are not to make any man our pattern. God has given us a perfect model in His only begotten Son, and by beholding Him we shall become changed into His image. Look upon Christ, whose throne is high and lifted up, and the train of [whose] glory fills the temple. *10LtMs, Ms 66, 1895, par. 7*

The great field of the promises of God has been presented before us, and by these we are to lay hold of faith, hope, and love. In these graces, the church may shine forth and present to the world a living representation of the righteousness of Christ. Living faith grasps the hand of divine power, and faith is as an anchor to the soul sure and steadfast, entering into that which is within the veil. John says, "This is the victory that overcometh the world, even our faith." [*1 John 5:4.*] He saw the great multitude of those who were accounted overcomers. He says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with the white robes, and palms in their hands." [*Revelation 7:9.*] *10LtMs, Ms 66, 1895, par. 8*

The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow. "And they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving and honor, and power, and might be unto our God forever and ever. Amen. *10LtMs, Ms 66, 1895, par. 9*

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne and God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither

shall the sun light on them, or any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [*Verses 10-17.*] *10LtMs, Ms 66, 1895, par. 10*

Are you filled with sorrow today? Fasten your eyes on the Sun of Righteousness. Do not try to adjust all the difficulties; but turn your face to the light, to the throne of God. What will you see there? The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant a blessed assurance of the acceptance with the Father as long as the throne of God endures. Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost, for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. *10LtMs, Ms 66, 1895, par. 11*

There are difficulties to be overcome, but angels that excel in strength will co-operate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of heaven awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite. *10LtMs, Ms 66, 1895, par. 12*

Ms 67, 1895

Personal Labor Required of the Ministers

NP

1895

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“And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publickly, and from house to house testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ... Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” [*Acts 20:20, 21, 28.*] “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” [*1 Peter 5:2-4.*]*10LtMs, Ms 67, 1895, par. 1*

The work of the minister is not finished when he leaves the pulpit. I have had presented before me the wrong of criticizing ministers, and have also had presented before me the necessity of thoroughness in dealing with those who need instruction both in our churches and schools. The duty of the gospel minister is plainly revealed in the Word of God. “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” [*Colossians 1:25-28.*]*10LtMs, Ms 67, 1895, par. 2*

The qualifications of a minister should be just what Paul represents

it to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to his working, which worketh in me mightily." [*Verse 29.*] [The] minister should be free from every unnecessary temporal perplexity, in order that he might give himself up to that culture that is essential for him who is handling sacred things. *10LtMs, Ms 67, 1895, par. 3*

The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God that he may be self-controlled, enquiring at every step, Is this the way of the Lord? His language should be correct, and no slang phrase or cheap, low talk should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up [of] a training on little things. *10LtMs, Ms 67, 1895, par. 4*

We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a life time. We are to constantly behold the Pattern and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in every thing that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do. *10LtMs, Ms 67, 1895, par. 5*

When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a

level with common things.*10LtMs, Ms 67, 1895, par. 6*

The manner in which ministers conduct themselves, in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. By little acts the soul is framed and disciplined for eternity, and they are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady healthful advances, progressing towards perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators for the people, they may reach a high and holy standard.*10LtMs, Ms 67, 1895, par. 7*

Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while He was speaking to the people. He did not speak so rapidly that His words were crowded one upon another in such a way that it made it difficult to understand Him. He distinctly enunciated every word, and those who heard His voice bore the testimony that “never man spake like this man.” [*John 7:46.*]*10LtMs, Ms 67, 1895, par. 8*

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received in the heart, purifies the soul; and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the

character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life. *10LtMs, Ms 67, 1895, par. 9*

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend up as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and longsuffering are not found, and the character is not garrisoned with right habits. *10LtMs, Ms 67, 1895, par. 10*

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth shall loose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and clumsy manner, or to pitch the voice in a high unnatural key, and talk loud and long, and thus abuse the organs of speech given of God, and make himself unacceptable to the people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Let every man have Christ abiding in him, "the hope of glory: whom we preach, warning every man, ... in all wisdom; that we may present every man perfect in Christ Jesus." [*Colossians 1:27, 28.*] *10LtMs, Ms 67, 1895, par. 11*

Ms 68, 1895

Sermon/Address given by Mrs. E. G. White at the Armadale Camp Meeting.

Armadale, Australia

November 1895

Previously unpublished.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:1-4.] *10LtMs, Ms 68, 1895, par.*

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When God gave Jesus to our world, He gave all heaven. All the treasures of heaven are at our command. There is nothing in us that is worthy, but yet Christ has died for us, bringing moral power for every son and daughter of Adam, that each one may lay hold of the divine nature. Make up your minds that no matter what the circumstances are, you will be a partaker of the divine nature brought to us at such a cost. Error may be hoary with age, but it is still error; and age, custom, or practice do not sanctify it into the truth. *10LtMs, Ms 68, 1895, par. 2*

God wants us to stop drinking of the turbid waters of the valley, and drink of the snow-waters of Lebanon, the water of life. Continuing to drink of these, you will never thirst, for Christ says, “The water that I shall give him, shall be in him a well of water, springing up unto everlasting life.” [John 4:14.] If the heart is corrupt, it will bring forth that which is a savor of death unto death, but if the heart is sanctified by the truth as it is in Jesus, those words will be spoken which are a savor of life unto life. We need our hearts cleansed

from moral and spiritual defilement. Christ is ready to do this for us, and He stands knocking at our hearts, waiting for us to let Him in. *10LtMs, Ms 68, 1895, par. 3*

“Neither pray I for these alone,” said Christ in His prayer for His disciples, “but for them also which shall believe on me through their word. That they may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” [*John 17:20, 21.*] We are privileged to bear credentials to the world that Jesus Christ is our Redeemer, and that His blood has cleansed us from our sins, making us light to the world. We can voice the words of John, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Christ longs to save the sinner, but He hates the sin, and He calls upon us to lay it upon the Burden-bearer, and be one with God and with Him. *10LtMs, Ms 68, 1895, par. 4*

“And the glory which thou gavest me, I have given them; that they may be one, even as we are one.” [*John 17:22.*] This glory is given to all who have living faith in the name of Jesus Christ of Nazareth and take Him as a personal Saviour. You fall into despair through perplexity, and think, There is no use to pray. That is not the trouble. Feeling that you need help, you have gone to your human friends and poured out your troubles to them, but have found no relief because they are not capable of bearing your afflictions. There is one who is touched with the feelings of your infirmity, and He invites you to [come] to Him, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; ... for my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] Have we that faith in the precious Saviour that will make Him unto you wisdom and sanctification and righteousness? *10LtMs, Ms 68, 1895, par. 5*

The yoke of Christ is not put upon us to make our labor tenfold harder, but to make it altogether lighter. Christ bears the yoke, and therefore it does not gall our neck, for we are yoked up with Jesus Christ—“laborers together with God.” [*1 Corinthians 3:9.*] In this way we can plough the field of the world, and sow the precious seed that will bring forth fruit to Christ. And Christ says, “My yoke is easy, and my burden is light.” [*Matthew 11:30.*] If you are afflicted, He was

afflicted just as much more keenly as His nature is higher and nobler than ours. He was afflicted by bearing man's nature, and by being tempted in all points like as the human agent is tempted. *10LtMs, Ms 68, 1895, par. 6*

When temptations come to us, let us remember that the Captain of our salvation was made perfect through suffering. His sinless life, while bearing the flesh of humanity, elevated man in the scale of moral value with God. I would that all could understand the value of their own souls, that they might realize the estimate God placed upon humanity by consenting that Christ should come down to the earth and clothe His divinity with humanity. He came here to suffer in our behalf, that we should not suffer eternal death for our sins, but that step by step we might ascend the ladder, the base of which rests upon the earth while the topmost round reaches to the highest heaven. Can any measurement be given to the value God places upon the soul? Can we measure the mighty love of God that encircled the human race? Where shall I point you to anything like an estimate? *10LtMs, Ms 68, 1895, par. 7*

Go to Calvary, and see the Son of the Infinite God, He who was Commander in heaven hanging upon the cross, His body bruised and broken, to make a propitiation for our sins. By this wonderful sacrifice He encircled humanity with His human arm, while with His divine arm He grasped the throne of the Infinite, connecting man with God and uniting heaven with earth. He has restored the connection between earth and heaven, and all heaven is waiting to see whether man will co-operate with God and with the heavenly intelligences, waiting for agents who are willing to be channels of light, waiting to communicate the vital current of heaven to every soul, that they shall be baptized with the Holy Ghost, and be partakers of the divine nature, having escaped the corruption that is in the world through lust. *10LtMs, Ms 68, 1895, par. 8*

"And the glory which you gavest me, I have given them." [*John 17:22.*] That glory is His character. Moses said to God, Show me Thy glory. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth." [*Exodus 33:18; 34:6.*] This character He is willing to give to us, for Christ says, "And the glory

which thou gavest me, I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:22, 23.] Does it seem possible that the God of heaven, dwelling in light unapproachable, whose are rules the universe, could love us as He loved His Son? This is the theme which the angels of heaven desire to look into. *10LtMs, Ms 68, 1895, par. 9*

When the books of heaven are opened, no soul will have excuse for his sin. Every privilege is now given to us that we may be partakers of the divine nature, and escape the corruptions that are in the world through lust. We are all sinners, but a fountain has been given for Judah and Jerusalem in which we can wash and be clean. *10LtMs, Ms 68, 1895, par. 10*

The law of God is the great moral standard of character. Looking into that mirror, we see our defects of character. It would be useless for us to say to it, “Set me right,” for there is no power in the law to pardon the transgressor. Had it been otherwise, Christ could have remained in the royal courts. The law convicts us of sin, but it cannot help us. We would have been left helpless and undone had not Christ come to this earth and lived the law of God. But as we see the defects in our character, we may know that He kept every precept of the law, and that He has made a sinless offering for us. He is the propitiation for our sins, and He can speak pardon to the sinner, saying, Thy sins be forgiven thee. He passed over the ground where Adam fell, and redeemed Adam’s transgression by perfect obedience, leaving an open door through which every sinner can approach God. *10LtMs, Ms 68, 1895, par. 11*

You may possess the riches of the world, but they will not give you and passport into heaven. You may have honor in this earth, but that cannot give you a title to the honor and glory of Him who is the Majesty of heaven. You need the bridal robe, which is so white that no fuller on earth can whiten it—the robe of Christ’s righteousness. Having on that robe, you will be prepared to meet the bridegroom when He comes, and go in with Him to the marriage supper of the Lamb. He has provided the robe, and invites you to wear it. *10LtMs, Ms 68, 1895, par. 12*

The law cannot cleanse away one jot or tittle of your sin, but it can condemn. Your only hope is in your acceptance of Jesus Christ as your personal Saviour. He alone can save the transgressor. “No matter, then,” says one, “whether I keep the law or not, I am safe.” Who told you so? God did not, for He says, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*] *10LtMs, Ms 68, 1895, par. 13*

God wants us to represent Him to the world by living holy, obedient lives. He wants us to exert a saving influence upon humanity. Every soul is accountable for the influence he has upon those around him. You may wrap yourself in your robe of self-righteousness and say, “I am saved,” but the Word of God says, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” [*Matthew 5:16.*] God wants us to lay our abilities and capabilities at the feet of Him who has bought us, for body, soul, and spirit we belong to Him. *10LtMs, Ms 68, 1895, par. 14*

Heavenly intelligences wait to co-operate with those who will consecrate themselves to the service of God. Before it is too late, I ask you to consider how it is with your soul—Shall I answer to my name when the heaven roll is called, or shall I be weighed in the balances and found wanting? With God’s help you may put the armor on and educate your children to be missionaries, teaching them that Christ came into the world that we might partake of the divine image. “For their sakes,” said Christ, “I sanctify myself, that they also might be sanctified through the truth.” [*John 17:19.*] Fathers and mothers, are you sanctifying yourself by obedience to the truth, that your children may be sanctified? *10LtMs, Ms 68, 1895, par. 15*

If your children are brought up in the nurture and admonition of the Lord, you raise about them that which will be as a wall of protection. He who was enshrouded in the pillar of cloud gave Moses instruction on this point, saying, “These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou

liest down, and when thou risest up.” [*Deuteronomy* 6:6, 7.] Thus their life here may be an education for the future immortal life. It is for you to teach the lisping tongues of your children the language of Jesus. Sing to them the heavenly songs while they are babes in your arms. Let the heavenly current circulate through your dwelling as it circulated through the tent of Abraham. *10LtMs, Ms 68, 1895, par. 16*

Heaven is nearer than you are inclined to suppose. God knows you by name, knows the very house you dwell in, knows whether you bow before Him each morning with your children round you, committing them to the keeping of Him who died on Calvary’s cross. I beseech you now to take the burden and travail of soul, that you may share in the joy of your Lord, when He sees of the travail of His soul and is satisfied. God help us that we may prepare for the future immortal life, that we may have the crown of glory that fadeth not away. *10LtMs, Ms 68, 1895, par. 17*

Ms 69, 1895

“This day at noon...”

Refiled as *Ms 98, 1894*.

Ms 70, 1895

Talk/An Address to the Leading Brethren

NP

1895

Previously unpublished.

The Lord calls upon men who occupy leading positions in His work to change their methods of labor. They are not to confine their interests to any one locality, not to multiply facilities in [a] particular place, but they are to bear in mind that “the field is the world.” [*Matthew 13:38.*] What excuse can be offered to God for the time, money, and means bestowed upon those who have had so many advantages, such abundant opportunity to become thoroughly imbued with the knowledge of the truth, but have failed to improve those advantages and wasted the opportunities?*10LtMs, Ms 70, 1895, par. 1*

Those who occupy responsible positions are not only to direct in the work, but they are to lead out in carrying out their plans. Our great Leader was an example for all. He says, “Follow me.” Increased responsibility must be placed upon every man to whom God has given talents, that he may grow by reason of the increased effort required to carry the burdens. O, that the pastors of our churches would awaken from the death-like slumber into which they have fallen: O that they would cease to provoke the wrath of God by their slothfulness!*10LtMs, Ms 70, 1895, par. 2*

Satan is a diligent worker. He is persevering in his efforts; he watches for souls with earnestness, ready to seize upon every poor, tempted soul that may wander into his territory. But alas, those whom God has appointed to watch for souls as those that must give an account, too often—by sharp, uncourteous words, spoken in an unchristlike spirit—push and drive these tried and faltering ones right into the snares which Satan has laid for them. Then, forgetting the part that they have acted, they point the fingers at them in scorn, saying, “I told you what they were.” Did you? Who inspired you to prophesy evil? And who was it that brought about the

fulfillment of those prophecies? The very one whom God had appointed to care for them in Christlike tenderness, betrayed them into the hands of the enemy as verily as Judas betrayed our Saviour. Many do not realize what it means to manifest Christlike patience and long forbearance with those who are weak in the faith. They do not labor in such a manner as will develop the Christian character. *10LtMs, Ms 70, 1895, par. 3*

As they look upon their perishing neighbors, many exclaim with Cain, "Am I my brother's keeper?" [*Genesis 4:9.*] And it often happens that they are the very ones who have almost crushed the last spark of hope out of their brother's heart; they have nearly killed him. God will demand a strict settlement of our accounts, and we shall be brought into judgment for all these things. Do you also enquire, "Who is my brother?" Every soul that is in need of help, temporal or spiritual is your neighbor and your brother. *10LtMs, Ms 70, 1895, par. 4*

Those who know the truth as it is in Jesus will have sound spiritual minds, and, if they would do their God-appointed work, it is essential that they should also have a sound body. Our youth should be educated to take care of their mind and body. They should be taught that God expects them to use the talents He has given them in the service of Christ. The truth of God is to transform the whole being. The apostle Paul prays that our "body, soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ." [*1 Thessalonians 5:23.*] God has been pleased to shed much light upon His people. Increased light multiplies our responsibilities and increases the necessity of imparting to others that which we have received. While the saints are exhorted not to forsake the assembling of themselves together, yet it is not designed that those assemblies would be merely for their own refreshing; but that they may be inspired with greater zeal to communicate the consolation they have received to others who are groping in the darkness of error. The reason there is so little travail for souls who are in peril is because those who profess to be followers of Christ do not know Him. They have not an experimental knowledge of the Saviour of the world. They cherish hardness and impenitence in their hearts. *10LtMs, Ms 70, 1895, par. 5*

Many men who are filling responsible places in our day are not feeding on the Bread of life, they do not daily drink of His blood, (the Word of God) but are as fruitless as sapless branches. Instead of binding souls to Christ, they cause them to separate from Him. They do not gather with Him, but are scattering abroad. They are not true servants of the Lord, for by their fruits ye shall know them. *10LtMs, Ms 70, 1895, par. 6*

The most solemn period of the history of the Jewish nation was when Christ walked in their midst. It was the generation to whom He revealed such marvelous mercy; upon whom He bestowed such wonderful blessings, before whom He performed greater works than ever had been witnessed by man before; it was the generation that testified, "Never man spake like this man," that rejected the Lord of glory. [*John 7:46.*] Their eyes were so blinded by their false hopes of a temporal kingdom, so that they could not recognize their King. The stubborn impenitent course which they pursued continually refusing to accept the teachings of Christ decided their destiny, both for this life and the life to come. Evidence was heaped upon evidence, but they willfully rejected it all. Their destruction was determined by their own course of action, in refusing to accept the only provision Heaven had made for their salvation. They alone were responsible for the eternal loss which they sustained. Our Saviour said, "Ye will not come unto me that ye might have eternal life." [*John 5:40.*] In rejecting Him, they cut themselves off from life. *10LtMs, Ms 70, 1895, par. 7*

In our day the Lord is speaking to His people in warnings and reproofs. Through the Holy Spirit He is opening to them the grandest truths of His Word. But like the Jews many stubbornly refuse to accept messages from heaven. Great light has been permitted to shine upon God's people; but instead of reflecting this light, instead of letting it shine upon others, they have cherished it within themselves until, when greater light shines, it seems to them that it is darkness. To such the Lord addresses the inquiry, "What have you done with my talent which I lent you? Have you buried it in the earth where it would be of no benefit to anyone?" This is what was done by the unfaithful servant. *10LtMs, Ms 70, 1895, par. 8*

When, individually, as God's entrusted agents, you make use of the

fresh bright ideas given you of the truth, the same Spirit that conveyed them to you will increase your wisdom and enrich your mind with still brighter thoughts. The more you impart, the more you will have to give. As you pray, contemplating the plan of redemption you will have strength given you to overcome the objections presented by the enemy of truth. Jesus says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. ... yea I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." [*Isaiah 41:13, 10.*] When you are fearful, when you are trembling with anxiety over the difficulties which appear to be in the way, He is beside you. He will help you. If you are walking humbly, trustingly, with God, the Holy Spirit will enable you to "give an answer to every man that asketh" you, and to present intelligent and convincing reasons for your faith. [*1 Peter 3:15.*] If self is buried in Christ, He will work in us, "both to will and to do of his good pleasure." [*Philippians 2:13.*]*10LtMs, Ms 70, 1895, par. 9*

Thousands who are now idle might be using their God-given abilities in His service. Men have not given them their talents; therefore let men be careful how they lay their hands on the humblest, the weakest, followers of Christ. Give all a chance for the Lord to work with them. Let them follow the impressions of the Holy Spirit. Jesus is watching over every soul. Leave them in His hands, and do not hinder the work of God by compassing them about with human restraints. Through their lack of knowledge and inexperience they may make mistakes, but they are not to be discarded. Rather, let them be helped by proper instruction and caution, so that they may turn defect into victory by learning to avoid repeating the same course in the future.*10LtMs, Ms 70, 1895, par. 10*

Men should do less dictating, less restricting; there should not be so much binding about of the work of God. Let Jesus deal with the errors of His workers. Leave Him to reshape their characters. Their work has not been committed to men. The angels are heaven's appointed agencies to "minister unto those who shall be heirs of salvation." [*Hebrews 1:14.*] All may not show the wisdom of experienced workers, but everyone has some talent, and must trade upon it that he may gain other talents also.*10LtMs, Ms 70, 1895, par. 11*

There are men in our midst who are so cautious, that their work has the appearance of being tainted with unbelief, and distrust in God. This over cautious spirit should not be cherished. If these men will review their past history, they will see many mistakes that they have made. They may have been made through too hurried zeal, through ignorance, or too great amount of self-confidence; but they have left marks upon the work which does not show a perfection of methods. When they saw these results of their labor they were distressed, almost discouraged, but the Lord did not set them adrift. He did not say, "I will no longer have such bunglers carry on my work." No, He pitied them in their weakness. *10LtMs, Ms 70, 1895, par. 12*

Before the disciples of Christ had obtained correct ideas of what His kingdom was like, they contended as to which should be the greatest. Did Jesus turn them away counting them unworthy of His care? No, our pitying, loving Redeemer gave them such lessons as would correct their ambitious ideas. He revealed to them the spirit that must be cherished by every one who would be a subject of His kingdom. "Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [*Matthew 18:2-6*.] These words of Christ need to be repeated today, not to the new and inexperienced workers only, but to the principal workers also. If they were read and understood by both classes of workers, we should see much more decided advancement made in the work. There would be a much more intelligent faith in the power of God. *10LtMs, Ms 70, 1895, par. 13*

Undue caution, if cherished, will develop into a species of unbelief that is very hard to handle. The work of God will extend if we manifest our faith in His power by venturing to move forward by faith. The spirit described in the *eighteenth chapter of Matthew* has been manifested among us. God would have every man that occupies a place of trust in His cause study this chapter. And as

you read, pray that you may understand, and that you may have grace to practice the teachings of the whole chapter. If this is done, there will be a decided improvement manifest. The ninety and nine will be left far more to their own resources, and there will [be] an earnest agonizing seeking for the one which has gone astray. Mountains and cities will be diligently searched for the pearl that Christ sold all to purchase. The lessons of this chapter were given by One who knows the value of the soul.*10LtMs, Ms 70, 1895, par. 14*

“Whoso shall offend one of these little ones, (by seeking for the supremacy, denouncing and pronouncing judgment upon others,) which believe in me, (not mere children, but believers in Jesus Christ,) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offense cometh!” [*Verses 6, 7.*] This is designed especially for those who are in high positions; but it also applies to every son and daughter of Adam.*10LtMs, Ms 70, 1895, par. 15*

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” [*Verses 8-10.*]*10LtMs, Ms 70, 1895, par. 16*

A hard, iron-like spirit, and unsympathetic spirit, is an offense to God. If it has been cherished, although the operation may be [so] severe as to sever an arm or pluck out an eye, this spirit must be disconnected from us. Some say it is their natural disposition, others attribute it to a desire to be cautious; but it is positive unbelief and distrust of God. They are not willing to walk by faith. There is an unwillingness to venture anything on the promises of God; but they must be able to see how the matter is coming out before they will move. This fear to venture out, trusting in the Lord, is retarding the

work of God. There will be mistakes made. Our after-sight is better than our foresight, but often these mistakes prove greater blessings than continual successful planning, because they lead us to walk softly with God; they teach us how frail man is, the necessity of putting our trust in the Lord, and of seeking the counsel of the brethren. It is always wise to counsel, but those who give counsel should do so in the fear of God, lest some of their own precious schemes, something as dear as an eye, and arm, or a foot, shall cause them to fail of discerning the true nature of the case; or it may be to exercise their authority in carrying things to their own liking. Although God may have given men authority, it is not to be used to hurt and destroy the souls for whom Christ has given His precious life.*10LtMs, Ms 70, 1895, par. 17*

The senses of those who sit in council meetings are often perverted so that they can not discern the guidance of the Holy Spirit; then they fail to view matters in the light which God sees them, and decisions are arrived at in accordance with their own perverted judgment. The power of the influence of this position is then brought to bear to carry out those decisions, although they may be of such character as to harm rather than strengthen tempted struggling ones. The power of God is used to uplift, and not to break down. You had better pluck out the right eye, better to cut off the right arm, better not exercise the authority given you, than to abuse it, and cause a brother to offend.*10LtMs, Ms 70, 1895, par. 18*

Ms 71, 1895

A Great Work to be Done

NP

circa 1895

Previously unpublished.

I am to speak to our people, and to say that many things shall be opened before them which will not please them because they have not sanctified hearts and sanctified ears. Self is striving for the mastery. They will not humble self. I have a message for men and women in America, for they have many strange, misleading ideas concerning the work that should be carried out in all parts of the world. *10LtMs, Ms 71, 1895, par. 1*

There are not to be large numbers congregated in one place, in large assemblies, for there will be variety of work done in our world, [lines] of work done in many places, and every soul need not live in a modern Jerusalem. There are different branches of the work to be established in different parts of our [world], and all are to work harmoniously. This is the way the work should be carried. *10LtMs, Ms 71, 1895, par. 2*

We see this place in a far-off country that needs special wisdom to work out the Lord's plans to make a success in every way possible. Let the truth be carried forward in all wisdom, in a humble way, in this country of Australia, and the Lord will help His people to move intelligently. *10LtMs, Ms 71, 1895, par. 3*

I am wrought up as I see much work to be done and the need of wise counselors to plan. I am certainly pained at heart to see the lack of wisdom in planning. Those who acted a part in specifying plans need to work out different plans. We see a great work in writing and publishing to be done. Books are to be published and to go forth to the people in all parts of our world, into the various highways and byways. Let everyone who has means now be wise in using their means. *10LtMs, Ms 71, 1895, par. 4*

Ms 72, 1895

Diary Material/The Parable of the Ten Virgins

NP

Circa 1895

Previously unpublished.

Who are the virgins? All professed believers. What is represented by the ten virgins? A party watching their Lord's appearing. This parable represents real Christians who have life in themselves and the spurious who have not the oil of grace. They profess but do not possess that character which will give them entrance into the marriage supper of the Lamb. The wise virgins have oil in their vessels with their lamps—unseen principles which reveal them to be the ones whom the Lord is acquainted with, to whom the Lord saith, "I know thy works." [*Revelation 2:2.*] They have an open communion with God. *10LtMs, Ms 72, 1895, par. 1*

The possession of the Word is a personal privilege granted to all. The invitation is sent forth, "Come, for all things are now ready." [*Luke 14:17.*] Here is a personal invitation to all to come to the gospel feast. This invitation creates a personal responsibility. The feast is the Word of the living God inviting a personal faith. Neither human birth nor to be descendants of Abraham—or members of any church—will save any soul. There must be a visible connection with God. That faith which works by love to the Lord Jesus Christ that reveals our true preference, our firm reliance, our entire willing obedience and consecration, secures for us a complete identification with Christ, incurring feelings, desires, and interests, that bind up our life with Christ Jesus. We become one with Christ. *10LtMs, Ms 72, 1895, par. 2*

I am watching for souls as one that must give an account. We feel a great burden for all the children and youth. There are all around you two parties. There are the good associations and there are the bad. There are plenty of opportunities and privileges granted you to choose the very best society and the best material for the building—a Christlike character. You can find plenty of the cheap, marred,

spoiled characters that have not had proper training. There is very poor timber for character building of an evil character. There must be a decided coming up upon the platform Christ has outlined in His Sermon on the Mount given to His disciples.*10LtMs, Ms 72, 1895, par. 3*

Cooranbong, N.S.W.

August 1895

“And Jesus entered and passed through Jericho. There was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they” (the Pharisees) “saw it, they all murmured, saying, That he had gone to be a guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord; the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.” That had been his practice. Christ knew all about his liberality and charities. [These] were the works of a Christian and yet he had never met Christ. “And Jesus said unto him, This day is salvation come to this house. ... For the Son of man is come to seek and to save that which was lost.” [*Luke 19:1-10.*]*10LtMs, Ms 72, 1895, par. 4*

We must place ourselves under the great Director. We have a work selected for us to do, and this work is to be carried on with an eye single to the glory of God. Those who are putting forth efforts—[especially] a president of a Conference—must not consider that his position is of so official action as to be the voice for the whole ministry and that he is the Conference. He is in a position to sway an influence, but his is a voice among voices of capability. There is a work—a great work—to be done. All see it; all know it. To every man is given his work. All have a work to do but not of the same

order. The responsibilities do not rest upon one or two men. *10LtMs, Ms 72, 1895, par. 5*

The Spirit of God is moving upon men, and by earnest prayer and singleness of heart, the work will be done faithfully. There are so many ways for means to be absorbed in mechanical lines that the men who should have encouragement [do not receive it.] There is not a voice raised to encourage the men who are being moved by the Holy Spirit of God to go forth under the impulse of the Spirit of God with the understanding they must, largely, be self-sustaining, hold meetings, and do evangelistic work. Do not wait for the assurance that there will be a treasury to draw upon to carry your work. Make your own way and give the message, trusting in God to move the hearts of the people. No longer be held back by regular, marked-out lines. *10LtMs, Ms 72, 1895, par. 6*

* * *

“And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But the scribes and Pharisees murmured against His disciples saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.” *Luke 5:29-31. 10LtMs, Ms 72, 1895, par. 7*

This was His parable. The Pharisees would not receive His lessons. His teachings were the very things they needed, because they were indeed sick; but, He said, ye will not come unto Me, that ye might have life, spiritual health, and soundness of principle. [*John 5:40.*] “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*] Those who felt their need He could help, [but the Pharisees] entertained the idea that they needed no enlightenment. They were perfectly satisfied with their spiritual condition. *10LtMs, Ms 72, 1895, par. 8*

The Lord Jesus found a more promising field coming in connection with the open sinner whom He could help by words spoken as His own wisdom should dictate. Some poor souls would be found, even at the feast of Levi, to whose sin-sick souls His word would bring hope. , While sitting as an honored guest at the feast of Levi, He

could feed the souls who would receive the spiritual bread of life, and the star of hope would arise in the hearts of those who were in the darkness of despair. “And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.” *Luke 5:33-35. 10LtMs, Ms 72, 1895, par. 9*

The Pharisees were constantly murmuring and complaining of Christ as though God had made themselves the criterion for the world. In the presence of many, Christ had said to Levi, a publican, who was “sitting at the receipt of custom, ... Follow me” [*Verse 27*]. He arose up at once, without question, and left all and followed Jesus. Levi made a great feast in his own house and there were a great many present—publicans with them. This was his last association with them in business transactions. He wished to separate from them and do it openly, not as if he was ashamed. Christ Jesus was the honored guest sitting at his right hand. He wanted all others to understand he was doing nothing that he was ashamed of, and he wished that many of the publicans should see and understand his preference to be a follower of Christ. He hoped the words of the Great Teacher sent of God would have the same influence on the minds of his guests as upon his mind—as His words “Follow me” had had on his mind—for the words had a thrilling power. On all such occasions Christ was sowing the seeds of truth, giving publicity to the character of His work. In such simplicity and plainness, yet open boldness, there was no chance to misunderstand Him. *10LtMs, Ms 72, 1895, par. 10*

The Lord gave a parable: “No man putteth a piece of a new garment upon an old” [*verses 36-39*]. The teachings of Jesus Christ were not to be as a new patch put on an old garment. And the reason is given: all must be new, as were His words to Nicodemus, “Ye must be born again.” [*John 3:7*.] You cannot understand the simplicity of truth without a new birth. The characters of all who become His disciples must be trained and fashioned entirely anew to correspond with the new principles. No one can have spiritual eyesight and follow Him without giving up their old theories of

religion—the maxims and customs, and the “teaching for doctrines the commandments of men.” [*Matthew 15:9.*] The doctrines of the Scriptures require self-denial and self-sacrifice, even a higher and nobler self-denial than that of rigorous fasting. It [requires] whole-hearted obedience. Our Saviour reveals that the religion He presents cannot be patched onto the old garments—the maxims and teachings of the Pharisees. A higher, holier standard must be theirs in principle. *10LtMs, Ms 72, 1895, par. 11*

He gives another short parable. “And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.” [*Luke 5:37, 38.*] The religion of the Pharisees was not the religion of the Bible. Their multiplied restrictions in little matters of outward performances that had no relation to true godliness—and that they could not interpret as reasonable or possessing any vital consequence as coming from God—confused the people. Christ said, Ye pay tithe of mint and rue and anise and cumin and neglect the weightier matters of truth and the love of God. They were blinding the eyes of the people and bringing down the exalted self-denying and self-sacrificing religious principles to mere nothingness. Christ said of the scribes and Pharisees, Ye are both ignorant of the Scriptures and the power of God. It will always be thus when little tests are manufactured upon various matters, putting a yoke upon the Lord’s people that He has never given. While there were multitudinous exactions of “ye shall” and “ye shall not,” the religious requirements were a meaningless farce. *10LtMs, Ms 72, 1895, par. 12*

As His last lesson to them, the Lord Jesus gave the beautiful symbol of the relation He held to believers. Let no one think that the heavenly is patterning after the earthly. The earthly symbol was given to illustrate the heavenly. No man can have the key only [i.e., except] as he shall become one with Christ. Then he is made a partaker of the divine nature by eating the words of Christ. After the fall of man all the instruction which came to man was from Christ. The words He addressed to Moses were to instruct all who should live upon the earth. Therefore, all His words are verity and truth,

and in taking His words into our very soul and life we live by every word that proceedeth out of the mouth of God. “It is the spirit that quickeneth; the flesh profiteth nothing” (I give My flesh for the life of the world): “the words that I speak unto you, they are spirit, and they are life.” [*John 6:63.*] All who eat the words of life are eating Christ's flesh and drinking His blood, but if they care not enough for His words to obey them, then all their pretension to faith is only pretension, good for nothing. *10LtMs, Ms 72, 1895, par. 13*

“I am the bread of life.” [*Verse 35.*] The doing of the words of Christ will give eternal life to the soul. The constant eating of the Word and practicing the teaching of the Word is eternal life to all who eat His Word. [They] will be eating His flesh and drinking His blood and an important union is formed between every soul and Christ through the perfect unity with His spirit in perfect obedience to His Word. All such will show that the Word of God is obeyed. Pride and selfishness are killed. The soul, body, and spirit are brought into perfect subjection to Jesus Christ. The once-polluted habitations of pride and selfishness are purified, cleansed by the blood of Jesus Christ, and the testimony of [Paul and] John is voiced by them: “In him dwelleth the fulness of the Godhead bodily.” [*Colossians 2:9.*] “And of his fulness have we all received, and grace for grace.” [*John 1:16.*] As they receive the grace from Christ they impart that grace, and by imparting, increase of grace is the return. If they do not impart that grace the supply is not continued. Branches of the living vine will be distinguished as a healthy branch. “If any man eat me even he shall live by me.” [*John 6:57.*] The life is hid with Christ in God. “Because I live, ye shall live also.” [*John 14:19.*] *10LtMs, Ms 72, 1895, par. 14*

All who eat the words of Christ, taking them into the heart and practicing the very works of Christ, will reveal the fruit in kind words and unselfish actions—[having] the same tenderness, the same compassion, the same deep, sincere, holy care for the children of God. The Lord has not left any human being in darkness. He alone takes the inventory of the character and all who live upon the truth are experiencing sanctification through sincere belief of the truth. We have the spirit of Jesus Christ who is Truth and we bring forth the fruits of righteousness which is love from a pure and sanctified heart for all those for whom Christ has died. Their influence is

peace in accordance with truth. They bring forth the fruits of righteousness and beneficence that will honor God because it blesses men formed in the image of God. The true current of love flows forth from Christ, the living fountain of love, to refresh and bless and not to dry up and wither.*10LtMs, Ms 72, 1895, par. 15*

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled.” They hoped to catch something from His lips, that they might accuse Him. But His wisdom and His knowledge astonished them, so clear and forcible was His reasoning from the Scriptures, and yet this was the Man whose track they were upon that they might entangle Him. The words went from one to another, “How knoweth this man letters, having never learned?” for Christ never placed Himself under the learned scribes and doctors of the law. “Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee?” *John 7:14-20.10LtMs, Ms 72, 1895, par. 16*

July 1

The light has been given me that the force of habits becomes character. No single action becomes character, but a repetition of the same thing, if evil, becomes a difficult thing to manage. Imperceptibly the inclination to do evil that is not resisted is indulged again and again until evil words escape from the lips as poisonous reptiles. They hurt their own souls, but this is not all; they hurt the souls of others. They have followed inclination until, [through] constant repetition of actions against the law of God, against truth and righteousness, against God's will and the plainly expressed requirements of God, their habits become nature. Their thoughts, their imaginations, like the inhabitants of the old world, become evil and that continually.*10LtMs, Ms 72, 1895, par. 17*

In our day many talk of wanting their liberty, of being free men. If their eyes were opened they would perceive that by continual evil thoughts they have bound themselves firmly to Satan's car, that they are Satan's slaves. They have lost their free agency, and the sword of justice is prepared to descend upon them in relentless power to destroy, as it came upon the inhabitants of the Noachic world. They have refused the gift—heaven's gift—of redemption and are bound by the chains which they have forged for themselves. Their natural sense, with the perverted, abused organs of their body, is made a curse to them because they have spoiled the machinery through their own perverted habits when they know this indulgence is only a curse, yielding neither pleasure nor profit. They are subjects of their own mismanagement, which actions yield neither pleasure nor profit. *10LtMs, Ms 72, 1895, par. 18*

What state were the inhabitants of the old world in? Hear what the Lord saith, “And God saw that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ... And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come up before me; for the earth is filled with violence through them.” (The subjects which God had created were spoiling the whole earth.) “And, behold, I will destroy them with the earth,” Christ declares. [*Genesis 6:5, 7, 11-13.*]*10LtMs, Ms 72, 1895, par. 19*

The Lord Jesus clothed His divinity with humanity and came to our world, that humanity might touch humanity. He could have chosen for Himself the very highest rank of honor in our world, but He was considered, by all, of poor parentage. He took this life of humility because there should not be any excuse for the poor to say the Lord Jesus did not understand the difficulties and trials of the poor. *10LtMs, Ms 72, 1895, par. 20*

The shepherds that watched their flocks on the hillside and in the

valleys were considered of the humble class; shepherds were despised. But at the birth of Christ Jesus, the angels were sent to find some place for Him that should come into the world—the Redeemer, the Star of Bethlehem. To whom should these angels communicate their tidings? Not to the priests and rulers, who claimed to be wise expositors of the law. They had lost the true sense of the Old Testament prophecies. *10LtMs, Ms 72, 1895, par. 21*

The common people heard Christ gladly, therefore He spoke most fervently in the synagogues and also in the streets, that all might have the light. His great light was communicated to all—the highest and also the most lowly. *10LtMs, Ms 72, 1895, par. 22*

“He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [*John 1:11-14, 16.*] *10LtMs, Ms 72, 1895, par. 23*

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that receiveth his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” [*John 3:31-36.*] *10LtMs, Ms 72, 1895, par. 24*

Consider His fullness. This means very much, very much to us all. There is not a soul so complete that they do not need Christ's teachings. There is not a soul so poverty-stricken that he is turned away, for Christ came to seek and save them that are lost. To the very ones who need Him the most, who are the most degraded, He

is prepared to cleanse and supply all their necessities. The invitation is broad, Whosoever will, let him come and take of the waters of life freely. But the law of our receiving is grace for grace. As we impart, we will receive increased grace. All who will appropriate the blessings and grace given shall continue to receive of His fullness. The supply, the capacity of receiving, is proportionate to the imparting. We need not be content with a mere, meager supply. Christ's storehouse is full. Many may have a name to live but they are dead. *10LtMs, Ms 72, 1895, par. 25*

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? ... Jesus saith unto her, Whosoever drinketh of this water shall never thirst again; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:10-14.*] He used Jacob's well as a parable to represent the Fountain of Life to the close of time. *10LtMs, Ms 72, 1895, par. 26*

Ms 73, 1895

Education

Armadale Camp-ground, Melbourne, Australia

[October] 1895

Previously unpublished.

While we compose a part of the great human family, it is essential for ourselves and for the influence which we shall exert upon others, that we and our children shall have a proper education. For this reason we have sought such a position for our school in New South Wales that is not in or nigh the city. We do not think it is safe to locate near the cities. We have chosen a retired position so that the youth may look upon God's works, upon the hills and the lofty trees. Our children learn by the sight of the eyes and by the hearing of their ears, and we desire that they shall be in a place where the sight and sounds shall be purer than those of our cities. *10LtMs, Ms 73, 1895, par. 1*

John the Baptist, the greatest prophet the world has ever known, did not receive his education in the schools of the rabbis. In his youth he was taken away from these scenes and sights into the wilderness. What was the reason? God has declared over and over again that his people must be distinct, pure, and holy, a peculiar people, that should not mix and mingle with the elements of the world. *10LtMs, Ms 73, 1895, par. 2*

We have not established schools like this because we want to be singular, but because we see that it is our duty to place our children in the most advantageous position to form characters for the future immortal life. Are we living for this world? On every side we see people passing away without a moment's notice. How do we know how soon our turn will come? Teach your children of these things. Gather them round your knee, and talk to them of the love of God. Teach them of his unselfishness and love toward the human family. And when your children reach the age when it is proper to place them in school, find a school where they will attain the best knowledge of God, where they will not lose eternal things out of

their reckoning. Place them just as far as possible from the fashions and practices of the world. Children need to be taught what it means to walk with God, that they may reverence sacred and holy things, and distinguish between the sacred and the common.*10LtMs, Ms 73, 1895, par. 3*

The Lord would have us stand in a position where we can say, “Speak, Lord, and thy servant heareth” [*1 Samuel 3:9*], closing our ears to the inconsistency and folly seen on the earth, and magnifying him in whom are centered our hopes of eternal life. And if this is so, do you think the Lord wants our schools filled with books which will sow the seeds of infidelity and doubt? The highest science of education is to know the plan of redemption. The knowledge of God must be the foundation of the education given in our schools, that the students may know God, not merely by report or hearsay, but as their Creator and Redeemer. Upon this foundation let them build an education, not merely that they may say, I am educated, but they may have something to carry with them wherever they may go. With their mind filled with the knowledge of God, their thoughts will not lead them to the betting hall or the horse race. They will see that there is a race to be run and a crown to win—the crown of immortal life. This is the kind of education the youth should have.*10LtMs, Ms 73, 1895, par. 4*

To send the youth into the world loaded down with the education gained in the schools of today, is to put into their hands weapons against God. Instead of this, we need schools where they shall learn to know God and Jesus Christ whom he hath sent, so that they will choose for themselves to stand under the blood-stained banner of Prince Emmanuel; to put on the whole armor of God, that they may be able to fight manfully the battles of the Lord, in his power gaining the victory. We thank God that he has given us intellect and reason. Shall we not teach our children that their minds were given to them, not to be made workshops for the devil, but that they might be in touch with the Lord, working with him and for him?*10LtMs, Ms 73, 1895, par. 5*

But education does not embrace merely the training of the intellect. The Lord has shown us that the whole being, physical, mental, and moral must be developed equally; that every part of the human

machinery must be put to the tax. While at school our youth should be taught trades, that their overflow of energy may be expended in something useful. Jesus Christ, after he had sat in the temple with the learned doctors asking and answering question, returned to his home and worked with his father at the carpenter's bench, helping to support the family. I have heard people say that it would be degrading to give the children common work, but that is the best education to instill into their minds.*10LtMs, Ms 73, 1895, par. 6*

I have heard people mourning that God took their children away in the morning of their life. But was it God that took them? It was violation of the laws of health. It was the wine in the tables of these parents.*10LtMs, Ms 73, 1895, par. 7*

Nature is the great educator, and our schools must be established where we shall have God's works all round us; where the students can be given object lessons from the flowers and trees, and pointed from nature to nature's God. "Consider the lilies of the field; they toil not, neither do the spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*] In our country I have seen water lilies growing in pools of water. Though surrounded by debris, their blossoms stand out, beautiful in their purity. I gathered some once, and found that the roots were firmly imbedded in the pure sand beneath. This is an object lessons for us. Though in the world and surrounded by its moral pollution, yet with a right hold of God we can escape the evil around us, and be partakers of the divine nature. Rooted in Christ, we can stand against the temptations of Satan.*10LtMs, Ms 73, 1895, par. 8*

When tempted to corrupt yourself, remember that you are not your own, but are bought with a price, even the blood of the Majesty of heaven, the King of Glory, who came to our world to save those who had wandered from him. Our youth must be taught these lessons of truth, and I have felt an earnest anxiety that schools should be established after this order, where the youth will be given an education that will be but a preparation for the higher grade, to which, if faithful, they will be called by Christ, where they will learn through the ages of eternity more about God and the mystery of his love to the world.*10LtMs, Ms 73, 1895, par. 9*

In our schools the youth should be taught how to perfect a Christian character. Christ came to do the Father's will. He said, "I have kept my Father's commandments." [*John 15:10.*] He came to show us how the moral image of God, which had been obliterated by ages of sin, might be restored on the earth. Keep these lessons before the youth continually; for the highest science of education is to know the plan of redemption.¹⁰*LtMs, Ms 73, 1895, par. 10*

Ms 74, 1895

The Love of God

NP

1895

Previously unpublished.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.” [1 *John* 3:1-3.] *10LtMs, Ms 74, 1895, par. 1*

The apostle cannot find words to express the love of God, but he calls upon the world to behold it. The world cannot comprehend such marvelous love. It is beholding him that separates us from the extremes and practices of the world. “He that eateth my flesh and drinketh my blood, hath everlasting life.” [*John* 6:56, 47.] We want to know that we are on solid ground. There are many attractions in the world to draw the mind away from God, but we need to behold “what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” [1 *John* 3:1.] Our affections must be stayed upon the Eternal. It is impossible for us to <practice the world’s customs>, and yet serve God. *10LtMs, Ms 74, 1895, par. 2*

We want to humble ourselves, and become like little children. Christ prayed, “I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.” [*Luke* 10:21, 22.] The world cannot understand these things. *10LtMs, Ms 74, 1895, par. 3*

We want to know God, for “this is life eternal, that they might know thee, the only truth God, and Jesus Christ whom thou hast sent.” [*John 17:3.*] We want our interest, our affections, centered upon heavenly things. When man had sinned, when he had transgressed the law in Eden, the race was sunk in ruin. But the promise was, that the Seed should bruise the serpent’s head. [*Genesis 3:15.*]*10LtMs, Ms 74, 1895, par. 4*

Jesus did not come to our world as an angel. He clothed his divinity with humanity. Satan was having things as he pleased. He made men believe that all this sin was in consequence of the bad government of God. Jesus came to reveal the Father as he is. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.” “For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [*Hebrews 2:9-13, 16-18.*]*10LtMs, Ms 74, 1895, par. 5*

If you believe that God has given his Son to die for you, you will seek to purify yourselves even as he is pure. Jesus has paid the ransom money for you. Do you believe that he saves you? Do you take him as one in whom dwelleth all the fullness of the Godhead bodily?*10LtMs, Ms 74, 1895, par. 6*

When Christ was on the way to raise one who was dead, there was a woman in the throng who had long been afflicted. She pressed through the crowd and touched the hem of his garment, and was healed. When Jesus, perceiving that someone had touched him

with the hand of faith, <he turned and asked suddenly, Who touched me?> Peter, who was always ready to speak, said, “Master, the multitude throng thee, <press thee>, and sayest thou, Who touched me?” But Christ said, “Someone hath touched me.” It was no casual touch. <“For I perceive that virtue hath gone out of me.” [Luke 8:45, 46.] Then the poor woman seeing she was not hid> came trembling and confessed how long she had been afflicted and how she had been healed. She <thought if she could only come into the presence of Christ, he would heal her. She thought if she could only touch his garment and no one learn anything about it—as she could not speak to him or come to him for the crowd—she would be cured of her infirmity.> Jesus told her that it was her faith that had brought her deliverance.*10LtMs, Ms 74, 1895, par. 7*

There may be thousands who believe that Christ died on Calvary’s cross, but they do not show that belief in their lives. What is it to them? If I believe in him that died, it is everything to me. We see those who walk with us, and then shortly we see their places vacant. Were they ready to go? We want to understand how to know God ourselves, and educate our children to fear God. There are so many who do not dwell upon this subject. They cannot comprehend it. They are thinking of what they shall eat and drink and wear. It is necessary to think of these things, but not to make them the principal theme of thought.*10LtMs, Ms 74, 1895, par. 8*

We see the necessity of making God supreme. He does not tell us that we can go to heaven without trouble. We must count the cost. Can we not give all for Christ? Does he want us to be discouraged?—No. Though we fight not against flesh and blood, he tells us that the heavenly intelligences are in the army to help us. Thousands and thousands of angels wait the bidding of God to work for us.*10LtMs, Ms 74, 1895, par. 9*

Jacob saw a ladder reaching from earth to heaven, and angels of God ascending and descending upon it. The light of God shone upon every round of that ladder. Had the ladder failed within one inch of reaching either the earth or heaven, all would have been lost. But it did not fail. That ladder was Jesus Christ. He bridged the gulf. You ask what it means. All his sacrifice was in consequence of

the transgression of the law. He died to show the immutability of the law of God. He takes our sins, and imputes to us his own righteousness. I want that garment of spotless purity. I want everyone to have it. "He that hath this hope in him purifieth himself even as He is pure." [1 *John* 3:3.] If one is an impure man, he should rid himself of that impurity. If he has been dishonest, he must repent of it. And he should teach his children the way of the Lord. Christ prayed not that his disciples should be taken out of the world, but that they should be kept from the evil. Do not talk darkness. Talk of him who hath called us out of the darkness into his marvelous light. Tell me how much you have contemplated that marvelous love. What effect has it had on your life? Christ did not come to take this world entirely out of our vision, but men had lost sight of the other world, and he came to reveal it again to them. If we do not have clear views of heaven, how can we present them to others? *10LtMs, Ms 74, 1895, par. 10*

I see in Jesus matchless charms. He died for you; he died for me. He came not to abolish the law, but to make it honorable. I want to see greater and greater light, but never will it be if I am trampling on his holy commandments. No profession can make us Christians. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." [Verse 2.] We can have peace in God through Jesus Christ. Take his word and study it. Here are the roses and the lilies and the pinks. Jesus came to show you what heaven will be. "Take my yoke upon you." Why do you put yokes on your oxen? Is it not to make the load draw easier? "My yoke is easy, and my burden is light." [*Matthew* 11:28, 30.] The more we bring of heaven into our lives here, the easier will be the yoke of Christ to us. He has been tempted in all points like as we are, yet without sin. When you have found Jesus precious to your own soul, you will feel like bringing all the happiness you can into the lives of others. You will bring rich clusters of fruit in Jesus' name. *10LtMs, Ms 74, 1895, par. 11*

Professed Christian, your name may be upon the church books of earth, but are you registered in the books of heaven? If so, you will not be causing trouble here. You want the peace of God to dwell in your heart. What can God think of us to have such gloom, such sadness? Why not open the door and let Jesus in? Why not talk of

him? Why not bring all joy into the life? Why not have a little heaven here? If you will do this, there will be a welcome for you in heaven. It is heaven that we want, and eternal life.¹⁰*LtMs, Ms 74, 1895, par. 12*

Ms 75, 1895

Results of Refusing the Invitation

NP

Circa 1895

Previously unpublished.

In the parable of the supper, Jesus presented the fact that many who were bidden to the gospel feast refused to come, presenting as a reason various and frivolous excuses. One said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought me five yoke of oxen, and I go to prove them: and I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [*Luke 14:18-20.*] The character of excuses made reveal the true sentiments of the heart, and make manifest the fact that the thoughts are engrossed with earthly and selfish matters. Those who refuse to come to the gospel feast show the relation in which they stand to God by the fruit they bear, in their spirit, words and actions. The invitation to the gospel feast had been presented to the scribes and Pharisees as well as to Christ's disciples; but the spirituality of the law of God had not been discerned by them, and they with one consent began to make excuse. Though they were very punctilious in carrying on their forms and ceremonies, yet they had little knowledge of the holy, benevolent, paternal character of God. They did not discern the relation of responsibility in which they stood to God and to one another. They had no place in their hearts for a true conception of what constitutes the kingdom of God, and did not understand the grace of God in giving his Son for the salvation of the human family. How little they knew of the far-reaching, holy requirements of God! How little they felt the necessity for daily prayer, repentance, and holiness!¹⁰*LiMs, Ms 75, 1895, par. 1*

The excuses which they made for not accepting the gracious invitation makes manifest the reason why they did not feel the necessity for prayer in order that the Holy Spirit might enlighten their reason, and combine with their human endeavor. They did not seek to place themselves in the very best position where they could

receive the bright beams of the Sun of Righteousness, and become sanctified in the soul and spirit. They did not appreciate the fact that Christ is the bread that cometh down from heaven, that from him flows the streams of salvation. His inexpressible love had furnished the costly banquet, and had provided unsearchable, inexhaustible resources. To be invited to the supper was the greatest honor that could be conferred, and the universe of heaven looked with amazement and astonishment upon those who refused the gospel feast. The angels listened with grief to the excuses that were offered as a reason for not coming to the banquet that had been prepared at an infinite cost. Can we measure the love that has provided for us the plan of salvation? When we can make a chain long enough to reach into the depths of the pit of sin into which man has fallen, then we can know the depth of the love, the cost of the redemption, that has been provided for us through the death of Christ. Nothing but the love of God could provide so expensive a feast as the gospel feast. The provision is nothing less than Christ himself. He says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day." [*John 6:53, 54.*] "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand!" [*John 10:27, 28.*]*10LtMs, Ms 75, 1895, par. 2*

The parable that presents the excuses that men urge as the reason for not coming to the gospel feast, should be considered in its relation to the following verse. "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me cannot be my disciple." [*Luke 14:26, 27.*] The apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [*Galatians 6:14.*] There is of necessity an experience like unto crucifixion in the life of the believer. He has lived in harmony with the ways and customs of the world, he has been united with those who enjoy the pleasures of the world, and who were one with him in seeking for that which would gratify pride and ambition. He had

been in harmony with the disobedient, and with those who made excuses for living in sin, and has been one of the confederacy who have clung to one another in disobedience, and sustained and strengthened one another in unrighteousness. But the message sent by the Lord's ambassadors for all to come to the feast, has changed the current of his thought and the aims of his life. *10LtMs, Ms 75, 1895, par. 3*

The first invitation that the Lord sent out was refused, and then the commission was given that they should go into the streets and lanes of the city, and bring in hither the poor, the lame, the halt, and the blind. In this parable the Lord represented before the haughty Jews the fact that he would send the gospel to those whom they had despised, from whom in their self-righteousness, they had drawn away their garments, passing them by as if they were lepers to be shunned. Jesus represented this class as the very ones who would accept the invitation which the former class had despised and rejected. To accept the invitation to the supper meant to give up the worldly interests that had absorbed their minds, and turn their attention to preparation for the feast. The gospel message presented the fact that God required the whole man, and desired the service of heart, intellect and strength. The believer is to become like the branch that is grafted into a living vine, that knits fibre by fibre, vein by vein, and draws all its vital nourishment from the vine, giving evidence that its life is drawn from the vine by the character of the fruit that it bears. So is the Christian to draw his life from the life of Christ, and to develop a character after the divine similitude. Abiding in the warmth and light of the bright beams of the Sun of Righteousness, as the branch in the living vine, the Christian is to bear the fruits of the Spirit, manifesting the divine virtues of his Lord and Master. The attributes of the character of Christ are to be revealed in his character to the glory of God; the good works wrought by those who are eating of the bread of heaven, who are partakers of the divine nature, announce to the world that they have accepted the invitation to the gospel feast. Christ says, "If ye keep my commandments, ye shall abide in my love." [*John 15:10.*] Those who abide in Christ, constantly reveal the fact that they have a healthful experience as the result of spiritual union with Christ. God is revealed through the believing soul. Christ is made unto us, wisdom, righteousness, sanctification, and redemption. *10LtMs, Ms*

But to abide in Christ means to forsake all and follow in his footsteps. The lawyer came to Christ and asked, "Master, what shall I do to inherit eternal life?" This was a pointed, definite question, and Jesus answered him by referring him to the law of God. He said, "What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou has answered right: this do and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbor?" [*Luke 10:25-29.*] Then Jesus gave him a lesson that revealed to him the fact that every needy soul is our neighbor. To accept the gospel message means to love God with all the heart and our neighbors as ourselves. Jesus cannot accept a divided heart. The heart that is absolved in and controlled by earthly affections, cannot be given up to God. No adequate excuse can be framed for refusing to love God supremely, and our neighbors as ourselves. This comprehends the whole duty of man. The Lord Jesus who has paid the ransom price for humanity, demands a willing service from his purchased possession. "Ye are not your own," "ye are bought with a price," even with the precious blood of the Son of God. [*1 Corinthians 6:19, 20.*] The new life that comes to the soul through conversion, comes through communion with God, and produces God-likeness in the character. Love, peace, joy, faith, gratitude and hope spring up in the renewed soul. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, (to the love of the world, and to self-serving,) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience." [*Colossians 3:1-6.*]*10LtMs, Ms 75, 1895, par. 5*

The Lord Jesus does not teach us to hate anyone, in the way we use the word hate. Sin only is a hateful thing in the sight of God,

and while the Lord hates the sin, he loves the sinner, and has manifested this by giving Christ for the sins of the world. "For God so loved the world, (not their sins and transgressions,) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] But he that would follow after Christ, must not let the influence of his affection for father, mother, son, or daughter, or any other friend or relative lead him into disobedience. He who yields his loyalty to God because of his affection for his relatives, shows that he does not love God supremely, and refuses to accept the condition of salvation. There are parents who are opposed to God, and who are determined that their children shall not obey God's requirements. The commandments of the Lord enjoin upon children obedience to their parents up to a certain limit. But when parents seek to come between God and their children, when obedience to their parents means transgression of the law of God, then children are to obey God, who is our heavenly Father, him from whom all blessings flow. When children are placed in so disagreeable a position as this, they must go forward humbly, prayerfully, but be as firm as a rock to principle. If called upon to endure punishment, let them meekly submit to the pain. Children are to respect their parents in everything where they can do so conscientiously; but a child of God cannot respect parents in acts of transgression. The apostle says, "Children, obey your parents in the Lord: for this is right." [*Ephesians 6:1.*] Children can obey their parents in the Lord, for then they will not be called upon to violate the commandments of God. Let children obey their parents in every command that is right, but let parents and children both remember that God is the Father and the Owner of us all. If parents should ask their children to swear falsely, to steal, to bear false witness, to break the Sabbath, or to violate any other one of the ten commandments, they are not to obey. God has the first claim upon them. He is the heavenly Parent, the Creator and Redeemer of the whole human family. But if the children who are under age, are compelled to do things that are contrary to that which is plainly prescribed by the commandments of the Lord, then sin is charged to the parents and they will have to answer for their own sins and for causing their children to transgress. *10LtMs, Ms 75, 1895, par. 6*

"Honor thy father and mother, which is the first commandment with

promise; that it may be well with thee, and thou mayest live long on the earth.” [Verses 2, 3.] How precious is this promise to all who obey the commandments of God. But parents should remember the part that they have to act in order that the child may fulfill God’s requirements. “And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.” [Verse 4.] But there are many parents who have no inclination to love and serve God, and yet as is often the case, some of the children are converted from sin to righteousness; but for such there is a continual, daily cross to bear, in conscientiously seeking to follow Jesus where he may lead them, and still obey their parents who refuse to obey our heavenly Father. Such a child or youth is placed where he needs help every moment in order that he may move wisely in the fear of God, and neither dishonor God nor disobey his parents. Satan will sometimes cause the father or the mother to think that their child belongs to them, both soul and body. They act as though they were sole proprietors of the child; but their children are the property of God, both by creation and by redemption. Under the inspiration of Satan, a wicked father or mother may do very strange things, and work enormous iniquity in seeking to compel the child to dishonor God. This is not a rare thing. But the child is in God’s world, eating the bounties that God’s providence has supplied, and his first duty is to honor God. The father or the mother may even turn the child from home, but however trying it might be, let him trust in his heavenly Father, whose claims to obedience cannot be evaded. The Lord will open ways for those who would do righteousness, in order that they may not practice iniquity. *10LtMs, Ms 75, 1895, par. 7*

Children are to obey God when the commands of their parents conflict with the commands of God, but none are at liberty to hate their parents. This would be expressly contrary to the requirements of the fifth commandment, and every Scripture must be interpreted in such a way as to harmonize with the plain commandments of God. The plain meaning of that which Jesus said is that we should respect his words as of superior authority to that of the words of father and mother, and unless we do this, we cannot be his disciples, “The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s

teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die. But if a man be just, and do that which is lawful and right, (that which is in accordance with the law of the Lord), ... and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man: hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” [Ezekiel 18:1-5, 7-9.] “Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his wickedness that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness which he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?” [Verses 19-23.] These Scriptures teach that God is the owner of every soul, and the children who have reached years of accountability are responsibility for their own actions. They must co-operate with God in working out their own salvation. *10LtMs, Ms 75, 1895, par. 8*

The Lord has sent the gospel invitation to both parents and children. If parents respond to the moving of the Spirit of God, and accept the invitation, and then because of the opposition of unbelieving children, turn from the truth, can they present the opposition of their children as an excuse to God for not complying with the terms of salvation? Can they say, “We cannot come to the gospel feast, because our children will not be pleased if we do? If we accept the message of salvation, there will be variance in our

home, and a division in our family circle.” It is very trying to have continual variance in the family because of our faith, but in many cases it is unavoidable. *10LtMs, Ms 75, 1895, par. 9*

Many have to bear scorn, ridicule and derision because of obedience to the commandments of God. Christ says, “Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at a variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man’s foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross, and followeth after me, is not worthy of me.” [*Matthew 10:34-38.*] “Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake. But he that shall endure unto the end, the same shall be saved.” [*Mark 13:12, 13.*] *10LtMs, Ms 75, 1895, par. 10*

Souls are now being tested that it may be made manifest whether or not they will obey God’s requirements, whether they will accept the heavenly invitation, or refuse the message requesting their presence at the marriage supper of the Lamb. Christ has died to bring salvation within our reach, and though the very ones to whom we are most closely related, stand in opposition to our loyalty to God, yet we are to consider that Christ has the first claim upon us. The husband may accept the truth, and through the opposing influence of his wife, Satan may work to dishearten and discourage him. The wife seeks to carry out her own desires although they may compel the husband to take a course contrary to what he conscientiously believes to be right; but in order to have peace he swerves from his loyalty to the holy precepts of the Word of God. Through the temptations which his wife presents he is led to yield one point after another, to turn from his straightforward course until his heart is finally won from God. Thus being separated from God, the source of love, it is not surprising that the wife reaps that which she has sown, alienation of the affections of her husband. The man becomes powerless to resist the insinuations of Satan. The wife took great pains to prevent him placing himself where he could walk

in the light, and shares with him the wretchedness that results from separation from God. She loses the affection she might have retained, and has succeeded in doing that which she tried to do—to prevent her husband from walking conscientiously in the love of God. He becomes a slave to another's mind, and is bound by a human will; he turns from Christ who has purchased him with his own blood, loses the companionship of the One whom he should have loved with his whole heart, mind and soul. Having proved untrue to Christ, he is not careful to keep true to his marriage vows. Breaking his allegiance to God does not qualify a man to preserve his love for his wife and children. *10LtMs, Ms 75, 1895, par. 11*

Where it is the wife who is opposed by an unbelieving husband, she has to suffer the same disagreeable tantalizing temptations. The husband makes a continual effort to turn the wife from her loyalty to God. If the husband succeeds in his efforts, and is an efficient agent of the evil one, he will finally cause his wife to make a concession to his wishes in order to have peace. But does the attainment of his purpose bind his wife to him in stronger affection? No. The affections, like the tendrils of a vine, are rudely torn from their support, and the vine is broken, marred and mutilated; and as in the case of the husband, the heart severed from God, cannot love with purity of affection. How sweet, how strong and pure, was her affection for her husband, while she knew that God loved her, and she loved God. She could endure much; for she had an unseen strength. But the Satanic agencies have prevailed in separating her soul from the source of light, of hope and blessing, and the husband reaps the bitter harvest which he himself has sown. *10LtMs, Ms 75, 1895, par. 12*

Those who see that loyalty to God will bring about division in the family circle are represented by the man in the parable who said, "I have married a wife, and therefore I cannot come." [*Luke 14:20.*] The supposition that refusing to obey God will bring peace and prosperity to the home, is a delusion of the enemy. Those who sow selfishness will reap selfishness. Christ has sent out an invitation to the gospel feast to all the world. The worst of sinners may share in his abundant salvation. He has made every provision whereby to satisfy the hunger and thirst of the soul; but if those who are invited, refuse to co-operate with God, and if they turn from their Lord and

Master, who gave his life in order that they might be blessed in being turned from their iniquities, what is there left for them but to reap the natural results of their sin? They say, It is a vain thing to serve God, and are therefore filled with the fruits of their own doings. They educate themselves to wage controversy with God. They sow to the flesh, and will reap of the flesh corruption. Sowing to the flesh is anything that is opposed to meekness, lowliness, the love of God that is shown by the fulfilling of his law. He who walks after the Spirit does not trust in his own good works nor in himself, but in the Lord Jesus Christ, the divine protection. "In quietness and confidence shall be your strength." [*Isaiah 30:15.*]*10LtMs, Ms 75, 1895, par. 13*

Those who refuse to accept the invitation to the gospel feast, will never know how terrible is the loss they have sustained. They lose Jesus, and it may be they will never find him again. Those who for years neglect to know God, can never gain the strength that they might have gained had they followed Jesus step by step, onward, upward, heavenward. They have missed the light of the world by taking a path of disobedience. To such it might be said, "Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." [*Romans 2:4-6.*] Shall not these words impress the hearts of those who have not responded to the love of God? There are many who know not what they are doing in throwing away the blessed opportunity of becoming grafted into the living vine, of becoming partakers of the divine nature, that they may bear fruit to the glory of God. They forget that "God will render to every man according to his deeds. To them who by patience continuance in well doing seek for glory and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is not respect of persons with God." *10LtMs, Ms 75, 1895, par. 14*